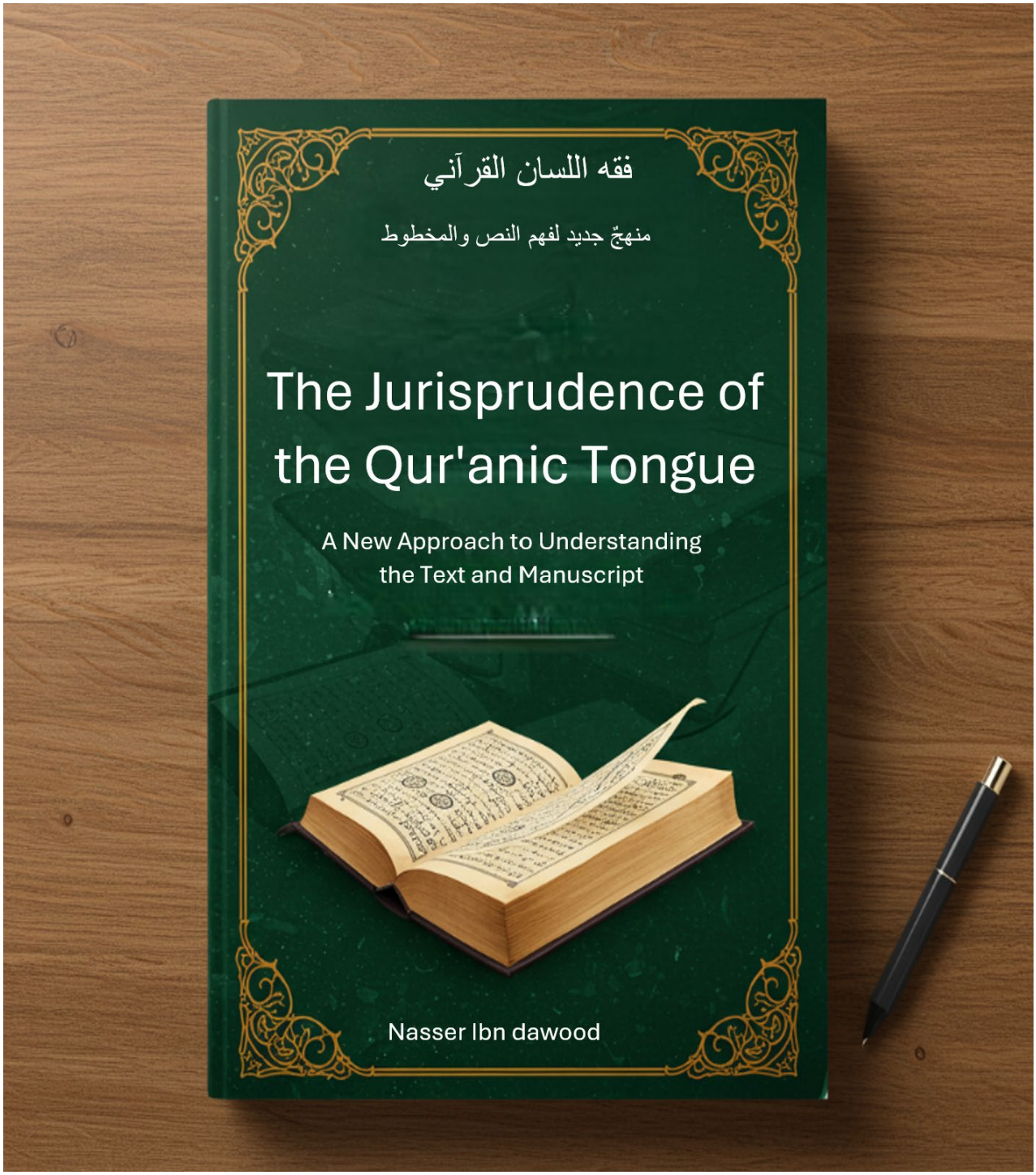
فقه اللسان القرآني
منهجٌ جديد لفهم النص والمخطوط
The Jurisprudence of the Qur'anic Tongue
A New Approach to Understanding the Text and Manuscript
Nasser Ibn dawood

دين
ناصر ابن داوود
فقه اللسان
القرآني: منهج
جديد لفهم النص
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"THE JURISPRUDENCE OF THE QUR'ANIC TONGUE: A NEW APPROACH TO UNDERSTANDING THE TEXT AND MANUSCRIPT "

"Indeed, this Qur'an guides to that which is most upright" [Al-Isra': 9]

﴿An Arabic Qur'an without any deviance, so that they may become righteous. ﴾[Az-Zumar: 28]

﴿A Book whose verses have been detailed as an Arabic Qur'an for a people who know. ﴾[Fussilat: 3]

﴿Thus, We have revealed it as an Arabic Qur'an and diversified therein the warnings... ﴾[Taha: 113]

﴿Ha, Meem. By the clear Book. Indeed, We have made it an Arabic Qur'an that you might understand. ﴾ [Az-Zukhruf: 1-3]

﴿And before it was the Book of Moses as a guide and mercy; and this is a confirming Book in an Arabic tongue, to warn those who have wronged... ﴾[Al-Ahqaf: 12]

In the name of Allah, the Most Gracious, the Most Merciful, and through Him we seek help.

The Holy Qur'an, the eternal and miraculous words of God, is the great blessing that guides hearts, heals souls, and illuminates paths. It was revealed in a clear Arabic tongue, not only to be a book of guidance and legislation, but also to be a unique linguistic and cognitive system, with a tight and intentional internal structure (the "intentional principle"), and a mirror that reflects the laws of the universe and the facts of existence in their smallest details. It is a sea whose wonders never run out, and a treasure whose secrets never end. Understanding this unique tongue requires distinguishing it from the common "tongue of the Arabs" and recognizing its specificity, which necessitates understanding its primary context.

The scholars of the Ummah have made strenuous efforts over the centuries to preserve this great Book and facilitate its understanding, so may God reward them on our behalf. However, these blessed efforts, to the extent that they facilitated the apparent reading, have perhaps unintentionally obscured some of the beauty of the original Qur'anic text and its structural and cognitive depth. They sometimes led to dealing with it using logic and rules that may not be fully consistent with the specificity of its unique tongue, or may impose upon it concepts derived from a later consciousness that was not part of its original context.

In our time, with increasing intellectual and cultural challenges, the need for a genuine return to the Holy Qur'an, to discover its treasures from within, and to activate its role as an authentic source of knowledge and a method of thinking, is becoming increasingly urgent. We need a new and renewed understanding, one that goes beyond superficial reading and interpretations that may have been externally projected. This requires diving into the depths of the "Qur'anic Arabic tongue" to discover its internal system and inherent rules, and realizing how the Qur'an interprets itself by tracing the use of words in their multiple contexts and analyzing the relationships between verses and themes.

Hence, this study and this ambitious project are launched, not so much as a critique of heritage as a call to establish the methodology of the "jurisprudence of the Arabic Qur'anic tongue". This jurisprudence is based on the belief that the Qur'an is an integrated, self-explanatory structure ("the unity of the text and self-clarification"), and that the rules of its understanding are derived from its linguistic and epistemological structure itself. It also draws evidence from its manifestations in the original Qur'anic manuscripts, with the historical and cultural context of the revelation being considered an essential key to understanding this structure. This jurisprudence aims to understand the

words of God more deeply and accurately, revealing their inner hermetic logic, linking them to the laws of the universe and life, and highlighting their enduring miracle.

This jurisprudence is based on methodological foundations, the most important of which are: understanding the essential connotations of "letter names", considering the "Mathani" (literal pairs) as the pivotal structural and semantic system that reveals the "kinetic meaning" and denies synonymy, and returning to the evidence of manuscripts. All this while adhering to strict controls derived from the Qur'an itself, such as "the context in its multiple dimensions (verbal, objective, the context of the first revelation)", the overall system, rejecting contradiction, distinguishing between the hermetic and the similar, and setting precise controls for the use of external knowledge in a way that does not overshadow the authenticity of the text.

This book and its successors in this series are not just a theoretical study, but a practical and methodological application that has proven effective – as will be seen in 130 subsequent applied papers – in providing a deeper and more original understanding of central Qur'anic words, concepts, and stories (by analyzing them as integrated units across the surahs). It aims to solve previous interpretive problems and provide insights into how these concepts interact with the challenges of the times. It is an attempt to provide practical keys and tools for contemplation, moving us from dealing with letters and words as static symbols to sensing them as living entities carrying the secrets of the Creator and creation within an integrated linguistic and cognitive system. It is a call to revive "authentic contemplation" that transcends blind imitation, and to encourage critical thinking that seeks truth in its primary source, subject to the authority of the text and its inner logic, free from the projections of later consciousness and from unexamined acquiescence to the explanatory tradition.

We hope that this work will be the key to new contemplation, a renewed understanding of God's words, inspire researchers and those interested in further research and exploration in this rich field, and contribute to building a better future for understanding and applying the eternal message of the Qur'an in our lives. It is an enjoyable and fruitful journey of discovery in which we invite you to embark with us into the world of the Qur'anic tongue.

﴿A Book We have sent down to you, blessed, that they may reflect upon its verses and that those of understanding may remember. ﴾[Surah Sad: 29]

﴿Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower. ﴾[Surah Ali 'Imran: 8]

All praise is due to Allah, Lord of the Worlds.

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1 Chapter One: Original Qur'anic Manuscripts

1.1 Qur'anic Manuscripts and Original Drawing: A Window on the First Text

Introduction: The journey of the Qur'anic text through time

The Holy Qur'an, the miraculous word of God, has reached us preserved by the protection of God Almighty (we have revealed the dhikr and we are his keepers) [Al-Hajar: 9]. Since the dawn of Islam, the Islamic Ummah has ensured the transmission, codification and transmission of this sacred text from generation to generation. While we rely today on the printed Qur'an that is uniformly drawn and shaped, a return to the earliest sources – the ancient Qur'anic manuscripts – opens a unique window into the text in its most revealing form, helps us to understand its tongue and structure, and enriches our journey in contemplating it.

The importance of ancient Quranic manuscripts

Qur'anic manuscripts, especially those dating back to the early centuries (such as the Qur'ans attributed to 'Uthman (may Allah be pleased with him) or the early Kufic and Hijazi Qur'ans, are of paramount importance for several reasons:

- Physical witness to memorization: It is tangible physical evidence of the memorization of the Qur'anic text since early times, and confirms its conformity with what we recite today.
- A window on the first drawing: reveals to us the method of writing the Qur'anic text in its early stages, before unifying the drawing and adding diacritics and dots completely.
- Material for linguistic and structural reflection: Slight differences in drawing between manuscripts (or between them and the Ottoman drawing adopted later) may carry accurate linguistic or structural connotations that deserve reflection and contemplation, and help to understand more deeply the structure of the word or verse within the framework of the "Quranic Arabic tongue".
- Transcending blind imitation: The study of these manuscripts encourages the examination of the heritage with a critical and scholarly eye, and transcends the "unconscious delivery" of readings or interpretations that may have been influenced by the subsequent drawing or formation. It is an invitation to interact directly with the text in its closest form.

Original Quranic Painting: Characteristics and Reflections

Quranic drawing in ancient manuscripts was distinguished by characteristics that differ from modern spelling, most notably:

- Absence of dots "reluctance": Many letters similar in shape "such as b, v, w, n, j/c, h, x/d, y/t, g/o, u/y, z/i, z/q, s" were written without their distinction points. The reader relied on his knowledge of the language and context to determine the correct character.But using the microscope, after studies on social networking sites, the presence of the remains of the dots proved that some words in the original Qiddiya manuscripts of the Qur'an were deleted by statute of limitations
- The absence of formation "movements": the signs of the opening, damma, kasra, sukoun, tanween and intensity were not present. The reader relied on his linguistic proficiency and knowledge of grammar to determine the correct pronunciation.

- Differences in drawing some letters: There are slight differences in drawing some letters "such as deleting or proving the alif in some words: "books/book", "smut/heavens", "prayer/prayer", "ar-Rahman" without alif".

Potential impact on meaning:

- Confirmation of the memorization of the main text: It is important to emphasize first that these differences in the drawing do not affect the essence of the memorized Qur'anic text or its overall basic meanings, which have been mainly preserved through frequent oral reception.
- Opening up horizons for reflection: However, these minor differences in painting may carry latent connotations and open up prospects for reflection:
    - Broader semantic possibilities: The absence of dots or diacritics may make a word tolerate more than one reading or meaning within context, enriching the semantics "and this may be related to the relative concept of 'similar' that relates to the reader's understanding."
    - Structural signals: Differences in the drawing of the thousand "omission or proof" may be related to the structure of the word and its root connotation or its association with other words. "For example: the possible differentiation between the 'tongue' and 'tongue' to which I referred."
    - Challenging and activating the mind: Reading the undotted and unformed text requires more effort from the reader and activates his linguistic knowledge and ability to understand the context, which deepens the process of reflection.

The role of formation and points as subsequent jurisprudence

As mentioned earlier in Section 7.5, modulation and points are later human jurisprudence added in later eras, with the aim of:

- Preserving the Arabic tongue: from melody and error after the expansion of Islam and the entry of non-Arabs.
- Facilitating correct reading: especially for Muslims who are new or unable to speak.
- Standardization of reading "relatively": Trying to adjust the text according to the considered readings.

The importance of this understanding:

- Distinguishing between origin and addition: Recognizing that diacritics are not an intrinsic part of revelation, but rather a human addition to the service of the text.
- Reflection goes beyond formation: deep understanding and true reflection do not stop at the limits of correct reading facilitated by formation, but rather delve into the inner meanings and deep structure that the original drawing and the Qur'anic context may reveal. Formation serves the tongue, and contemplation serves the heart and mind.

Manuscript Digitization Project: Importance and Aspirations

In this context, the project of digitizing the original Qur'anic manuscripts and making them available to researchers and the public comes as a vital and valuable initiative. This project aims to:

- Heritage Conservation: Preservation of these precious historical treasures.
- Availability of sources: Providing primary sources for researchers and contemplators to study the text in its closest form.

- Stimulate scientific research: Encourage comparative studies between manuscripts, study the development of Qur'anic painting, and explore the connotations inherent in the original drawing.
- Renewing reflection: Introducing a new tool for contemplators to interact directly with the text away from the constraints of drawing and unified formation of printed Qur'ans.
- Building an interactive book: "As you indicated in your original introduction" The possibility of building an interactive platform that allows the user to compare manuscripts, form words according to his understanding and write down his management.

Chapter Conclusion: Going
back to ancient Qur'anic manuscripts and studying their original drawing is not just historical or linguistic research, but an essential step in our journey towards a deeper and more accurate understanding of the Book of God. It is a window that overlooks the text in its first purity, and invites us to reflect beyond the apparent and discover the secrets inherent in the structure of the revealed Qur'anic Arabic tongue. The project of digitizing these manuscripts is a blessed step in this direction, opening new horizons to serve the Book of God and renew the understanding of its eternal message.

1.2 Ottoman painting and frequent readings: guiding signs and rich dimensions in the journey of Qur'anic reflection

Introduction

The attraction towards the Qur'anic text in its first form, and the quest to touch it without barriers or media, is an inherent yearning in the soul of every contemplative person who seeks pure light and direct guidance. Some may see in later rules of painting, the multiplicity of readings, or even the commentaries of commentaries as a veil that prevents this direct connection to the original structure of the text, especially when looking at the Ottoman painting with its unique characteristics in early manuscripts. However, are these characteristics and frequent readings really obstacles or are they, in fact, signs Guidance and additional dimensions enrich the journey of contemplation and reveal deeper layers of meaning? We propose a methodology to deal with Uthmani painting and frequent readings not as limits of understanding, but as basic premises and tools in a comprehensive process of reflection, aimed at understanding the "Qur'anic tongue" in its depth and richness.

First: Ottoman painting - text imprint and transport witness

There is no doubt that the drawing in which the first Qur'ans were written during the reign of Uthman bin Affan, may God be pleased with him, which was termed the Ottoman drawing, represents the closest physical image we have of the collected Qur'anic text. This drawing has unique characteristics that differ from the standard orthography rules that were later established, "such as omitting some alifs, drawing the taa that is sometimes marbouta, or methods of drawing hamzat".

How do we deal with this drawing in our contemplation?

1. Respect for the written original: We proceed from respecting this drawing and considering it the basic structure on which the nation unanimously agreed under the guidance of the honorable companions.
2. The frequent transmission is the ruler: the Ottoman painting must be understood in the light of the frequent reading by which the Qur'an was transmitted orally from generation to generation. It is this reading that determines how this drawing is pronounced. The drawing "SN" is the written representation of the spoken word "tongue" that is frequently transmitted.

3. Contemplative questioning "cautiously": After knowing the frequent reading and the basic linguistic meaning, the conscious contemplator can ask: why was this specific drawing chosen here? Does the omission of the alif in "LSN" "while reading it "tongue") make a nice reference, a rhetorical connotation, or an emphasis on an aspect of the meaning of "tongue" that fits this particular context? This question should aim to enrich and deepen the fixed meaning.
4. Drawing as a sign of richness: Some characteristics of the drawing "such as the possibility of reading the painted word in more than one way that corresponds to the drawing and is transmitted by frequency" may be a sign of the richness of the meaning that the verse bears, as reflected in frequent readings.

Second: Frequent readings - aspects of truth and multiple meanings

The multiplicity of correct and frequent readings is not evidence of the turmoil of the text, but rather a manifestation of its miraculous and richness, which is proven by revelation and conclusive evidence. Dealing with it in reflection is as follows:

1. Certainty of their correctness and constancy: Frequent readings are all part of the possibilities for reading the text, fixed with categorical frequency, they are studied and the difference between the readings is an attention mark that helps to pause, meditate and pay attention to reflect from different angles.
2. Considering it as a source of meaning: Every correct repeated reading presents an approved aspect of the meaning intended by God, and may reveal a dimension or significance that does not appear as clearly in another reading.
3. Complementarity, not contradiction: Correct frequent readings complement and enrich the general meaning of the verse and do not contradict the essence of the message or the courts of the Qur'an.
4. Reflection tool: The study of the differences between readings in a single word or verse is in itself a fertile material for reflection, helping to understand more deeply the flexibility of the Qur'anic pronunciation and the breadth of its meanings. They are reliable and inspired "possibilities of understanding", which guide the contemplative and broaden his horizon.

Third: Contemplation – Systematic Diving in the Sea of the Qur'an

Contemplation is the end and the means. It is the mental, hearty, and spiritual effort to understand God's will, and it is a continuous and cumulative process, both individual and collective. The reflection required is systematic reflection that:

1. It proceeds from the authoritative text: it is based on the Qur'anic text as it has reached us with Ottoman painting and frequent readings.
2. It uses comprehension tools: it uses the Arabic tongue and its rules, the "direct, objective and general" Qur'anic context, the reasons for revelation "for domestication", and the various sciences of the Qur'an.
3. Compares and connects the "Qur'an": multiplies the verses with each other, compares the apparent and inner meanings "in the considered sense that deepens the apparent and does not contradict it", and discovers the interconnected network of the Qur'anic system.
4. Benefits from knowledge accumulation: Looks at the efforts of previous and new interpreters and contemplators with a conscious eye, so he benefits from their rightness and avoids their mistakes.

5. Subject to the overall system: any understanding or deduction is presented to the Qur'an as a whole, what agreed with the courts and general purposes before, and what contradicted them is a response. The Qur'an itself is the balance and the judgment.

Conclusion: Towards an authentic and integrated reflection

Dealing with the Holy Qur'an requires a methodology that combines originality and depth, between respect for the text and its reliable transmission and the activation of individual and collective insight into reflection. Ottoman painting with its characteristics, and frequent readings in their diversity, are not restrictions or confusion, but are an integral part of the revealed text, providing the contemplator with signs, signs and dimensions of meaning that are inaccessible without them.

Let us take drawing as a guide, rich frequent readings, and systematic reflection as a way, to "touch" the Qur'an and understand it in an understanding worthy of its greatness, with the help of God, devoid of passions, subject to the authority of the text in its appearance and interior, to be among the "first minds" who listen to the saying and follow the best of it.

1.3 Methodology for Dealing with Drawing Differences in Qur'anic Manuscripts: An Ambitious Vision for Authentic Reflection

The text presented presents a clear and ambitious methodology for dealing with drawing differences in ancient Qur'anic manuscripts, with the aim of renewing religious understanding and reviving the role of the Qur'an as a supreme authority and guiding light. This methodology boils down to the following points:

Foundations of the proposed methodology:

1. The centrality of systematic reflection: starting from contemplation as a conscious mental and heart process, linking the word to its context, the overall system of the Qur'an, its "own tongue", its rules and connotations, to avoid interpretive chaos.
2. The Qur'an as a system and a fortress: the firm belief that the integrated structure of the Qur'an is the arbiter and balance, capable of demonstrating itself and evaluating any understanding or conclusion.
3. Frequent pronunciation as a "sign of reflection": not rejecting frequent transmission, but considering it a "strong sign" that calls for standing, reflection, criticism, scrutiny and presentation to the test of the Qur'an, to reveal the possibilities of deeper understanding and layers of meaning.
4. The noble goal: to seek to revive the pure light and moderation of the Qur'an, and to rid it of the impurities and misinterpretations that have hung up on it throughout history.
5. Courage in revision: the commendable boldness in reconsidering certain exegetical postulates or aspects of transmission, and presenting them to the Qur'an as a whole, with the aim of renewal and the removal of inaccurate human accumulations.

Caution and Challenges:

While acknowledging the importance and attractiveness of these foundations, the text acknowledges that there are challenges and points that need to be carefully addressed in application:

1. Systemic Harmony: Determining whether a new understanding is "in harmony" with the Qur'an as a whole remains a subjective challenge that requires rigorous and clear methodological tools.
2. Defining the "special tongue of the Qur'an": The concept of "the special tongue of the Qur'an" and its rules and connotations need to be elaborated and a clear scientific foundation that can be discussed and verified, which is referred to a later work "Book II".
3. Dealing with scientific heritage: The need to present a very strong argument from within the Qur'anic text when violating established scientific consensus or frequency considered in the sciences of language, readings and interpretation.
4. Evaluation of the role of "tuning": The need for scientific scrutiny to determine whether the control signs "hamza, alif, weakening" are really "obfuscation" or "clarification" necessary for authentic pronunciation that the first graphic may have failed to accurately represent.
5. Practical test: The need to apply the proposed new interpretations to all places of the word in the Qur'an to ensure its actual consistency and depth.

Balanced attitude and conclusion:

- Welcoming the foundations: The proposed methodology is positive in its call for deep reflection, a return to the Qur'an as dominant, and a critical reconsideration of transmission.

- Emphasis on controls: The real success of this approach depends crucially on the development and application of strict and transparent methodological controls that guarantee objectivity and prevent subjectivity and arbitrary interpretation.
- Waiting for tools: The "Rules of the Special Qur'an Tongue" will be explained in sections in this book.
- Integration, not destruction: Affirmation that the goal is enrichment, correction and integration, not the destruction of scientific heritage without a solid methodological alternative and conclusive evidence.

Final conclusion: It is a promising and courageous call to return the Qur'an to the center of Muslim intellectual and spiritual life through authentic and systematic reflection. Considering frequent transmission as a "sign of reflection" opens up broad horizons for the required diligence. The bet remains on the clarity, accuracy and robustness of the methodological tools that will be presented in this book to ensure that this ambitious journey actually leads to a sifting that brings the net and increases the clarity, depth and consistency of the text.

2 Chapter Two: The Quranic Arabic Tongue: Founding Characteristics and Principles

2.1 Introduction: Deciphering the Miracle Language

The key to understanding any message lies first in understanding the language in which it was written. The Holy Qur'an, as the final and eternal divine message, was revealed in a language of a unique and miraculous nature, which he himself described as a "clear Arabic tongue". This tongue is not just a vessel for conveying meanings, but an integral part of the message itself, carrying in its structure, words and letters layers of connotation and a tight system that reflects the greatness of the speaker and the majesty of the message.

But do we really treat the language of the Qur'an with this specificity? Or do we often project on it the rules and understandings of our changing human language, treat its words as rigid lexical vocabulary, or interpret its verses in isolation from its overall context and unique system? Many of the contradictory differences and interpretations that have arisen throughout the history of interpretation have their roots in the lack of awareness of the true characteristics of this revealed divine tongue, and the absence of a solid methodology derived from within it for understanding and contemplating it.

This chapter aims to lay the foundation for a deeper and more accurate understanding of the Book of God, by diving into the nature of the "Qur'anic Arabic tongue". Here we will seek to identify its essential characteristics that distinguish it from the general "Lisan Al Arab", derive the overall principles that govern its internal system, and provide the methodological foundations that are necessary to deal with it properly.

In this chapter, we'll explore:

- What makes the Qur'anic tongue "clear"? And what is its uniqueness and specificity?
- How is the principle of "unity of the Qur'anic text" manifested and how does the Qur'an interpret itself itself?

- Does the Qur'anic word have one fixed connotation or multiple meanings? And what about tandem?
- How do we understand the issue of "the hermetic and the similar" in light of the provisions of the Qur'an and its statement?
- What are the strict controls and principles of the "verbal method" that govern contemplation and reveal the secrets of this tongue?

Understanding these foundations and principles is not an end in itself, but rather the necessary approach and the first indispensable step to explore the keys to the deep linguistic structure of the Qur'an (letters and Mathani) that we will deal with later, which is the way to transcend superficial readings and reach an understanding that is in harmony with the greatness and majesty of the Qur'an. It is a call to rebuild our relationship with the language of revelation, to establish our contemplation on solid foundations derived from God's own words.

2.2 "The Arabic Tongue Shown": Definition of Privacy - Uniqueness and Clarification Mechanism

Introduction: Beyond "Arabic"

When we read the words of the Almighty, "The Faithful Spirit descended upon your heart to be one of the warnings in a clear Arabic tongue" (Poets: 193-195), it may come to mind that what is meant is just the Arabic language we know. But describing the tongue as "shown" "by breaking the baa" adds a deeper dimension and raises a fundamental question: is this tongue "shown" only by itself, or is it also "shown". "By opening the baa and tightening the ya" for himself and for the cosmic truths? Understanding the nature of this tongue requires going beyond the superficial gaze and diving into its unique characteristics that make it a miraculous vessel of God's words.

1. Essential Distinction: The Tongue of Revelation and the Tongue of Men

- Lisan Al Arab: It is the language as used by humans throughout their history, with its dialects, development and influence by various factors. A rich language, but it may carry ambiguity, ambiguity, or semantic change, and its rules are derived from this human usage.
- The Qur'anic Arabic tongue: It is the tongue in which the Qur'an was revealed. It is based on the finest forms of Arabic, but elevates it and controls it with a special divine system. It is the model and standard, consistent, tight, accurate, and intentional.

2. Characteristics of the "Arabic tongue shown" "by breaking the baa":

The Qur'an describes his tongue as "manifest" revealing characteristics that make it self-clear:

- Clarity and clarity: its words are clear, its structures are understandable, unambiguous and there is no real ambiguity for those who manage it.
- Detail and precision: Its verses are detailed and tight, each element in it with a delicate balance. ﴿ Allah ﷻ A book whose verses were wiser and then separated...﴾.
- Integrity is "unawkward": a straight linguistic system, free from contradiction or deviation. ﴿ Arabic Qur'an is not crooked ﴾.
- Constancy and eternity: a fixed language whose basic rules and semantics of roots and bladders do not change.
- Intentionality: Every word and structure in which it is intended for itself carries an essential connotation associated with its structure.

- The goal of "reason and reflection": calls for reflection, reason and deep reflection. "May you be reasonable."

3. The Qur'an as a "Clear Book" "by Fath al-Ba'a": The Mechanism of Self-Interpretation through Contemplation

Besides being "clear" in itself, the Qur'anic tongue and the book revealed in it are also "manifest" and "explanatory" of itself and its profound meanings. This property means:

- The Qur'an interprets itself: it is the golden principle. Verses, contexts and interconnected words reveal meanings and clarify the ostensibly ambiguous. The internal order of the Qur'an is the key to its understanding.
- Contemplation is the mechanism of clarification: how does the Qur'an reveal itself? Not by superficial reading, but by reflection. Deep reflection is the tool that enables us to discover this "self-clarification" of the text. By contemplating verses, connecting them, tracing words, roots and bladders, and searching for relationships and meanings, it is revealed how the Qur'an reveals its own meanings to the contemplative.
- The role of the thoughtful reader: The Qur'an is "shown" to those who have the right tools of contemplation and interact with it with an open mind and a conscious heart. The clarity of the Qur'an is not negative, but it is a clarity that unfolds and manifests itself to those who seek it through contemplation.
- Example: A verse that may seem outlined or "similar" outwardly, but by reflecting on it and linking it to other verses and different contexts and using the tools of the Qur'anic tongue, its hermetic meaning becomes clear and its connotation, which was "shown" "apparent and latent" is evident in the text for those who seek it.

4. The importance of understanding this dual nature "shown and shown":

Recognizing that the Qur'anic tongue is "shown" by itself and "shown" to itself through reflection is central to:

- Absolute confidence in the text: the certainty that the Qur'an is clear, complete and tight, and that any apparent ambiguity is a deficiency in our understanding and not in the text.
- Stimulating reflection: Encouraging deep reflection as an essential and necessary tool for revealing the meanings of the Qur'an, not as an intellectual luxury.
- Transcending superficial interpretations: not settling for initial outward understanding, and seeking to dive into the depths revealed by the Qur'an itself.
- Establishing an authentic methodology: building an approach of understanding and interpretation based on the Qur'an itself and its ability to clarify its meanings.

Conclusion:
The Arabic tongue shown is not just a well-defined language, but a unique linguistic entity characterized by tightness, stability and self-statement "clear". At the same time, it is a dynamic system that reveals its deep layers of meaning and explains itself to those who contemplate it with sincerity and "demonstrated" awareness. Understanding this dual nature is the key to properly dealing with God's book, and it is an invitation to embark on a continuous journey of contemplation, confident in the clarity of the original, and seeking the help of God to reveal the guidance and light that he has deposited in his words.

2.3 THE UNITY OF THE QUR'ANIC TEXT: AN INTEGRATED STRUCTURE THAT INTERPRETS ITSELF

Introduction: From dispersed parts to single fabric

How do we read the Qur'an? Do we treat it as separate verses, each verse carrying an independent judgment or meaning that can be taken out of context? Or do we realize that it is one integral structure, a tight fabric, in which each thread is linked to the before and after, and each part illuminates and completes the other parts? Belief in the unity of the Qur'anic text is not just a theoretical assumption, but a fundamental and indispensable methodological principle for a correct and profound understanding of the words of God.

1. The Qur'an is a single construction and not scattered parts:
- Thematic unity: Despite the diversity of the topics of the Holy Qur'an "beliefs, legislation, stories, proverbs, scenes of the Day of Resurrection...", these topics are interrelated and complementary and serve one goal, which is the guidance of man. A particular topic cannot be understood in isolation from the rest of the topics that shed light on it.
- Structural unity: The arrangement of verses and surahs is not random, but rather part of the Qur'anic miracle and is subject to a precise and tight system "what we sometimes call the "architecture of the surahs". There are hidden and clear relationships between the beginning and end of the surah, between the adjacent surahs, and between the different groups of the surahs.
- Linguistic unity: As we established in the previous research, the "Arabic tongue shown" is an integrated linguistic system, with its fixed rules and connotations that apply to the entire Qur'an, which ensures unity of understanding and consistency.
2. The Qur'an Interprets One Another: The Golden Rule

Belief in the unity of the Qur'anic text entails the application of the golden rule of interpretation: "The Qur'an interprets each other". This means:

- There is no understanding of a verse apart from its sisters: The meaning of a verse can only be fully and accurately understood by linking it to other verses that deal with the same subject, use the same words, roots, or bladders, or appear in similar contexts.
- Responding to the Qur'anic context: It is the other verses and their contexts that clarify what is meant, allocate the year, restrict the absolute, interpret the totality, and solve any apparent problem.
- The Qur'an is the first reference: before resorting to any external source (interpretation, hadith, language...), the Qur'an itself must be questioned and all possibilities of understanding must be exhausted from within.
3. The dangers of fragmentation in understanding:

Treating the Qur'an as separate parts "organizing" the text as the Qur'an itself called it in vilifying some of the previous ones (who made the Qur'an bitten) [al-Hajar: 91]" leads to grave dangers:

- Superficial and fragmented understanding: sufficiency with the appearance of one verse without linking it to the other inevitably leads to an incomplete or wrong understanding.
- Alleged contradictions: Many claims of contradiction in the Qur'an arise from contextualizing verses and ignoring other verses that clarify or restrict them.
- Deviation in interpretation: The use of certain verses in isolation from the overall system to support preconceived ideas or positions, which is what some deviant groups or people with passions do.

- Loss of Miracles: The true miracle of the Qur'an is not only manifested in the eloquence of the single verse, but also in the coherence, integrity and tightness of the construction of the entire text.

4. How do we achieve a unitary understanding?

Achieving understanding based on the unity of the text requires systematic effort and comprehensive reflection:

- Continuous reading: Reading the surahs and the Qur'an as continuous units, and paying attention to the links between verses and topics.
- Objective interpretation: The study of a particular topic by collecting all the verses related to it and analyzing them as a single unit.
- Tracing words, roots, and bladders: observing how the same word, root, or literal pair is used in different contexts, and how this sheds light on its constant connotation and diverse manifestations.
- Understanding the "architecture" of the surah: "with the help of the cut letters and the mathani as it will come" to try to understand the overall structure of the surah and the sequence of its themes.

Conclusion:
Belief in the unity of the Qur'anic text is the cornerstone of any correct approach to contemplating God's words. The Qur'an is not just isolated islands of meaning, but a coherent ocean whose waves converge and complement each other. Only through this holistic view, and based on the principle of "the Qur'an interprets each other", can we hope to reach a deeper, more accurate and more consistent understanding of God's message, and avoid the dangers of fragmentation and deviation in understanding.

2.4 THE MULTIPLICITY OF LAYERS OF MEANING AND THE NEGATION OF COMPLETE SYNONYMY: DIVING INTO THE SEMANTICS OF THE QUR'ANIC WORD

Introduction: Beyond the One Meaning?

When dealing with the Qur'anic Arabic tongue, is it enough to define one fixed meaning for each word and stand at it? Or does the Qur'anic word, as a living being, carry with it multiple layers of meaning that unfold to the contemplator as he dives deeper into the sea of the Qur'an? Are words that sound similar in meaning "synonymous" really identical, or do each have their own imprint and role? Understanding the nature of significance in the Qur'an requires moving beyond a simplistic view towards a deeper and more synthetic vision. The Qur'an itself describes its verses as "insights for men" (Jathiya: 20), suggesting that each contemplator has his share of these insights according to his ability to receive and his or her heartfelt and intellectual purity. This journey towards insight is the essence of contemplation that guides those who follow it, while it may be withheld from the wicked who have a hidden heart in their hearts and do not understand.

1. Negation of the perfect synonym "congruence": each word has its mark

- No absolute match: The basic principle is that there is no perfect synonymy in the sense of perfect correspondence between two words that are different in pronunciation in the Holy Qur'an. If the two words were completely identical in meaning in all its dimensions, there would be no need to use them together and the Qur'an would be satisfied with one.
- Accuracy of divine choice: Choosing a particular word in a particular context instead of another word that seems close in meaning is a precise and intentional divine choice, because

this chosen word carries the most appropriate and accurate connotation and the gentle differences required by the context and that its apparent synonyms may not carry.

- The importance of looking for differences: This principle invites us not to compromise between close words, but to look for nuances between them (e.g., fear/fear, seeing/looking, sitting/sitting, etc.) to understand why each word is chosen in its place.

2. Relative tandem and unit of origin:

- Sharing a single description: While denying a perfect synonymy, we acknowledge the existence of a relative synonymy, meaning that several words may share a reference to a single general meaning or a single described description, but each word adds a particular angle or dimension to that meaning.
- Return to the "bhani/root" origin: This relative correlation can be understood by returning to the linguistic origins of the "bladder or root". Relatively synonymous words may share a single vowel pair "bent" or authentic root, giving them a common denominator in meaning, but the difference or order of the other letters gives each word its specificity.

3. The multiplicity of layers of meaning of one word: from the apparent to the inner

- The word is like a sea with layers: The Qur'anic word does not have a single superficial meaning, but it is like the sea, it has an appearance and an interior, and it carries multiple layers of meaning that unfold to the contemplator according to the degree of his awareness and understanding.
- External/physical meaning: It is the direct, sensory, or recognized meaning that the general public perceives simply by reading or hearing. This meaning may be true at its level, but it is not all the truth.
- The danger of sufficiency with the apparent "may go astray": Sufficiency in the superficial apparent meaning without diving into the depths can sometimes be misleading, because it obscures the deeper and most important layers of God's will.
- Batin/moral/kinetic meaning: It is the intrinsic, deeper meaning, which is related to cosmic and spiritual truths, and reveals the "kinetic meaning" of the word and its relationship to God's laws. This meaning requires deeper reflection, contextualization, and an understanding of the structure of the word and its origins (Mathani and letters).
- Improvement in understanding: The wider the human consciousness and the deeper his contemplation, the higher he understands the layers of meaning of the Qur'anic word, and moves from the surface to the depth, and from the apparent to the inner.
- Individual insight and purity of the recipient: This improvement in understanding depends not only on linguistic tools, but is closely related to the state of the contemplative himself. The Qur'an is a "visionary" whose degree of vision varies from person to person. Just as the "hidden book" (only the purified are touched) (incident: 79) at its highest level, its profound meanings and bright insights are revealed only to those who have purified their heart and mind from the scourge of passion, blind imitation and immorality. Guidance by the Qur'an is the fruit of sincere contemplation that leads to following the straight path, while Reluctance or misunderstanding resulting from the corruption of the heart may lead to delusion, as if their hearts have reverence and reverence, for they are "deaf to my uncle, for they will not return" (al-Baqarah: 18) from their delusion because of their closure of the ports of insight. Each contemplative "purgatory" has his own insight and in-depth reading that adds a unique imprint to the understanding of the verse, without contradicting the origins of meaning and the courts of religion.
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4. Methodology for detecting layers of meaning:

How do we dive into these layers?

- Starting with the apparent: starting from the direct linguistic meaning that is recognized.
- Structural analysis: Deconstructing a word into its letters and bladders to understand its intrinsic connotations.
- Contextual Tracking: Study the Word in all its places in the Qur'an and observe its various manifestations.
- Linking to the system: understanding the word within the overall Qur'anic system and its values and principles.
- Continuous reflection: meditation, contemplation, and asking God for conquest to reveal deeper meanings.

Summary:
The Qur'anic word is not a surface crust but a multifaceted gem. It carries a direct apparent meaning, but it hides in its structure and contexts deeper layers of meaning that unfold through reflection and immersion into the Qur'anic Arabic tongue. Although there is no perfect synonymy between words, relative synonymy may reveal subtle relationships and connections. The approach of the jurisprudence of the Qur'anic tongue, by rejecting perfect correspondence and emphasizing the multiplicity of layers of meaning, invites us to a continuous journey of upgrading in understanding, and moving from the phenomenon of limited pronunciation To the interior of the broad meaning, leading to a deeper realization of the will of God Almighty from His miraculous words.

The attached text (unpacking the lecture and the discussion on "The Throne and Water") enriches the article you wrote in your book on "The multiplicity of layers of meaning and the negation of perfect synonymy" in several important and concrete ways:

1. Provide vivid practical examples of "layering of meaning":
    - The word "water": "water" is not limited to the physical meaning (known liquid), but carries deeper meaning layers (spiritual water, symbol of inner purity, principle of life and possibility, science, wisdom) depending on the context. This is a strong example of supporting the idea of "the word as a sea with layers" and "apparent/material meaning" versus "inner/moral meaning".
    - The word "throne": the common understanding of the throne as a "physical chair" to a deeper understanding of it as a "symbol of sovereignty and cosmic order" and "divine law." This embodies the transition from the "apparent meaning" that would be misleading if it were to be satisfied with it, to the "inner meaning" that reveals deeper truths.
    - The word "level": "level" is not just a physical act like sitting, but carries a deeper meaning related to "the achievement and stability of order" and "the perfection of the king and the sultan."
2. Affirmation of the "negation of perfect synonymy" and highlighting the "accuracy of divine election":
    - "Allah" and "Rahman": The concept of "Allah" as a manifestation of law and order in the world of creation, as opposed to "Allah" associated with the world of matter and the unseen, hints that each of the names of Allah has its own role and manifestations, which supports the idea that the choice of a particular word has its own connotation.
    - If we add a comparison between Rahman and Rahman (as is common in linguistic nuances studies), the methodology followed by the attached text in analyzing Rahman based on the Qur'anic context and its cosmic role would be a good example of how to search for nuances.

3. Clarification of the "methodology for detecting layers of meaning":
    - Structural analysis (root/bladder): The importance of referring to the "linguistic root" and "phonetic significance" as an input to word understanding (e.g. parsing the words "water" and "throne"). This supports your point about "structural analysis: deconstructing a word into its letters and bladders."
    - Contextualization: The attached text repeatedly stresses that "a word manifests its meaning only through context," and that meaning is determined "according to its context." This reinforces the importance of "contextualizing: the study of the word in all its occurrences".
    - Linking to the system: When the text links the concepts of "throne" and "water" to issues of creation and cosmic order, it applies the principle of "linking to the total Qur'anic system".
    - Continuous reflection: The different debates and opinions presented in the attached text reflect the process of "continuous reflection" and the pursuit of deeper understanding.
4. Highlighting the "danger of sufficiency with the appearance":
    - Criticism of traditional interpretations that limit themselves to "common explanation" or "living meanings" when dealing with concepts such as "water" and "throne" is a clear example of the "danger of settling for the outward" that "may go astray."
    - The assertion that superficial understanding did not produce "knowledge and science from Qur'anic studies" supports the idea that diving into the depths is what yields a deeper and more productive understanding.
5. Clarification of the concept of "kinetic meaning":
    - When the text interprets "the Most Merciful" not only as mercy but as "an actor who pushes and generates things into reality", this approaches the idea of the "kinetic meaning" of the word, that is, its influence and active role in the divine order.

2.5 The Hermetic and the Similar: The Tightness of the Qur'an and the Contemplation of the Relative "Similarity"

Introduction: Tightness of the statement or intentional ambiguity?

The seventh verse of Al-Imran remains ﴿ He is the one from whom the Book was revealed to you verses that are refereed who are the mother of the Book and the last similar...﴾ A pivotal point in understanding the nature of the Qur'anic text and how to deal with it. Does the existence of "similarities" mean that there are verses in the Qur'an that are inherently ambiguous, with multiple conflicting meanings, or that their knowledge is hidden except from God? Or does the similarity have another meaning that is consistent with the description of the Qur'an as "clear" and the book "whose verses are wiser"?

Based on the foundations of the jurisprudence of the Qur'anic Arabic tongue, and the principle of the unity of multi-layered significance, we present here a reading of this concept that emphasizes the tightness of the entire Qur'an in its structure and essential significance, and considers similarity a relative matter related to the levels of understanding and the nature of human perception, or structural and apparent similarity that calls for reflection and diving to reveal the most accurate meaning.

1. Redefining the "Hermetic": The Basis and Essence of the Qur'an

- Not only the "clear": the hermetic is not only the verses that have a clear significance that have only one meaning in the superficial sense.

- Structural and linguistic tightness: The whole Qur'an is tight in its linguistic system, in the choice of its words, letters and bladders, and in the coherence of its verses and surahs. Tightness is precision, complementarity and non-contradiction in structure and overall message.
- "Mother of the Book" = Essential Principles: The refereed verses are the "Mother of the Book", i.e. the principles and universal rules and basic principles on which the construction of the entire Qur'an is based "beliefs, legislations and values". In our approach, the semantics of the basic names of letters and bladders can be considered part of these elaborate assets to which they are referred.

2. Redefining the "similar": an invitation to reflect and dive

- Not the "mysterious in itself": the similar is not verses that are inherently ambiguous or intended to cause confusion.
- Relative similarity related to comprehension: Similarity arises relatively in the reader because:
    - Multiple layers of meaning: A word or verse may carry multiple layers of meaning "apparent and inward", so similarity or confusion occurs when sufficiency with the apparent without diving into the interior, or when the inability to distinguish between the different levels of meaning.
    - Structural/verbal similarity: Words may be similar in structure to "share a certain bladder" or in their apparent pronunciation, requiring consideration of the context and nuances of word structure to determine the exact meaning of "negation of complete synonymy".
    - Thematic/contextual similarity: Verses may be similar in their treatment of a single topic from different angles or in different contexts, requiring the collection and linking of verses to understand the full picture and avoid apparent conflict.
    - Similarity with other texts: "As mentioned earlier" is the apparent similarity with what was mentioned in previous books or other cultures, which may be followed by the people of deviation.
    - Lack of recipient tools: The similarity may be the result of a weakness in the recipient's tools "language, reflection, science" and not in the text itself.

3. Mechanism of Dealing: Response to arbitrators by reflection

The Qur'anic approach to dealing with what may be similar is the return of the similar to the arbitrator:

- Returning a word to its origins: Understanding the word "similar" "that seems multi-meaning or ambiguous" by returning it to the semantics of its letters and its "tight" "fixed semantic origins".
- Returning the verse to the system: Understanding the "similar" verse that "seems contradictory or unclear" by linking it to other clear verses and to the overall principles of the Qur'an "Mother of the Book".
- Reflection is the mechanism of response: the process of responding to the courts is not automated, but requires deep reflection, diving into the layers of meaning, following the contexts, and using the tools of the jurisprudence of the Qur'anic tongue.

4. "And only Allah knows its interpretation": the guidance of contemplation

- Interpretation as a disclosure of fate: Interpretation is the knowledge of the fate and the inner truth to which a word or verse devolves after contemplation and diving into its layers.

- God is the teacher: Reaffirming that it is God who knows (and not just knows) this interpretation to those who sincerely seek it and contemplate His words in the right way. It opens the doors of understanding to those who are firmly in science.
- The role of the established: They are those who strive to seek knowledge and contemplation, who submit to the arbitrator and return to him the similar, seeking guidance from God.

Conclusion:
From the perspective of the jurisprudence of the Qur'anic Arabic tongue, the whole Qur'an is tight in its structure and message. Similarity is not a subjective ambiguity, but rather an invitation to reflect and dive into the multiple layers of meaning, or the result of a structural or phenomenological similarity that requires careful distinction. The correct approach is to return the similarities to the elaborate principles "the semantics of letters and Mathani, and the overall principles of the Qur'an" through systematic reflection. Allah Almighty is the guide and teacher of those who have sincere intentions and sincerely sought to understand His clear words that falsehood does not come from His hands or from behind Him.

2.6 THE INTENTIONAL PRINCIPLE IN LANGUAGE: OVERCOMING ARBITRARINESS IN THE QUR'ANIC TONGUE

Introduction: Are words just idiomatic symbols?

In modern linguistics, especially with the work of Ferdinand de Saussure, a principle known as the "arbitrariness of the linguistic sign" prevailed. This principle holds that the relationship between the word "signifier" and the meaning "signifier" is completely arbitrary, that is, it is only a human convention and agreement, and there is no natural or intrinsic link between the sound or form of the word and the meaning it signifies. The word "tree" refers to the tree only because we agreed on it, not because its sounds or letters are related to the meaning of the tree.

This view, while perhaps explaining some aspects of human language and its development, directly clashes with the nature of the "Arabic Qur'anic tongue." Could it be that God's words, which are hermetic, detailed and miraculous, are based on mere arbitrary conventions? Or is there a divine intention and a deep internal logic that links pronunciation and meaning in the language of the Qur'an?

1. Criticism of the arbitrary principle from a Qur'anic perspective:

The jurisprudence of the Qur'anic Arabic tongue, revealing the structure of the Qur'anic language, rejects the absolute arbitrary principle and offers an alternative to the "intentional principle", for the following reasons:

- Structural miracles: The precise and tight system of letters, mathani, words, verses and surahs in the Qur'an negates randomness and arbitrariness, and refers to a tight intentional design.
- Semantics of letters and Mathani: The discovery that single letters and literal pairs "Mathani" have fixed intrinsic connotations derived from the Qur'an itself, and that these connotations contribute to shaping the meaning of the word, contradicts the idea that there is no link between pronunciation and meaning.
- Kinetic meaning: The concept of "kinetic meaning" derived from the structure of the word confirms the existence of a deeper relationship than mere convention between the word and the fact of the name and its influence on existence.

- Unity of significance and negation of synonymy: The Qur'an's insistence on using precisely defined words and the complete negation of synonymy confirms that each word has its own value and intention that cannot be arbitrarily replaced.
- Phonetic and moral proportionality: There is sometimes a noticeable proportion between the sound of a letter or word and its meaning, "such as the strength of the sound of the qaf and its indication of strength, or the looseness of the sound of distraction and its indication of invisibility."

2. The "intentional principle" in the Qur'anic tongue:

The intentional principle is based on the fact that the relationship between the word and the meaning in the Qur'anic tongue is not purely arbitrary, but rather intentional and essential, although it may not always be direct or clear to everyone. This means:

- Letters as carriers of meaning: Letters are not just empty sounds, they carry original energies and connotations.
- The word as a semantic structure: The structure of the word "root, bladder, morphological form" is not just a formal template, but mainly contributes to the identification and direction of meaning.
- The word reflects the truth: there is a connection "that may be hidden and needs to be contemplated" between the sound and structure of the word and the reality of the thing or concept that it signifies in the divine system of creation.
- Careful divine choice: Every word in the Qur'an was chosen with a divine intention to express the intended meaning in the fullest and most accurate way possible.

3. The importance of the intentional principle in reflection:

Belief in the intentional principle opens up new horizons for reflection:

- Dive into the structure of the word: encourages not being satisfied with the lexical meaning, and contemplating the letters, bladders and root of the word as keys to the deep meaning.
- Sensing divine precision: deepens the sense of the miracle of the Qur'an and the accuracy of the choice of its words and structures.
- Connecting language to the universe: helps to see the interdependence between the language system and the universe system, as manifestations of the divine creation.
- A deeper methodology for understanding: It provides a methodological basis for analyses linking linguistic structure, kinetic meaning and cosmic significance.

Conclusion:
The Qur'anic Arabic tongue is not just arbitrary symbols, but rather a tight intentional system, in which divine wisdom is manifested in linking the word with meaning, and form with substance. Going beyond the "arbitrary principle" and adopting the "intentional principle" in our dealings with the language of the Qur'an is a necessary step to dive into its depths, reveal its semantic layers, and realize its unique miracles. It is an invitation to look at every letter and word in the Qur'an as a verse that carries in its structure a mystery of creation and divine statement.

2.7 Mechanisms of Structural Contemplation: Tools for Exploring Possibilities, Not Methods for Absolutism

Introduction: Multi-Tool and Unity of Purpose

In our quest to establish the "jurisprudence of the Qur'anic Arabic tongue", we emphasized the centrality of the Qur'an itself as a hermetic self-explanatory system, the importance of context, the

unity of significance "multilayered", and the role of the mathani as structural keys. But how do we deal in practice with analyzing the structure of a word to arrive at meaning?

It may come to mind that we offer one rigorous approach to automatic deconstruction and deduction of a word's meaning. The truth is deeper and more flexible. The curriculum offers a set of "structural reflection mechanisms," which are various analytical tools that the contemplator can use to explore the semantic possibilities inherent in word structure, not necessarily methods of interpretation that produce a single absolute and definitive meaning for each word independently of its context.

1. What are the mechanisms of structural reflection?

They are ways of looking at the structure of the Qur'anic word beyond the direct lexical meaning, including "other tools may appear by continuous research":

- Analysis of the semantics of single letters: "As detailed in the fourth chapter" Trying to understand how the cosmic and Qur'anic energy and significance inherent in each letter contribute to shaping the overall meaning of the word.
- Analysis of the bladder "literal pairs": the search for the basic literal pairs "binary roots" that are believed to form the nucleus of the word, and how their initial connotations "deduced by Qur'anic induction and structural meditation" interact within the word.
- Building a semantic lexicon for Mathani: This is the most important and challenging step. Attempting to establish a "lexicon" of the relatively fixed intrinsic connotations of the literal pairs "Mathani" based on a comprehensive and systematic Qur'anic extrapolation (possibly with the help of a computer). This dictionary will be the basis for applying Mathani analysis to any Quranic word.
- Deconstructing the triple root into complementary pairs: "as in the example of "stun" > "saa" + "aq" "trying to understand the meaning of the triple root through the interaction of the semantics of the integral literal pair that form it "according to a specific mechanism such as h1h2 + h2h3".
- Analysis of word structure and morphological form: Understand how the weight of a word and its morphological form affect "subject, effect, effect, fabricate... " on the meaning derived from its root and bladder, and how this weight directs the connotation.
- Consider the reciprocal and the inverse: Consider the significance of the inverted or inverse literal pair "such as lam/ml, khat/kh" and how it may illuminate, complement or reverse the meaning of the original pair, enriching the understanding of the original connotation.
- "Other mechanisms that may be discovered": such as the analysis of syllables and their connotations, the study of the Qur'anic drawing of the word in the original manuscripts and its possible impact on meaning, etc.

2. The function of these mechanisms: Explore not prove:

Important here is to understand the real function of these mechanisms:

- It is not to generate an absolute final meaning: the goal is not to apply a single mechanism automatically to reach a "correct" and single meaning of the word in isolation from everything, as this is contrary to the richness of the Qur'anic text and the multiplicity of layers of its meanings.
- To explore semantic possibilities: The primary goal is to use these mechanisms as intellectual and contemplative tools to generate and understand the multiple semantic possibilities and deep dimensions that the structure of the Qur'anic word may bear.

- To enrich reflection and transcend superficiality: it stimulates the mind to think deeply about the construction of the word, to go beyond the superficial lexical or direct idiomatic meaning, and to dive into the underlying layers of meaning.

3. The Ruling Officer: Context and Quranic System:

Here comes the role of the main officer and ruler who governs the results of the use of these mechanisms and prevents them from slipping into self-interpretation or arbitrary:

- The Qur'an is the judgment: any meaning, connotation or possibility deduced through the analysis of the structure "letters, bladders, root... " The direct Qur'anic context (the verse itself), the objective (the set of verses dealing with the same subject), the general (the sura and the Qur'an as a whole)" and the overall Qur'anic system (its beliefs, values, and purposes) should be put to the test.
- Harmony and consistency is the criterion: a structurally acceptable meaning is one that is in harmony with the Qur'anic context and does not contradict the overall principles of the Qur'an or with other elaborate verses.
- The Qur'an destroys erroneous deduction: the Qur'anic system itself, with its unity, complementarity and tightness, is capable of rejecting or "destroying" any structural deduction that is inconsistent with it or contradicts its courts. There is no fear for the Qur'an of this kind of systematic reflection as long as the Qur'an itself is the last reference and the final ruler.

Conclusion:

The mechanisms of structural reflection are "the analysis of letters, the bladder, the deconstruction of roots, the analysis of formulas, the reciprocal and the inverse... They are valuable tools and assistance in the journey of understanding the Qur'anic tongue. We must use them consciously and creatively to explore the deep semantic possibilities inherent in the structure of the word, but with caution and responsibility, with the constant emphasis that the context and the overall Qur'anic system are the arbiter and the decisive factor in accepting or rejecting any deduced meaning. It is a call for deeper and richer reflection, combining careful structural analysis with a guided submission to the Qur'anic text in its entirety, to reach a closer understanding of God's will.

2.8 THE VERBAL APPROACH: STRICT CONTROLS FOR MANAGING THE QUR'ANIC TONGUE

The verbal approach of Thabet Al-Nili: A strict approach to the Qur'anic system

Introduction:
The verbal approach, as presented in Thabet al-Nili's works "The Qur'anic System", is not just a method of interpretation but a fundamental shift in perspective towards the Qur'an. This approach assumes that the Qur'an is not just a text that conveys messages, but a divinely constructed and meticulously structured linguistic and conceptual system (a tight system). This methodology seeks to understand the Qur'an from within, based on its logic and internal structure, rejecting the application of external linguistic or exegetical rules derived from human thought and based on arbitrariness. Its primary goal is to reveal the true and objective system of the Qur'an, thus demonstrating its profound and accurate miracles.

Basic Hypothesis: The Qur'an as a Hermetic and Self-Sufficient System
The cornerstone of the verbal approach is the concept of the Qur'an as an ideal and self-sufficient system. This means:

1. Tight internal consistency: Each element "letter, word, verse, structure" is meticulously laid out and is organically interconnected with others. There are no pointless repetitions, real contradictions, or arbitrary choices.
2. Self-sufficiency: The Qur'an contains within it the keys to its interpretation. Its meaning arises from its internal structure and patterns, not primarily from external historical contexts, imposed grammatical rules, or later interpretations that are not based on its structure.
3. Intentionality "intentional": Each linguistic choice is an intentional choice and carries a specific and precise semantic weight. There is no room for random variation or purely stylistic preference that does not affect the meaning. This inherent intentionality is the antithesis of linguistic arbitrariness.

Elaboration of key principles and rules:
Based on this basic premise, the verbal approach operates according to several interrelated principles and rules derived from them, many of which directly contradict traditional interpretive approaches:

1. Principle: No absolute difference in the Qur'an "No difference in the Qur'an":
    - Explanation: This goes beyond the mere absence of apparent contradiction. The Qur'an, being a divine discourse, is free from any form of internal contradiction, difference or discrepancy in its principles, rulings, facts and system.
    - Methodological effect: Any illusory conflict must be resolved by returning to the overall Qur'anic context, interpreting the Qur'an with the Qur'an, and understanding the multiple levels of meaning, not by saying that there is a real contradiction in the divine text.
2. Principle: inherent insufficiency of the recipient "insufficiency of the recipient":
    - Explanation: The human mind, being created and finite, can never be completely encompassed by the depth and breadth of meaning in the infinite words of the Creator.
    - Methodological impact: Interpretation and reflection is a continuous process of discovery "contemplation". No human explanation can be considered definitive or comprehensive. Scientific humility is required, recognizing that deeper layers of meaning always remain undetectable.
3. Principle: Heterogeneity from the words of the two creatures "Heterogeneity from the words of the two creatures":
    - Explanation: The Qur'anic language possesses unique characteristics (absolute precision, multi-layered meanings, integrated system) that distinguish it intrinsically from human language, which is subject to arbitrariness, inaccuracy, evolution and change.
    - Methodological effect: Rules derived from the observation of human language "such as prevailing grammatical and rhetorical rules" cannot be applied absolutely or without criticism to the Qur'an. The linguistic system of the Qur'an must be discovered and adhered to. This principle helps to discern the miraculous nature of the Qur'an.
4. Principle: Submission to the Qur'anic system "Submission to the Qur'anic system":
    - Explanation: The contemplator must submit to the internal logic of the Qur'an, its structure and methodology, allowing the text itself to direct understanding and reveal its meanings.
    - Methodological effect: This rejects the imposition of external philosophical, linguistic, or theological frameworks on the text. Methodology arises from the text and not the other way around. It is like a scientist discovering the laws of nature instead of trying to impose his laws on them.
5. Principle: Self-identification "self-clarification":

- Explanation: The Qur'an is the best and most accurate interpreter of itself "self-explanator".The verses explain the verses, the structures reveal the structures, and the patterns clarify the meanings.
- Methodological impact: The basic interpretive method is to analyze the Qur'an with the Qur'an, trace the use of words in their different contexts, examine verbal juxtapositions (verbal conjugations), and understand verses within the overall Qur'anic system. Relying on external sources (such as hadith or historical context) becomes secondary in determining the underlying linguistic meaning, although it may be useful for application or clarification.

6. Principle: elevation, inclusiveness, governance and abstinence "elevation, comprehensiveness, governance, abstinence":
   - Explanation: The Qur'an is higher than all systems of human knowledge, comprehensive and comprehensive in its scope, and it is the supreme authority and arbiter "ruler" over all matters, and refrains from accepting any contradiction or falsehood or harmony with what is contrary to it.
   - Methodological impact: All sciences, knowledge and interpretations, even the Sunnah of the Prophet, must be presented to the Qur'an for judgment, correction and modification in light of its highest standard, not to be judged by the Qur'an.
7. Rule: Nullify the absolute tandem "Invalidation of matching":
   - Explanation: Based on the principle of an elaborate order, there are no two distinct words in the Qur'an that have exactly the same meaning and function. Each word selection is accurate, unique and intentional.
   - Methodological impact: The interpretation must accurately analyze why a particular word was chosen rather than another apparent 'synonym'. Substituting words during explanation or translation compromises the intended accuracy and harms the integrity of the system.
8. Rule: The unity of the basic meaning of one word "the unit of significance of one word":
   - Commentary: Every Qur'anic word possesses a fixed and specific intrinsic connotation (sometimes called kinetic meaning – "kinetic" or dynamic meaning) derived from its structure, root and system of occurrence in the Qur'an. While context generates different applications and shades of meaning, these are all manifestations of that one basic concept. This rule refuses to assign multiple unrelated "dictionary meanings" to the same word in different verses.
   - Methodological impact: Interpretation focuses on identifying this static indication through the systematic analysis of all where it occurs and then understanding how the context allocates its application in each case.
9. Rule: Invalidation of Estimate and Unsubstantiated Omission "Invalidation of Estimate and Omission":
   - Explanation: The Qur'anic text is as complete and accurate as it is a house. There is no need to "estimate" omitted words or sentences to understand the passage according to external grammatical rules or preconceptions. Any apparent omission is either rhetorically intentional or can be clearly understood from the overall context of the text.
   - Methodological impact: The interpreter must treat the text exactly as it is, assuming that each word and structure has a purpose and meaning within the system. "Reading" words that are not in the text or ignoring parts of it is a violation of the correct reflection methodology.
10. Rule: Invalidation of an arbitrary metaphor "Invalidation of a metaphor":

- Explanation: While acknowledging the existence of graphic methods in the Qur'an, the verbal approach prioritizes the true meaning of "real" and structural "kinetic". Resorting to the metaphor "metaphor" should not be the default interpretation or an easy way out when the true meaning seems difficult or contradicts external ideas. Excessive and uncontrolled reliance on metaphor undermines the accuracy and methodological nature of the Qur'an.
- Methodological impact: Metaphor-based interpretations require strong textual justification and in-depth structural study, and should only be considered after the possibilities of basic and dynamic meaning in the Qur'anic system have been exhausted. He particularly rejects metaphor and metonymy when used arbitrarily to bypass the direct meaning of the text.

11. Rule: Invalidation of multiple readings as fundamentally different meanings "invalidation of multiple readings":
    - Explanation: Different correct readings are primarily differences in pronunciation and sometimes minor grammatical discharges, all of which are suggestive. However, the verbal approach rejects its use to establish different or fundamentally contradictory meanings of the same verse, especially when these interpretations violate the internal consistency of the Qur'an or the basic meaning of the words. Qur'anic drawing and the general Qur'anic system remain the primary determinants of meaning.
    - Methodological impact: The focus of interpretation on the established text and its internal coherence. Readings are respected as correct recitations but are not usually used as primary evidence of divergent or conflicting key meanings.

Objectives and importance:
The verbal approach, through its strict application, aims to:

- Reveal the objective and methodological nature of the Qur'anic system.
- Demonstrate the true depth and nature of his linguistic and conceptual miracles.
- Resolve long-standing interpretive conflicts and apparent contradictions by returning to the internal logic of the text and its verbal structure.
- Provide a solid, text-based foundation for understanding Qur'anic guidance free from subjective biases and limitations of systems derived from human thought.
- Ending the state of "passive defense" of the Qur'an by moving on to the active and powerful manifestation of its inherent perfection and authority.

Conclusion:
The verbal approach is a demanding approach that focuses on the Qur'anic text and requires a deep respect for the divine nature of the Qur'an and its complex and elaborate structure. It challenges commentators to abandon arbitrary methods and subjective prejudices, and urges complete submission to the inner logic and linguistic precision of the Qur'anic system itself. He views the Qur'an not only as a source of guidance, but as the definitive, self-explanatory, perfectly coherent system – the key to understanding reality itself.

2.9 The Qur'an is a Qur'an: Comparing the Zahir and the Batin - the Key to Deep Understanding and Guidance

The Holy Qur'an is a deep sea, whose wonders do not expire and are not created on the abundance of response. One of the manifestations of its depth and richness is that its verses carry with them multiple

layers of meanings, starting from the understandable phenomenon and extending to the deep interior. A true understanding of the Qur'an, as proposed by the method of deep reflection, is not complete by standing at one of these two levels, but requires a comparison "of the Qur'an" between them to reach the essence of guidance.

Apparent: The First Gate... She may be left alone

The "zahir" of the verse represents its direct meaning, which is indicated by the eloquent Arabic language in its immediate context. This level is necessary and indispensable, as it is the basis for understanding practical judgments, historical stories, and clear mental arguments. It is the gateway through which we enter the world of the verse, and it is "consistent and logical" as I indicated, providing a clear initial understanding.

However, sufficiency with the apparent alone can sometimes be misleading or inadequate at other times. Standing at the limits of the word without diving into its deep intentions may lead to a superficial understanding, or a literal application that departs from the spirit and ultimate purpose of the text. The apparent may hide behind it a deeper wisdom or a more comprehensive significance, and neglecting this dimension may make the understanding incomplete, and may even lead to its incorrect destination, and here it is true to say that "the apparent may go astray" if it is separated from its depth and interior.

Al-Batin: The Pacific Depth... Shines with contemplation

The "interior" of the verse, on the other hand, is the deepest, spiritual, indicative, or intentional meaning that unfolds to the contemplative after transcending the apparent surface. This subconscious is not a random or non-textual interpretation, but rather a "consistent and logical" meaning that stems from the heart of the verse and is closely related to it, but requires greater effort in reflection, connection, comparison, and purity of heart.

The inner is the one who reveals the hidden ruling, links the verse to the overall purposes of the Qur'an, and touches the conscience of the believer and elevates his understanding and faith. It is the level that offers true guidance, and makes the Qur'an influential on the soul and behavior, not just information to be recited or judgments applied by mechanism. The "inner guides" because it reveals God's deepest will and connects the apparent to his purpose.

The Qur'an and comparison: the key to "touching" the Qur'an

This is where the central concept I put forward comes in: "the Qur'an" or comparison. In addition to the well-known meaning of "from reading", it may also refer to the "Qur'an" in the sense of combining and comparing its verses, between their appearance and their interior.

How is this comparison made? You start by contemplating the apparent first. The inner cannot be reached by jumping over the outward, but by understanding and contemplating it deeply. It is this contemplation of the apparent that opens the door to the foresight of inner meanings. When the deep meanings begin to shine, the contemplative conducts a process of "marriage" and constant comparison:

- Is this esoteric meaning consistent with, clarifying and deepening the outward meaning, or is it contrary to it?
- Is it consistent with other verses in the Qur'an "striking verses against each other"?
- Is it consistent with the purposes of the general Sharia?
- Does it lead to increased faith, piety and good deeds?

It is this comparison that ensures that esoteric understanding is not merely an illusion or a whim, but an enlightened understanding emanating from the text itself. It is what allows us to "touch the Qur'an" in a real way, that is, to touch its essence and guidance, and this can only be done by those who first contemplate the zahir, and then compare it with the inner to which it was revealed by the grace and management of God. The comparison "Qur'an" is the bridge that connects the misleading phenomenon alone, and the guiding batin.

Conclusion:

Understanding the Qur'an as a system of apparent and inward, and adopting the method of comparison "the Qur'an" between them, is the way of deep understanding and true guidance. The apparent is the starting point and the material of contemplation, the inner is the guiding depth that shines with the light of contemplation, and the comparison "the Qur'an" is the tool that ensures balance and consistency and reveals the "best and deepest" meaning. Whoever wants to touch the guidance of the Qur'an, let him begin by contemplating its appearance, and then seek with a sincere heart and a thinking mind to compare it with its interior, so that the light of the apparent and the light of the inner will meet him in an integrated and guiding Qur'anic system.

2.10 "Gates of Heaven": The keys to the name and the pen to understand the universe and the Qur'an "A reading in the connotations of transcendence and perception"

Introduction:

When the word "sky" is used in the verses of the Qur'an, is it only referring to the sprawling physical space above us, with its stars and galaxies? Or does this term, rich in its linguistic root "SMO" denoting elevation and elevation, have deeper symbolic and moral dimensions, referring to higher levels of existence, knowledge and perception? Verses such as "Do not open the gates of heaven for them" "Al-A'raf: 40", "In heaven is your livelihood and what you promise" "Al-Dhariyat: 22", and "O jinn and mankind, if you can execute from the countries of the heavens and the earth, then do not execute except with authority" "Al-Rahman: 33", invite us to go beyond literal reading, and contemplate "heaven" as a symbol of the sublime worlds of knowledge and spiritual elevation, using the jurisprudence of the Qur'anic tongue to explore these connotations.

1. Sky: symbol of transcendence and cognitive transcendence

The linguistic root "x m o" from which the word "sky" is derived carries the meaning of height, elevation and height. Hence, "heaven" in the Qur'an can be understood not only as a physical entity, but also as an abstract concept that represents:

- Higher realms of knowledge: the higher levels of understanding and perception that transcend the tangible and the material.
- Levels of closeness to truth: the degrees of consciousness in which man rises as he becomes more knowledgeable, wise, and closer to God.
- The source of guidance and revelation: heaven is the landing ground of revelation and messages, from which divine commands and mercy descend.
- The lofty goal: It represents the supreme goal that man seeks in his spiritual and cognitive journey.

The "seven heavens" mentioned in the Qur'an may refer to these multiple layers or levels of existence and knowledge, which require effort to rise through them.

2. "Names": keys to understanding

The beginning of the journey of cognitive elevation was with God's teaching to Adam: "And Adam taught all the names" (Al-Baqarah: 31). This teaching, as the linguistic root "SMF" of the word "name" (meaning sign and attribute) suggests, was not merely knowledge of words and names, but an awareness of the features, essences, and characteristics of things that distinguish them and determine their function and relationship to others in the hermetic system of creation. The knowledge of these "names" or "attributes" is the basis of true science, and it is the first key that opens the doors to man to understand the universe and deal with it consciously and wisely, and the first door to the heavens of knowledge.

3. "Pen": the tool of pruning, discrimination and the miraj of science

If "names" are the keys to understanding, then the "pen" is the tool and methodology for using these keys. The Almighty's saying: "Who taught with the pen" "Leeches: 4", refers not only to writing, but to a deeper process of "pruning" – that is, trimming, distinguishing, separating right from wrong, right and wrong, essence and presentation. Pen in this sense is:

- Scientific research methodology: which depends on accurate analysis, classification, comparison, and conclusion.
- Critical thinking tool: which enables humans to sort information and ideas, evaluate them, and extract facts from them.
- The means of cognitive elevation: Through this continuous pruning and discrimination, man gradually understands the "features" of the "names" of things, penetrates into deeper layers of knowledge, and rises in the "heavens" of perception.

Access from the "countries of the heavens and the earth" mentioned in Surat Ar-Rahman is not only by physical force, but also needs "authority", and the greatest authority is the authority of science and knowledge, which is acquired through the approach of "the pen" "pruning, research and discrimination".

4. Conditions for opening the "gates of heaven"

Access to these lofty realms of knowledge and insight is not available to everyone without conditions. Verse "Those who lie about our signs and are proud of them will not have the gates of heaven open for them... ﴿ "Norms: 40" explains the main contraindications:

- Denial of the verses of God: rejection of divine truths, whether they are in the visible book "the universe" or the read book "the Qur'an". This rejection closes the doors of understanding and reception.
- Arrogance: condescension and cognitive arrogance, and the belief that man has reached perfection or that he does not need guidance. Arrogance obscures the vision of the truth and prevents learning and elevation.
- Lying "versus intelligence": As deduced from verse 3 in a previous dialogue, "intelligence" "in its original sense such as the power of discernment, discernment and acclamation" is what qualifies for access to deep meanings, while "lying" "in its broad sense of concealing and falsifying facts and claiming without knowledge" is a major obstacle that closes the doors of cognitive and spiritual heaven.

Conclusion:

In the Qur'anic perspective, "heaven" is a symbol of transcendence and transcendence, not limited to the physical space but extends to the horizons of knowledge, wisdom and closeness to God. The keys

to these heavens are the perception of the "names" of things, their characteristics and truths" through the "pen" approach of "research, discernment and mental pruning". The prerequisite for opening these doors is freedom from the shackles of passion, arrogance and denial, sincerity of faith, cognitive humility, and the relentless pursuit of the "intelligence" of understanding and insight. It is a renewed Qur'anic call for every human being to raise his gaze and vision towards "heaven", and to rise in the degrees of knowledge and knowledge, to find in it his promised spiritual and cognitive livelihood, and to achieve the purpose of his existence in this life and beyond.

2.11 Understanding the Qur'an between the authenticity of context and the vitality of reflection: towards a conscious reading that transcends the projections of late consciousness and draws inspiration from the text itself

Introduction:
The Holy Qur'an, this clear and guiding light to the right path, was not revealed in a single sentence, but rather a revelation from a wise Hamid to the heart of the Prophet Muhammad (peace and blessings of Allaah be upon him), scattered over a period of twenty-three years. This gradual download, which is accompanied by the events, requirements and conditions of an emerging nation, is the cornerstone of a correct and sound understanding of God's words. Recognizing this fact, along with the importance of deep linguistic reflection from within the text, invites us to review our methodologies for dealing with the Qur'an and its exegetical heritage. And free the mind to explore its meanings in line with the challenges of the times, while being careful of the projections of late consciousness.

First: the context of the descent – the indispensable basis for a correct understanding

The Holy Qur'an did not come to address a vacuum, but was revealed in an Arab environment with a certain culture, tradition and language. Revelation interacted with this environment, correcting their beliefs, polite their customs, and establishing a new value system. Understanding this interactive dynamic is essential to understanding the semantics of many verses.

The danger of late consciousness projections:
As the centuries pass and we distance chronologically from the age of prophecy, we are at grave risk, which is our unconscious tendency to interpret Qur'anic verses from the perspective of our current consciousness, our lived experiences, and our concepts influenced by historical and cultural contexts very different from the context of revelation.

- Manifestations of projections: We may interpret verses that talk about social or political issues in the age of prophecy with our contemporary concepts of state or governance, ignoring the prevailing social and political structure at the time. We may understand linguistic terms that had specific connotations with their neologisms, which leads to a distortion of meaning.
- Examples: Interpreting "jihad" in the sense of contemporary international wars without evoking the contexts of the revelation of its verses and specific objectives. Or understanding the "slave" and "ummah" with modern concepts of slavery without an accurate understanding of the social and economic meanings of these terms in the era of revelation and how Islam gradually dealt with them.

The importance of understanding the first:
The Prophet (peace and blessings of Allaah be upon him) lived the moment of revelation, understood the purposes of the verses, and applied them. The honorable companions conveyed their understanding and application, which constitutes a basic reference. Staying away from this source increases the likelihood of falling into projections.

Overcoming projections:
This requires a conscious effort to understand the historical and cultural context, reflect on the language of the Qur'an as understood by the early ones, and use approved interpretations that are based on knowledge of the Sunnah of the Prophet and the sayings of the Companions. The unity of Qur'anic discourse requires looking at the verses in their original temporal and spatial context, recognizing that the guidance and generality of the Qur'an goes beyond that, but the initial understanding of the semantics must proceed from that context. Although the Qur'an addresses a specific group at a specific time, its principles are universal, and reaching their depth requires understanding the discourse. In its first context.

Second: Linguistic reflection from within the text - towards an interpretation that breathes with the times

Besides understanding the context of the revelation, the importance of deep linguistic reflection on the Qur'anic text itself comes as a basic starting point for understanding. This invites us to rethink the methodology of the contemporary Muslim's treatment of the Qur'anic text, an epistemological break with the idea of monopolizing interpretation by previous generations, and activating the individual mind and current consciousness in understanding the words of God.

The Unholiness of Human Interpretation:

- The absence of a divine "explanatory note": a comprehensive and definitive prophetic interpretation that is understood is not a deficiency, but an implicit invitation to all generations to share in understanding.
- Interpretations as human ijtihad: All the interpretations that we have received, no matter how high their authors, are "relative human ijtihad" governed by its time and the tools of its time, prone to right and wrong, and does not acquire a holiness that prevents its criticism or transgression.

"My Interpretation": Restoring the Centrality of the Individual Mind:
The Call for the Individual's Dependence on His Own Interpretation: "My Interpretation is what my mind and conscience are comfortable with and what is appropriate for the times in which I live." It is a restoration of confidence in the contemporary Muslim mind as a tool of understanding, based on its reality and developments. This does not mean ignoring heritage, but rather not considering it as a final authority, prioritizing "the conviction of reason and the peace of conscience" and compatibility with the requirements of the times.

The Qur'an and interaction with reality: From yesterday to today:
Just as the Qur'an interacted with the reality of its revelation (as shown in the reasons for its revelation), Muslims today must interact with it based on their reality, and interpret it to meet the needs of their time. This may call for a distinction between religious aspects with extended validity and others that may be linked to specific historical contexts, while remaining devotional value.

Open Call for Interpretive Creativity:
The absence of a comprehensive official or prophetic interpretation is an invitation for everyone to participate: "Whoever strives hard and makes mistakes has reward, and whoever strives and makes mistakes has reward." This encourages a transition from memorization and indoctrination to understanding, reflection, and creative interpretation. It is a call to produce "a new interpretation consistent with our minds and times," demonstrating the validity of Islam and the ability of the Qur'an to provide a "conceptual illustration" of renewed human issues.

Conclusion: Towards an integrated and vital understanding
Awareness of the impact of the context of revelation and the importance of avoiding the projections of our late consciousness, along with the call to activate linguistic self-reflection from within the Qur'anic text, is not an intellectual luxury, but a methodological necessity to understand the Qur'an as God intended. It is key to avoiding distortion and misinterpretation, and to reaching true guidance. It is a call not to "degrade our abilities" by blindly surrendering our minds to the past, and to assume our responsibility as the sons of this age in questioning the Qur'an and extracting its treasures in a way that illuminates our paths and keeps pace with our challenges. Thus, they emphasize the vitality of the text and its renewed ability to address all times and places, through an understanding that starts from the first context and interacts with contemporary reality.

2.12 Towards a deeper understanding of the Qur'an: reflection as a method to reform understanding and overcome problems

Introduction:

The Holy Qur'an, the miraculous word of God, is a book of guidance and light revealed to all people. However, the reader may encounter, especially in our time, some verses that at first glance seem contrary to common sense, or with other verses, or with God's universal laws, or may even be exploited to justify misconceptions such as superstition or extremism. Does this mean that there is a defect in the Qur'anic text itself? God forbid. Rather, these apparent problems are, in fact, a divine call to deeper reflection, a sign of indicates that our superficial or inherited understanding may be the source of the flaw.

Signs that call for deep reflection:

When we find a verse that appears to appear:

1. Contrary to common sense: it seems harsh or illogical at first glance.
2. Contradictory to other verses: within the framework of the overall Qur'anic system that emphasizes mercy, justice and wisdom.
3. Exploited to justify unacceptable concepts: such as superstition, coercion, or unjustified violence (terrorism).
4. Contrary to God's universal laws: which we perceive by reason and experience.
5. It contradicts the principles of mercy and divine justice that are the basis of the mission.
6. Vague or ambiguous: so that it is difficult to understand what is meant by it clearly.

These are not signs of weakness in the text, but rather "warning signs" or "road signs" that push the sincere contemplative to pause and think deeply, and to search for the most accurate and most consistent meaning with the spirit and supreme purposes of the Qur'an. It is an invitation to transcend literal or superficial understanding that may have been influenced by historical or cultural accumulations or even minor distortions in reading or transmission.

The methodology of "reform" by understanding and reflection:

"Repairing" understanding does not mean changing the text, but rather correcting our perceptions and removing the barriers that prevent us from reaching the intended meaning. This requires a conscious methodology based on:

1. Deep reflection "expansion and breadth of understanding": not only the first meaning that comes to mind, but rather research the root of the word, the context of the verse within the surah, the general context of the Qur'an, and linking the verses to each other to form an integrated picture.
2. Freedom from passion and arrogance: approaching the text with a sound heart and an open mind, without prejudices or a desire to twist the neck of texts to agree with personal or sectarian opinions. Recognize that human understanding is deficient and developing.
3. Using the Arabic tongue shown: Understanding the semantics, roots and derivations of words as they were understood at the time of the revelation of the Qur'an, with attention to the nuances between the apparent synonyms. "This is what she focuses on in the curriculum of "Fiqh of the Qur'anic tongue"."
4. "A point that needs caution" Back to the origins of Qur'anic painting: Some believe, as I have indicated, that looking at the first Ottoman drawing before adding diacritics, dots, and xiphoid alphas may open the door to the possibilities of other reading that were intended or possible, and that some subsequent additions "originally intended to facilitate and standardize reading" may have obscured deeper meanings or led to the preponderance of one reading over another inconclusively. This approach requires high specialized knowledge and extreme caution so as not to lead to chaos in reading or denial of mutawatir. A distinction must be made between scientific research in the history and drawing of the text, and the change of stable frequent reading.
5. Integration with reason, instinct and the laws of the universe: A correct understanding of the Qur'an does not contradict explicit reason, common sense, or God's fixed laws in the universe. If there seems to be a contradiction, it is likely that the defect in our understanding of the text or in our understanding of reason/instinct/sunnah, which calls for further research and reflection.

Conclusion:

Dealing with seemingly problematic or ambiguous verses is not to escape or interpret them arbitrarily, but as a divine invitation to delve into the sea of Qur'anic meanings. It is an opportunity to rise in the "heavens" of understanding, using the tools of the "name" "understanding the facts of things" and the "pen" "the method of discernment and research", armed with piety and detachment from fancy. This effort to "reform understanding" is in itself worship and purification, and it is the way to reach the certainty and tranquility that is the "paradise" of the believer in this world and the hereafter.

2.13 The Qur'an is a "saying", not a "text": towards a deeper understanding of its linguistic system

We have always dealt with the Holy Qur'an, the miraculous book of God, using the term "Qur'anic text". Although the term is common in academic studies and public discourse, a pause for reflection on how the Qur'an describes itself reveals a more accurate and profound term: "saying." The transition from understanding the Qur'an as a "text" to perceiving it as a "saying" is not just a change in vocabulary, but a shift in perspective that opens up new horizons for understanding its unique linguistic system and receiving its divine message.. (الدكتور عمر شفيع)

Limits of the term "text"

The word "text", in its common sense, is often associated with a written code, with a relatively rigid structure that can be analyzed and deconstructed. This term may suggest an emphasis on the written physical form at the expense of other dimensions of the Qur'an, such as its heavenly nature, its inspired origin, its reception and audible revelation, the importance of its recitation and recitation, and

its profound spiritual and psychological influence. It is also a term imported from other fields of knowledge, and may not fully reflect the specificity of Qur'anic revelation.

"Saying": the authentic Qur'anic term

When we contemplate the Qur'an, we find that it refers to itself and its components over and over again using the root "s and l" and its derivatives. These references are not fleeting, but reveal essential dimensions of the nature of the Qur'an:

1. Saying with weight and weight: Allah Almighty describes His revelation to His Prophet by saying: "We will cast heavy words on you" (Al-Muzzammil: 5). This "weight" is not only material, but a weight in meaning, in influence, and in the responsibility that entails it. It is a saying that has its own presence and authority.
2. The connected and coherent saying: The Almighty says: "We have reached them to say that they may remember" "Al-Qasas: 51". This verse refers to a unique characteristic of the Qur'an, namely that the "saying" in it is not isolated islands, but a continuum system, a spider web of meanings and connotations where they interpret and complement each other. This requires a contemplation approach based on "communicating the saying" and not just analyzing separate parts.
3. Effective and verified saying: "Saying" in the Qur'an is not limited to being just words that are said, but rather a saying that has effectiveness and impact in reality. This is evident in the conjunction of saying the truth and verification: "It is right to say against most of them, for they do not believe" "Yes: 7", "And Allah has the truth in His words" "Jonah: 82", and "Allah will confirm those who believe in the firm saying in this life and in the hereafter" "Abraham: 27 ". Saying here is an active force, proving, verifying and evaluating the argument.
4. Diverse and directed saying: The Qur'an describes different types of saying according to the context, addressee and goal: "well-known saying" "women: 5, parties: 32", "good saying" "women: 9, parties: 70", "eloquent saying" "women: 63", "generous saying" "Isra: 23", "soft saying" "Taha: 44". This diversity shows that the saying is not just abstract information, but a living discourse, shaped and adapted to effectively perform its specific function.
5. Saying as a basic building unit: Even the smallest components of a verse can be considered a "saying", a unit that carries significance within the larger context of the verse and the Qur'anic complex. This emphasis on the "qawla" as a basic unit preserves its form, sound and internal interdependence as stated in the Qur'an.

The repercussions of understanding the Qur'an as a "saying"

Adopting the perspective of "saying" rather than "text" has important implications for how we approach the Qur'an:

- Contemplation methodology: It invites us to go beyond superficial textual analysis to "contemplate the saying" "Did they not contemplate the saying - the believers: 68", which involves tracing its internal links "communicating the saying", understanding its multiple contexts, and sensing its weight and impact.
- Focus on Reception: Highlights the importance of auditory and oral reception of the Qur'an, and attention to the correct recitation "recitation and intonation" that preserves the structure of "saying" as it was revealed.
- Realizing the practical dimension: reminds us that the Qur'an is not only a theoretical book, but a "saying" that aims to bring about a change in thought, feeling and behavior, and has a close connection with reality and life.

- Inspiration from within the curriculum: encourages the search for tools for understanding the Qur'an and its methodology from within its own linguistic system, rather than relying entirely on imported curricula that may not suit its unique nature.

Conclusion

The return to the use of the term "saying" used by the Qur'an to describe itself is an invitation to rediscover the depth of this great book. It is a step towards a more accurate understanding of his miraculous linguistic system, and a deeper interaction with his eternal message. When we treat the Qur'an as a heavy, connected, active, and diverse divine "saying," we pave the way to receive its gift and light more fully, and allow its purposes to be reflected in our lives and understanding more deeply and authentically.

2.14 Understanding Quranic Stories: Transcending Historical Narrative to Horizons of Lesson and Symbolism

Introduction:

The Holy Qur'an, with its miraculous style and clear statement, presents stories and proverbs not just as a historical narrative of past events, but as a unique educational approach aimed at drawing lessons and gifts for successive generations. Dealing with these stories in isolation from their lofty ends, or sufficiency with their literal appearance, loses us many of their treasures and obscures their lights. Therefore, understanding the Qur'anic methodology in presenting stories, and transcending superficial interpretations, becomes necessary to draw inspiration from their deep and lasting message.

1. Quranic stories: For the lesson and exhortation, not for detailed history

, God Almighty mentions the stories of previous prophets and nations, and sets proverbs to consider people and think, as in the Almighty's saying: {God struck an example of a man in whom there are partners who are intertwined and a man who is peaceful to a man, are they equal, for example, praise be to God, but most of them do not know} [Az-Zumar: 29]. The focus is on the points of lesson and the aspects that affect the achievement of the educational goal, rather than on the precise historical details that do not serve this purpose. The Qur'anic stories, even those that seem to have a specific historical character, often serve as a symbolic mirror of human existence, addressing the struggles of the human soul and the dynamics of society at all times and places.

2. Deep Understanding Methodology: Transcending Literalism to Symbolism and Structuralism

The omission of the symbolic and structural methodology of the Arabic tongue and adherence to superficial literal reading is what opens the door to misunderstanding or freezing the text in a narrow historical framework, emptying it of the essence of its deeper, most lasting and influential message in our contemporary life.

Deep understanding requires:

- Bypassing the exclusive reliance on traditional dictionaries: or inherited interpretations that may be captive to their limited literal or historical understanding.
- Consider the structure of the text itself: analyze the roots and bladders of words (their literal pairs and their complex connotations).
- Track the uses of words in different Qur'anic contexts: dive into the network of semantic relationships that connect words and concepts.
  This is the key to penetrating into the depths of the Qur'anic text, and exploring its symbolic and existential dimensions that make it a book of guidance and light for all times and places.

3. Multiple perspectives in one story: "Three-dimensional photography" It
is remarkable in Quranic stories that one story may be presented in multiple surahs, but not with boring repetition, but with a focus on different aspects, providing additional details, and using various rhetorical methods. This diversity can be likened to "three-dimensional depiction of the event". Each surah presents a different angle of view of the story, highlighting certain aspects that may not be prominent in another. When we combine these multiple narratives, we have a more complete and comprehensive picture of the event and its various dimensions.
The goal of this diversity is not just to tell the story, but to draw various lessons and lessons.

Practical example: The story of Moses - peace be upon him - in Surat Taha and the stories
This style is clearly reflected in the presentation of the story of Moses (peace be upon him):

- Surah Al-Qasas: It focused heavily on the stage of preparing for the character of Moses before the prophecy and the message (his childhood, upbringing, murder, escape to Madin, marriage, and even the first call). The sura highlighted how these experiences prepared him for the great task.
- Surah Taha: Her story with Moses began immediately at the moment of assignment in the Holy Valley folded. The surah focused more on the essence of the divine message (worshipping God, praying, confronting Pharaoh), and dealt with his dialogue with Pharaoh and the magicians in greater detail.

The goals of this diversity are clear: Surah al-Qasas aims to show how God prepares His servants, while Surah Taha aims to emphasize the importance of monotheism, worship, and the power of truth. When "collecting and comparing the narratives of the story in the two surahs", we discover additional details and deeper meanings, as the difference in focus and detail is not a contradiction, but rather an integration that serves the overall purpose of the story in each surah.

4. Linguistic and cultural interaction with the Qur'anic text: the limits of outsourcing The
Holy Qur'an was revealed in a clear Arabic tongue, and understanding the language and culture of the Arabs in the era of revelation is an important element in interpretation. However, linguistic and cultural knowledge "outside" from the Qur'anic text itself must be used with caution and within clear methodological boundaries:

- Importance: Understanding grammar, eloquence and styles, knowing the meanings of words in authentic usage, Arab customs and traditions, and the Prophet's biography all help in understanding the context.
- Risks: Over-reliance on external sources may lead to linguistic and cultural projections that did not exist, or the assumption of new meanings on words, or the interpretation of verses based on modern theories without taking into account the historical context.
- Balance: The origin of comprehension must be the Qur'anic text itself (contemplating its words, structures, contexts). External sources are auxiliary clues that are systematically controlled, and compatible with the spirit of the text. The goal is to understand God's will, and the text and the Sunnah are the primary sources.

5. Application of the symbolic method: "Hoopoe of Solomon" as a model
in the story of the Prophet Solomon and the Queen of Sheba, highlights the role of "hoopoe". Is it just a bird? The approach of the Qur'anic "jurisprudence of the Qur'anic tongue", which considers Qur'anic names as attributes and functions, invites us to go beyond literal understanding:

- Rejection of literal interpretation: which makes animals speak, think and understand doctrines, which clashes with the cosmic norms and the logic of the Qur'an.

- Dismantling the "hoopoe":
    - The root "e.d.": means "revealing the unseen or unknown, signifying and guidance".
    - "Hoopoe": is not only the name of a bird, but an adjective and function: "the one who reveals the unseen and the unknown, the expert guide, the explorer who brings the news with certainty." It represents a device or individual whose function is to reveal what is absent ("the father of news").
- The hoopoe within the "bird": ﴿And he inspected the bird, and he said, "I do not see the hoopoe." The bird" in Solomon's army may not be artisanal birds, but units specialized in tasks that require speed and sophistication. The Hoopoe is a specialized unit within the Bird whose mission is to reconnaissance and gather intelligence ("Nabaa Yaqeen").
- The absence of the hoopoe and its repercussions: His absence (the reconnaissance apparatus) almost led to the destruction of Solomon's army of the Valley of the Ants (the community of toilers) unintentionally (and they do not feel).
- The Return of the Hoopoe: "I took note of what you did not land", "And I brought you from Sheba with certainty." This is an affirmation of the nature of his work in accessing accurate information. When Suleiman promised him or brought him "clear authority", he was asking for a strong argument and clear evidence to justify his absence, which the hoopoe did.
- The hoopoe and contemporary journalism: The manifestations of the "hoopoe" function can be seen in the role of free investigative journalism, or the accurate intelligence services that reveal the absent, bring certainty, and provide the authority with "clear authority" (argument and evidence).

Conclusion: The
"Hudhud of Solomon", through the perspective of the "jurisprudence of the Qur'anic tongue", goes beyond being a bird to become a symbol of the function of reconnaissance and revealing facts. Similarly, studying Qur'anic stories through multiple perspectives, focusing on lesson and symbolism, and collecting their various narratives, is a critical approach to a deeper understanding of God's words. It reveals the ingenuity of the Qur'anic style, enriches our understanding of the lessons learned, and makes us reflect on God's wisdom in choosing the most influential pedagogical methods. The deeper we study the story from different perspectives, the more we go beyond literalism to symbol, Using the Qur'anic Arabic tongue as a basic tool of understanding, the more complete the picture becomes clearer, the more insight and guidance we will become.

2.15 Towards a comprehensive Quranic vision of the world: the role of the Quranic Arabic tongue in building it

In an effort to go beyond mere renewal of religious discourse, the concept of the "Qur'anic Arabic tongue" emerges as a methodological tool aimed at the deepest and most comprehensive: building a "comprehensive Qur'anic vision of the world." This vision is not just a theoretical conception, but an integrated system based on revelation to illuminate the paths of life and establish the future of the nation. What is this vision, and how does understanding the Qur'an with its linguistic and kinetic depth contribute to its formation?

What is the Qur'anic vision of the world?

It is simply the holistic view of existence – the universe, man and life – through the lens of the principles, values and concepts established by the Holy Qur'an. It is a vision rooted in divine revelation, characterized by intrinsic characteristics that make it unique and complementary:

1. Monotheistic at the core: based on the absolute belief in the oneness of God Almighty, and that everything in the universe, from the atom to the galaxy, is subject to His will and will, which frees man from the bondage of passions and creatures.
2. Ethical-oriented: Places lofty moral values such as justice, charity, compassion, honesty and honesty at the heart of individual and collective life, as the basis for the goodness and stability of society.
3. Horizon Humanity: Honors man and preserves his freedom and dignity, and emphasizes the inherent equality of all human beings regardless of their ethnic, linguistic or religious differences, as piety is the only criterion of differentiation with God.
4. Scientific orientation: Do not oppose science and do not fear research, but rather urge them and consider them ways to know God and realize His greatness in creation. She believes that true science cannot contradict true revelation, but rather complements and confirms it.
5. Curriculum realism: Do not run away from reality or ignore its challenges, but seek to understand it in depth and analyze it, and then work to change and develop it for the better, guided by Quranic principles and values.
6. Balanced purposes: harmoniously combines the requirements of this world and the realities of the hereafter, between the needs of the body and the aspirations of the soul, between the rights of the individual and his responsibilities towards society, and between rights and duties, so there is no excess or negligence.
7. Optimistic future: It spreads hope and cultivates optimism in souls, believing in the ability of man to achieve goodness, happiness and success in the two worlds, provided that he is upright in the guidance and success of God.

The role of the "Quranic Arabic tongue" in building this vision:

If these are the features of the desired vision, the "Qur'anic Arabic tongue", as a method for understanding the divine text, plays a pivotal role in its construction and rooting. His contribution is manifested in several aspects:

- A deeper understanding of kinetic meanings: goes beyond the superficial understanding of vocabulary, to dive into the dynamic and functional meaning of major Qur'anic concepts such as monotheism, worship, caliphate, trust, and piety, giving them the power of influence in reality.
- Extracting Universal Values: Through this deep understanding, it is possible to derive the governing principles and values that form the fabric of this vision, prioritize and arrange them in line with the purposes of Sharia.
- Bridging the gap between text and reality: helps to understand how to apply these principles and values to the contemporary reality of life, and to provide Quranic solutions to emerging challenges in various fields.
- Presenting an authentic cognitive model: It proposes an integrated knowledge framework based on revelation, which can guide the paths of scientific research and human thinking, and provide an alternative to the prevailing cognitive approaches.
- Rehabilitating the Source of Revelation: Clearly affirms that Divine Revelation is the supreme and most reliable source of knowledge and guidance, and that it is the indispensable foundation for building any correct and upright vision of the world.
- Inspiration for the reformulation of science: opens horizons to contribute to the revision and establishment of the humanities and social sciences "such as psychology, sociology, economics, and politics" according to a Quranic perspective, taking into account the spiritual and ethical dimensions of man and society.

Conclusion:

The "Quranic Arabic tongue" is not just a linguistic or exegetical tool, but the key that paves the way towards building a comprehensive Qur'anic vision of the world. This vision is not an intellectual luxury or an abstract theory, but rather a civilized necessity and a beacon that illuminates the Islamic Ummah's paths of its path, and a solid foundation on which to build its future edifice. It is a vivid call to work hard, to change reality for the better, and to lay the foundations of a new human civilization, whose light and strength are inspired by the eternal values and principles of the Qur'an.

2.16 The Inexhaustible Sea of Meanings: The Layers of Significance in the Qur'anic Word and the Vitality of Renewed Contemplation

Introduction: Beyond the Spoken Letter

When we read the Holy Qur'an, do we deal with rigid words with a monolithic and limited meaning, or do we dive into an ocean in which each word is a living organism that breathes multiple meanings, and every verse of the sea is full of latent pearls? Believing that the Qur'an is the miraculous word of God requires us to recognize the richness of its connotations and the depth of its layers. This richness is not just a linguistic possibility, but an essential characteristic that makes the Qur'anic text a living and renewed discourse, capable of addressing each generation and each age in its own language and needs.

First: The Qur'anic Word – A Multifaceted Jewel

The word in the Qur'an is not just a superficial tool of communication, but a delicate construction that carries with it multiple levels of meaning:

1. Apparent level (near/physical meaning): It is the direct linguistic meaning that comes to mind when hearing or reading a word. This level is necessary as a starting point, but it is not the end. The word "sky" ostensibly refers to the space above us, and "earth" to the planet on which we live.
2. Subconscious level (deep/moral/symbolic): Behind this phenomenon lie deeper layers of significance. "Heaven" may symbolize spiritual elevation, horizons of knowledge, or a source of moral sustenance and guidance. "Earth" may symbolize materiality, limitation, or field of action and testing. This level requires deeper reflection, a connection to the multiple contexts of the word in the Qur'an, and an understanding of its linguistic origins.
3. Indicative level (pleasant/suggestive meaning): Sometimes, a word or even the way it is drawn carries gentle cues and subtle suggestions that are only visible to the contemplative and insightful contemplator. It may be in the choice of a word without its apparent synonym, or in the introduction of another word and delay, or even in the characteristics of Ottoman painting, signs that illuminate hidden aspects of meaning.

Second: Contemplation – the key to diving in the sea of meanings

If the Qur'anic word is sea, contemplation is the systematic dive to extract its treasures. Contemplation is not just a passing reading, but a mental, hearty, and spiritual process that includes:

- Linguistic comprehension: starting from a thorough knowledge of the meanings, origins and conjugations of vocabulary.
- Consider context: Understanding the word within the immediate context of the verse, the context of the surah, and the general Qur'anic context.

- Linking and comparing (Qur'an): Multiplying the verses with each other, and comparing the uses of the word in different places to reveal its multiple aspects.
- Reflection on the purposes: linking partial meanings to the overall purposes of the Sharia and Qur'anic gifts.
- Activating insight and seeking conquest: Contemplation is also inspiration and conquest from God, requiring a pure heart and sincere intention.

Third: The Qur'an – an updated mention of each era

One of the greatest manifestations of the miracle of the Qur'an is that it is a living text that does not wear out on the abundance of response, and its wonders do not end. As time progresses, human knowledge develops and their challenges are renewed, the Qur'an reveals new aspects of its guidance and meanings that meet the needs of that age:

1. Flexibility of Quranic pronunciation: Quranic words, with their depth and layers, are likely to be understood by each generation to suit their level of awareness and perception, without this departing from the framework of the general meaning that God intended.
2. Renewed reflection ("updated remembrance"): Contemplators come in every age, deriving from the same verses and words "updated" meanings and radiances (new to them and those who preceded them in some aspects), enriching understanding and deepening faith. This is not an innovation in religion, but rather a revelation of some of the treasures that God has deposited in His words.
3. Satisfying the desire and reading of each age: Each age has its own "reading" of the book, in the sense that it focuses on certain aspects of Qur'anic guidance commensurate with its existential and epistemological questions and civilizational challenges. The Qur'an addresses issues of science, the universe, society, ethics and the soul, and in each age some of these issues are more prominent, and contemplators find in the Qur'an satisfactory answers and inspiring insights.
4. Consistency despite renewal: This renewal of understanding does not mean contradiction or rupture with origins. "Updated" meanings must be consistent with the Qur'an's jurisprudence, general principles, and the origins of the Arabic language, otherwise they are perverted.

Conclusion: An endless journey of reflection and discovery

Treating the Qur'an as a book with multiple layers of meaning, believing in its vitality and ability to address each age, opens the door to an endless journey of reflection and discovery. Every word is an invitation to dive, and every verse is a universe of meaning. Continuous systematic reflection, individually and collectively, is the way to enrich our understanding of God's book, renew our connection with it, and draw inspiration from its gifts to meet the challenges of our lives and build our future on the foundations of light and wisdom.

2.17 The living Qur'anic word: How does the divine text address every reader and every time?

Introduction: Does the Qur'an have one fixed meaning or meanings that unfold?

The question is frequently asked about the nature of meaning in the Qur'an: is it a fixed and closed entity, whose understanding has been exhausted by previous generations? Or does the Qur'anic text carry with it a renewed vitality, allowing it to address every reader at all times and places in a language

that he understands and touches his reality? The answer lies in understanding the unique nature of the Qur'anic word and the importance of reflection as a continuous process to uncover the layers of its meanings.

First: The Qur'anic Word: Between Apparent Stability and Semantic Depth

The Qur'anic word, in its drawing and pronunciation, seems fixed and definite. But this apparent constancy hides behind it an enormous semantic depth:

- Basic lexical meaning: Each word has a basic meaning or meanings that can be referenced in the lexicons of the language. This is the first level of understanding, which is necessary but not sufficient.
- Dynamic contextual meaning: The meaning of a word is greatly influenced by the context in which it appears. A single word may acquire different connotations depending on the verses and surahs in which it is found, and according to the words that adjoin it. It is this dynamic interaction that gives the word a special vitality.
- Latent layers of meaning: Beyond lexical and contextual meaning, a word may carry deeper layers of symbolic, indicative, value, or cosmic meanings. These layers can only become clear by deep reflection and linking the parts of the Qur'an to each other. For example, the word "light" may refer to sensory light, but in other contexts it refers to guidance, knowledge, revelation, or faith.

Second: Contemplation: The Journey of Revealing the Vitality of the Text

Contemplation is not just a superficial understanding, but an interactive process between the reader and the text, aimed at revealing these multiple layers and realizing the vitality of the Qur'an:

- Individual reflection and subjective experience: Each reader, with his own background, experience and questions, can interact with the Qur'anic text in a unique way. A verse that may pass by a person unnoticed, another soul may stop for a long time, and be inspired by meanings that directly touch its reality.
- Group reflection and knowledge accumulation: Individual reflection does not eliminate the importance of benefiting from the efforts of the former. Interpretations and reflections accumulated through the ages represent a wealth of knowledge, but they are not the end, but they are stations on the path to continuous understanding.
- The Qur'an educates its contemplators: the more a person contemplates the Qur'an honestly and sincerely, the more his awareness and ability to understand grow, as if the Qur'an itself educates its reader and gradually reveals to him its secrets.

Third: The Qur'an Addresses Every Age: Renewal of Meaning and Meeting of Needs

The vitality of the Qur'anic text is reflected in its ability to address each age and meet its intellectual and spiritual needs:

1. Universality of issues: The Qur'an deals with major human issues (faith, ethics, justice, society, the universe, the soul) which do not wear out and are not limited by time or place.
2. Responding to emerging challenges: As civilizations evolve and new challenges emerge, contemplators find in the Qur'an general principles and rules from which solutions and visions can be inspired by these challenges. The verses of Shura, for example, can be derived from them in every age what suits the development of political and social systems.
3. "Reading the Age" of the text: Each generation reads the Qur'an from the perspective of its reality and challenges. This "modern reading" is not a change of the text, but rather a shedding

light on aspects of its guidance that were less prominent in earlier eras, or the discovery of new applications of its fixed principles. For example, in the age of scientific discoveries, contemplators find in the verses of the universe signs that correspond to these discoveries, increasing their faith and certainty.

4. Updated and non-stop remembrance: Deep reflection produces an "updated" understanding (in a renewed and current sense) of the meanings of verses and words. This new understanding is not a novelty, but the fruit of a vivid interaction between the immortal text and the evolving human mind, which makes the Qur'an always new and influential.

Conclusion: An Open Call for Living Contemplation

The Holy Qur'an is not only a historical book read to learn about the past, but it is a living divine discourse, which interacts with its reader, and reveals the layers of its meanings to everyone who comes to it with an open heart and a thoughtful mind. Belief in the multiplicity of levels of meaning in the Qur'anic word, and in the importance of continuous reflection, is what ensures that the Qur'an remains a guiding light for every generation, meeting its needs, answering its questions, and leading it towards a deeper understanding of life, existence and the purposes of the Creator Almighty. It is an open invitation to every Muslim to participate in this journey. Blessed is the living and renewed contemplation.

2.18 Summary of the second chapter: The Quranic Arabic tongue - founding characteristics and principles

This chapter presents the cornerstone of the "Jurisprudence of the Arabic Quranic Tongue" approach, emphasizing that the language of the Qur'an is not just a vessel of meaning like changing human languages, but rather a clear divine tongue, with a tight internal system and unique characteristics, which requires dealing with it with a methodology derived from within it for a deeper understanding of the will of God Almighty.

In this chapter, we have established the fundamental principles that govern and distinguish this tongue:

1. The unity and coherence of the Qur'anic text: We have shown that the Qur'an is an integrated structure that interprets each other, and that understanding any part of it is not complete without linking it to the overall system and its multiple contexts. "3.3 "
2. The multiplicity of layers of meaning and the negation of complete synonymy: We confirmed that the Qur'anic word is a living organism that carries multiple layers of meaning "apparent and inward, sensory and moral, kinetic and cosmic", and that each word has its own unique imprint and connotation that denies the existence of a perfect correspondence with another word, which calls for diving into the nuances. "3.4 "
3. The tightness of the Qur'an and the relativity of similarity: We explained that the entire Qur'an is tight in its linguistic structure and semantic system, and that "similarity" is not an original ambiguity in the text, but rather a relative matter related to the multiplicity of layers of meaning or structural similarity that calls for reflection and response to the courts "semantic origins of letters, Mathani and total principles". "3.5"
4. The intentional principle and transcending arbitrariness: We rejected the principle of absolute arbitrariness in the Qur'anic language, stressing that every letter, every word and every composition was chosen with a divine intention to achieve a specific connotation, and that

there is an essential link between pronunciation and meaning, form and function in this tongue shown. "3.6"

5. Mechanisms of structural reflection as tools of exploration: We presented a set of methodological tools "analysis of letters, bladder, deconstruction of roots, reciprocal and inverse... Not as absolute methods of interpretation, but as mechanisms for exploring the deep semantic possibilities inherent in the structure of the word, provided that its consequences are always put to the test of the Qur'anic context and system. "3.7"
6. The verbal approach and its strict controls: We established a strict verbal approach that controls the process of reflection and protects it from slipping, based on basic principles such as unity of significance, negation of deletion, appreciation and absolute metaphor, and considering the text as complete by itself, while emphasizing the need to compare the apparent and the inner and complementarity between them. "3.8 "

These principles and characteristics – the unity of the text, the multiplicity of layers, the negation of conformity, the relative tightness and similarity, intentionality, the controls of the verbal method and the comparison of the zahir and the batin – are not separate ideas, but are woven and integrated to form the contours of the "jurisprudence of the Qur'anic Arabic tongue". This jurisprudence does not provide a definitive interpretation, but rather gives the contemplative tools, methodology and vision to deal with the Qur'anic text in a deeper, more original and objective way.

It should be noted that this book represents the second building block in a series aimed at establishing and applying this jurisprudence. It complements the first book: "Anwar al-Bayan fi Drawing the Ottoman Qur'an: Revealing the Secrets of the Tongue" focuses on the linguistic and rhetorical aspects inherent in drawing the Ottoman Qur'an, and opens up horizons for a deeper and more accurate understanding of the Holy Qur'an.

The third book, "Contemplation in the Mirror of Drawings", focuses on the methods of contemplation and the role of the original manuscripts as a witness and an additional tool in this reflection, and the sixth book, "Towards Conscious Contemplation", which provides practical evidence for the application of these principles in understanding the Qur'an and its interaction with the modern era.

The ultimate goal of the "jurisprudence of the Qur'anic Arabic tongue" is to enable the Muslim to rediscover the book of his Lord, dive into the sea of its meanings, and draw inspiration from his guidance and light directly and authentically, away from superficial interpretations or arbitrary interpretations, in order to reach an understanding in which the mind and heart harmonize with the miraculous words of God.

3 CHAPTER THREE: SECRETS OF THE NAMES OF LETTERS AND THEIR COSMIC AND QURANIC CONNOTATIONS

"Analysis of singular letter names from A to Z: keys to structure and meaning"

Introduction: From sound and drawing to name and secret

In the name of God we begin, and with Him we seek help, pray and greet the one to whom the revealed Book was revealed.
In this chapter, we present a systematic vision that takes us a deeper step into the Qur'anic reflection, moving from looking at Arabic letters as sounds to be spoken and drawings to writing, to diving into the connotations of the "names of letters" themselves "A, B, C..." As essential units and essential keys to understanding the deep structure of the dear book of God and its eternal messages. It is an invitation to explore the "jurisprudence of the Qur'anic Arabic tongue" in its origin and origin.

Why letter names? And what is the secret of this focus?

The Holy Qur'an is not just words recited, but is "the best hadith is a similar book Mathani" "Az-Zumar: 23", a linguistic and cognitive divine construction, "a book whose verses were wiser and then separated from the hands of an expert sage" "Hud: 1". This precision and detail requires that each element of it, however precise it may seem, has its function and purpose, including the letters that are the first building blocks of this miraculous construction.

- The letter as a unit of Qur'anic meaning: Unlike human languages where the word is the first unit of meaning, the "Hermetic Qur'anic Tongue" seems to treat the letter as a first unit carrying meaning and connotation. This fact is clearly evident in the cut letters that top some of the noble surahs such as (Al-Mu'm), (Ham), (n) and the pen and what they write, "Al-Qalam: 1", "P.1", and the Qur'an with remembrance "p. 1". These letters, uttered by the Revelation singularly, stand as a witness that the letter has a semantic value beyond mere sound, a value that may It manifests itself more deeply when considering what "name" characterizes it.
- The origin of the name and the teaching of Adam: We may find a nice reference to this origin in the Almighty's saying: "And Adam knew all the names" "Al-Baqarah: 31". If the names that God taught our father Adam are the essence of knowledge of names and their truths, perhaps he also taught him the origins of the "names of letters" that are the basis for the statement and expression of these facts, which makes the vocabulary of the Qur'an innate and reflects what things are, not just human conventions.
- The need for deeper reflection: God's command to contemplate "Do they not contemplate the Qur'an or on the hearts of its locks" (Muhammad: 24) is a continuous call that is not limited to an age without an age. At a time when knowledge is intertwined and challenges are magnified, diving into the deeper layers of meaning, including the semantics of letter names, becomes necessary to uncover new Qur'anic treasures and respond to the questions of the age with the light of revelation.

Proposed reflection methodology: Quranic - linguistic - integrative

To explore this rich world, we rely on an integrated methodology based on the following controls:

1. The Qur'an is the source and the ruler: starting from the certainty that the Qur'an is the supreme authority and the final ruler. He is the one who reveals his secrets himself to those who manage them sincerely, and he is the one who is preserved from any falsehood: "Falsehood shall not

come to him from his hands, nor from behind him, a revelation from a wise Hamid" (Chapter: 42). Any deduction of the significance of a letter must be presented to the overall Qur'anic system to verify its consistency.

2. Deep reflection and structure of the text: the belief that the Qur'an, with its divine and hermetic tongue, may use deep structures and semantic "symbols" that go beyond superficial understanding. The required reflection is the one who dives into these structures, realizing that reducing the Qur'an to a materialistic literal understanding may lose the text much of its richness and depth, while being careful not to abuse.
3. The Beautiful Names of Allah as a reference for the essential meanings: Referring to "The Most Beautiful Names" "Al-A'raf: 180" as a reference for understanding the cosmic meanings and higher attributes that may be reflected in the semantics of the names of the letters, as manifestations of those names and attributes in the world of statement.
4. Language as a tool revealing structure: Utilizing the sciences of the Arabic tongue "phonetics, morphology, grammar, and even the shape and name of the letter" as tools that help uncover the possible structural and semantic links between the name of the letter, its sound, its shape, and its Quranic and contextual meaning.
5. "Mathani" as structural keys: starting from a special reflection of the Almighty's saying, "We have brought you seven of the Mathani and the great Qur'an" (Al-Hajar: 87). The "Mathani" here may represent "along with other meanings" the basic structural rules or interacting literal pairs that form the structure of meaning in the Qur'an, the detection of which requires a special reflection in which the similarity refers to the arbitrator.
6. Scientific humility and belief in the unseen: starting from recognizing the sanctity and greatness of the text, and dealing with it with the humility of the researcher and the faith of those who surrender to the unseen "those who believe in the unseen" (Al-Baqarah: 3), without claiming to possess the absolute truth or imposing arbitrary interpretations.

What will we review?

In the following pages, we will proceed, with God's help, to apply this methodology by:

- Analyze the semantics of the names of the letters letter by letter "from A to Z", deducing their possible meanings from their Qur'anic contexts, their association with the names of Allah, and their linguistic, phonetic and formal structure.
- Highlight the concept of "bladder" as literal pairs and their potential role in constructing meaning.
- Provide practical examples of how this approach contributes to a deeper understanding of central Qur'anic words and concepts.
- The constant affirmation that this approach is an additional key to reflection, and that true understanding is a gift from God that requires sincere and continuous effort.

Our Goal:

The goal of our hope is to open a new window on the rich sea of the Qur'an, and to provide additional tools for the contemplator to help him discover deeper layers of meanings, and increase his glorification of God's words and his awareness of his structural and moral miracles. It is not an alternative interpretation, but rather an invitation to a richer reflection and a more comprehensive understanding, which inspires further research into the "jurisprudence of the Qur'anic Arabic tongue", and brings us closer to understanding the letters as symbols that carry cosmic and Qur'anic secrets worthy of the words of the Creator of universes. God is behind the intention, and He guides the way.

3.1 THE LETTER "A" AND ITS NAME "ALEF": THE PRINCIPLE OF EXISTENCE, THE AXIS OF UNITY, AND THE BEACON OF INTEGRITY

Introduction:

Alif, the opening of the alphabet and the starting point of the Arabic tongue shown. It is not just the first letter counting, but the first origin in symbol and connotation. It carries in its integrity and apparent simplicity the secrets of initiation and unity, and in its name "Alef" is the key to intimacy and connection. It is the letter in which the greatest name of God is manifested, and on which the structure of the word and meaning is based. By contemplating its manifestations in the Holy Qur'an, contemplating its association with the Most Beautiful Names of Allah, and diving into its linguistic and cultural characteristics, we discover the dimensions of this pivotal letter.

(a) Basic "Quranic and Cosmic Connotations":

1. The principle of beginning and origin ":
    - Starting point: being the first, the thousand represents the first spark, the absolute beginning preceded by nothingness and followed by existence. It is the origin from which all other letters and meanings branch.
    - Manifestation of Divine Primacy: His name is closely linked to the name of the "First" God, before whom there is nothing, who is the initiator and initiator of all existence.
    - The beginning of revelation and creation: It is the letter with which the divine command to read (read) opened, the beginning of the revelation of the greatest message. It also opens the words of creation such as "began".
    - Initiation and foundation energy: A thousand carries the energy of initiation, launch, foundation, and the first continuity on which the aftermath is built.
2. The axis of unity and uniqueness ":
    - The symbol of monotheism: its one, straight form "A", which is indivisible or synthesized in itself, is the most powerful visual symbol of God's oneness and uniqueness.
    - The echo of Sunday: It resonates in the word "Uhud" (Say, God is One), emphasizing the one divine self that is free from partner and instance.
    - The One Origin of the Many: It represents the One Origin from which, despite its simplicity, all the multiplicity and diversity in the world of letters, words and existence branch.
3. The secret of familiarity and connection :
    - The linguistic root "ELF": Its name "Alef" goes back to the root of intimacy, meeting, composing, connecting and healing. This gives the thousand a dimension that connects beings, unites hearts, and connects the creature to the Creator.
    - Authentic bond: It may symbolize the original innate connection with God, or the ability of the word "which often begins with the thousand in its origin" to compose between different women. Verse "And a thousand between their hearts" "Al-Anfal: 63" embodies the power of this composition.
    - The name of the majesty has arrived: the alif and lam in "Allah" constitute the identification tool that indicates absorption and perfection, and the alif here is the starting point and connection to this lofty self.
4. The axis of integrity and stability ":

- Embodiment of righteousness: Its straight vertical form "A" represents righteousness on the truth, steadfastness on principle, and walking on the "straight path" without inclination or warp.
- The symbol of the pen and the covenant: It may symbolize in its form the pen with which the covenant and covenant are written, or the covenant itself, which requires integrity and loyalty.
- Steadfastness and firmness: His energy carries the meaning of stability and firmness in exchange for hesitation and turmoil.

5. After height and transcendence:
   - Reference to height: its vertical extension suggests height, elevation, transcendence, and looking upwards.
   - Manifestation of divine elevation: It is associated with the names of God "the Most High" and "Transcendent", indicating the transcendence and exaltation of the divine self.
   - The link between heaven and earth: It may represent the line between the world of command and the world of creation.

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:
   - Cutting "A": A laryngeal stop/explosive sound, representing the beginning of pronunciation and the vocal starting point from the deepest point in the throat.
   - A tide "A": an aerobic subterranean sound, which is the simplest and purest among the sounds of the tide, based on the mere opening of the airway and the extension of the breath, symbolizing the extension, infinity and amplitude.
2. Grammatical and linguistic role: It is highly multifunctional, it is a link and a cut, a vowel, a pronoun, a calling tool, an interrogative letter, a preference tool "I do", and enters into the composition of many tools and morphological formulas.
3. Shape and writing: The simplest letters form a "straight line", making it a visual basis and fulcrum. The shape of the hamza and the diversity of its positions "A, E, E, E, A" give it flexibility in expressing different functions.
4. Cultural and symbolic manifestations:
   - Number 1: represents absolute unity, beginning, uniqueness.
   - Numerical value "sentences": its base value is "1". "The value of 1000 mentioned in the original text is non-standard in common sentence calculation, and may be associated with a special system or a symbolic interpretation of the multitude emanating from the one, and need its source."
   - Visual symbolism: His integrity and height visually link him to the upright human stature, the tall tree, or the pharaonic obelisk as a symbol of immortality, unity and height.
5. In nouns and verbs: opens nouns with strong connotations such as "Ahmed" "praise", "safety" "security and tranquility", and verbs indicating initiation, giving and taking, "taking", "giving".
6. In poetry: it has a pivotal role in weight and rhyme "Alif Al-Etlaq, Alif Al-Wasl, Al-Ruwi letter".

Summary:
The letter alif, with its name "alif", is the first letter of structure and meaning. It is the principle of existence, the symbol of absolute monotheism, the axis of integrity and elevation. It is the key to intimacy and connection, and the starting point of the word and thought. It is manifested in the Most Beautiful Names that denote primacy, oneness and exaltation. With its simple, upright form and

extended basic voice, the alif represents the foundation on which every linguistic and existential structure rests, and the beacon that guides to the one origin.

3.2 THE LETTER "B" AND ITS NAME "B": THE GATE OF INITIATION, THE SEA OF BLESSING, AND THE ISTHMUS OF CONNECTION

Introduction:

Although the second letter is in the alphabet, it carries with it the secret of the actual beginning, as it is the gateway to access the worlds, and the key to seeking help from the Creator at every initiation. It is the character of blessing and growth, proximity and connection. Its lower point is like the mystery of existence, and its connected form is like a bridge of transit. By reflecting on its manifestations in the Holy Qur'an, reflecting on the names of Allah, and diving into its linguistic and cultural characteristics, we explore the dimensions of this foundational letter.

(a) Basic "Quranic and Cosmic Connotations":

1. Initiation and use portal "Basmala":
    - The key to the Qur'an: The greatest manifestation of the epidemic lies in ﴿In the name of God...﴾. It is not just an introduction, but an authorization to enter the sanctuary of the divine text and ask for blessing and reconciliation.
    - Seeking help and power: Baa here is "B. Help", and means that every action and every word does not begin, is not fulfilled, and is completed only by the power and in His name. It is the recognition of self-poverty and divine wealth.
    - The actual starting point: while the thousand represents the absolute beginning or origin, the B represents the actual starting point in the world of creation, action and commission.
2. Symbol of creation, formation and appearance:
    - From nothingness to existence: The epidemic is associated with the act of finding and revealing, and transferring something from invisibility or latency to the world of testimony.
    - Budaiya and Al-Bari: This is manifested in the name of God "Badi'" "the Creator without example" and the verb "innocent" "in the sense of creating and creating".
    - Building and foundation: The word "building" reflects the meaning of foundation and construction that begins with B.
3. Sea of blessing, growth and increase:
    - Bringing blessing: The beginning in the name of God "Balba" is an invocation of divine blessing.
    - Growth and increase: Words such as "blessing", "blessed", "blessed" and "exalted and abundant in goodness" all emphasize the meaning of increase and development associated with the epidemic.
    - Simplicity in giving: The name of God "Basit" simplifies livelihood and goodness, and the epidemic here is as if it is the beginning of this simplicity and flow.
4. Isthmus of connection, proximity and sticking:
    - Meaning of proximity: As a preposition, the baa indicates affixing, proximity and accompaniment.
    - Spiritual connection: This connection is manifested in the closeness of the servant to his Lord with his help, and the closeness of God to him with his mercy and support "God is with the patient - "with" begins with the meme, but the epidemic is an essential tool to achieve this meaning."

- Transit and Transmission: B may represent the transit point or link between two situations or places.

5. Statement, reporting and good news:
   - Show Right: B appears in the statement function, disclosure and manifestation "between, statement".
   - Transmission of the message: In the words of prophecy and reporting, "news, prophet, good news, missionaries".
6. Affliction and testing:
   - Cosmic year: the beginning in this life is associated with affliction and experience, and the word "affliction" begins with affliction.

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:
   - Oral sound "shared by the lips", stop/explosive "air traps and then releases", loud "vocal chords vibrate".
   - Explosion and initiation: Its explosive nature fits the meaning of the beginning and sudden launch.
2. Grammatical and linguistic role:
   - Multi-meaning preposition: One of the most used and varied prepositions in meanings is "recourse, adhesion, causality, circumstantial, oath, accompaniment, transgression, interview, emphasis/increase". This diversity reflects the centrality of its role in binding.
3. Figure and writing "B, B, B, B":
   - Bowl and point: The horizontal or vascular shape rests on one point underneath. This vessel may symbolize containment, and the bottom point is its distinctive secret.
   - Interpretations of the point:
     - Starting point: It is the origin from which the line "character/existence" originates.
     - The hidden secret: the hidden point beneath the apparent.
     - Center of gravity: The point on which the letter rests.
     - The mystical point: Reference to the saying of Imam Ali "may Allah be pleased with him" about the point as a collector of knowledge.
4. Cultural and symbolic manifestations:
   - Verse 2 "Sentences": represents duality, Deuteronomy, the relationship between two parties.
   - Gate and door: symbol of entrance, transit and beginning.
   - The sea: a symbol of depth, breadth, goodness and "sometimes danger".
   - Home: a symbol of stability and belonging.
5. In Islamic philosophy, the sub-point has profound interpretations associated with the starting point of creation or hidden divine knowledge.

Summary:
The letter Baa, the gate of the basmala and the actual starting point, is a sea of meanings overflowing with blessing, creation and connection. He draws his strength from seeking help from God, and connects the creature to the Creator. It represents the appearance after latency, growth after sowing, and proximity after distance. The names of Allah such as Badi', Basit and righteousness are manifested in it. Its lower point is the secret of its existence and its starting center, and its shape is a vessel that embraces beginnings and connects worlds. It is the letter of action, composition and divine blessing.

3.3 THE LETTER "T" AND ITS NAME "TAA": THE ANTIDOTE TO REPENTANCE, THE CROWN OF PERFECTION, AND THE SHIELD OF PIETY

Introduction:

Taa, the third letter of the alphabet, is a letter that is soft and lighter compared to its strong counterparts "such as Taa", but carries high dynamism and the ability to express transformation, completeness and awareness. It is the antidote to repentance that restores the servant to his Lord, the crown of perfection that crowns works and graces, and the shield of piety that protects against slippage. It is a letter that interacts with time and with the human self in its quest for completion and return. His secrets are revealed by contemplating its occurrence in the Holy Qur'an, contemplating the names of Allah, and analyzing His name and form.

(a) Basic "Quranic and Cosmic Connotations":

1. Repentance and Return "The Essence of Transformation":
    - Conscious Return: The most prominent meaning of ta'a is repentance (repentance, repentance, repentance), which is not just remorse, but a conscious and positive return to God after a break or inattention.
    - God's Continued Acceptance: This is manifested in God's name "Repentance", who repeatedly accepts the repentance of his servant and opens the doors of return to him, emphasizing the dynamic and ongoing nature of this relationship. The Taa here is a symbol of this renewed relationship.
    - Renunciation and Sweetening: Repentance often involves abandoning something "taa" and having a reversal against it, which is the essence of the transformation that taa represents.
2. Completeness and completeness "the goal of the endeavor":
    - Reaching the End: Taa is related to the completion and completion of something to reach its goal of "done, complete", as in the fulfillment of grace and the completion of religion.
    - Completion after deficiency: Represents the achievement of the optimal or complete state after a stage of formation or deficiency.
3. Recitation and Follow-up "The Link of Revelation":
    - Continuous reading: The verb "recite" means reading with following, understanding and reflection, not just chanting. Reciting the Qur'an is walking on his guidance.
    - Connection with the message: Taa here symbolizes the constant connection with the divine revelation and message, and the walk behind it.
4. Piety and Prevention "Shield of the Believer":
    - Caution and awareness: Piety "from the root and the ta'a, and ta'a for obedience or takla'a" is a state of vigilance, awareness and constant caution to protect the soul from what harms it and angers God.
    - Protective shield: Taa in piety represents the shield that protects its owner from falling into prohibitions.
5. Relay and succession "Fabric of Time":
    - Succession: Taa appears in the contexts of succession and succession "Tatra", which reflects the flow of time, the succession of events, and the sequence of causes and causes.

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:

- Periodontal, stop/explosive, whispered voice "Don't vibrate the vocal chords." It is the analogue of the thinning and whispered signifier.
- Lightness and whispering: His whispered voice may suggest kindness or inner work "such as repentance and piety" that does not require loudness.

2. Grammatical and linguistic role:
   - Feminine sign: The tethered taa "e" and the consonant open taa at the end of the past tense are essential signs of femininity.
   - Discourse and speaker pronouns: "T, T, T, TM, TEN" in the past tense, and the present tense of the addressee and the absent "T". It makes Taa a pivotal letter in self-expression and interaction with the other.
   - The letter of the section: "Taa al-Qesm "Tallah", which is less commonly used than waw and baa.
3. Form and writing "T, T, T, T/E":
   - The basic form "bowl": similar to the baa in being an open container for reception.
   - The top two points: are the secret of his distinction. They symbolize:
     - Dualism: They have a strong connotation of duality and contrast "outward/inward, renunciation/sweetness, fear/hope, world/hereafter".
     - Awareness and alertness: as if they were open eyes watching and warning "linked to piety".
     - Affirmation and repetition: may refer to the repetition or affirmation of the action.
4. Cultural and symbolic manifestations:
   - Crown: A symbol of completeness, perfection and sovereignty.
   - Soil and repentance: The root "T and B" is close to "TRP", and returning to God is like returning to the dust of origin and humility.
   - Dates: Begins with Taa, a symbol of food and blessing in Arab culture.

Summary: The
letter Taa, with its name "Taa", is the letter of transformation and renewal through repentance accepted by God Almighty. It is a symbol of perfection and completeness in graces and works. It is the guide of following and reciting God's guidance, and the protective shield of piety. Its two upper points symbolize dualities, consciousness and reception. It is a letter that represents the constant dynamic in man's relationship with his Lord, his pursuit of perfection and a return to the pure origin.

3.4 THE LETTER THAA "W" AND ITS NAME "THA": THE SEEDS OF STEADFASTNESS, THE FRUITS OF ABUNDANCE, AND THE REWARD OF REWARD

Introduction:
Thaa, the fourth letter of the alphabet, is a letter characterized by its frictional sound and the three dots that adorn it. It is not just an alternative to Sin or Taa, but carries a special semantic charge associated with deep stability, the multiplicity resulting from this stability, and the reward as a firm reward. It is a letter that combines internal stability and external extension, between the fixed seed and the spreading fruit. His secrets are revealed by contemplating its occurrence in the Holy Qur'an, contemplating the names of Allah, and analyzing His name, form and characteristics.

(a) Basic "Quranic and Cosmic Connotations":

1. Stability and firmness "solid roots":

- Essential Meaning: The basic meaning of Thaa is constancy, stability and firmness in the place, position or belief "prove, prove, confirm, constancy".
- The constant saying: God confirms the believers (by the firm saying), which is the unshakable word of monotheism and truth.
- Divine Confirmation: God is the source of confirmation for believers in the face of challenges (and their saying was only when they said, "Our Lord, forgive us our sins and our extravagance in our affairs, and stabilize our feet...﴾ "Al-Imran: 147". Persistence here is a prayer and a purpose.

2. Abundance and prevalence "ripe fruits":
   - Reproduction and abundance: Thaa carries the meaning of abundance, multiplicity, diffusion and abundance. Although the word "many" begins with kaf, its root "many" includes thaa, suggesting that they are related.
   - Broadcasting and differentiation: The verb "broadcast" "b w w" means spreading and dispersing in abundance, where the baa "beginning and appearance" meets with the tha "multiplicity and spread".
   - Gathering after dispersing "thoban": the verb "thaab" means return and gathering, and from it "perseverance" "the place where people gather and repeat the return to it". This suggests that too much may arise from a gathering after repeated dispersion or return.
3. Reward and reward "steady harvest":
   - Firm Conclusion: Reward is the reward due and fixed for work, does not change and does not disappear easily. The words "reward" and "reward" are associated with the permanent divine reward.
   - Steadfastness in work: Entitlement to reward is linked to steadfastness in good deeds and faith.
4. Weight and material and moral impact:
   - The remaining effect: Thaa may carry the meaning of something that has a weight, a lingering, tangible or tangible impact, such as "furniture", "the belongings of the house that are fixed and relatively permanent", "the burdens of the earth", "the treasures in its interior or what it carries on the Day of Resurrection", "you thickened them" "inflicting severe injuries with an impact".

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:
   - Gummy voice, frictional, whispered. It comes out of the tip of the tongue with the tips of the upper folds "like a thal, but whispered".
   - Looseness and diffusion: His soft frictional voice "in which the breath and sound run" is commensurate with the meaning of propagation and broadcasting, unlike the explosive Taa.
2. Grammatical and linguistic role:
   - Part of the root: It is included in the composition of roots that indicate stability, abundance, heaviness, impact.
   - Distinguishing meaning: distinguishes words from others with which you may share some letters "such as: proven / Sabbath, many / broken".
3. Figure and writing "w, w, w, w":
   - The basic shape "vessel": It resembles the baa and taa in its basic form, which suggests the base and the vessel.
   - The top three dots: are the secret of his visual distinction. They clearly symbolize:

        - Multiplicity and multiplicity: more than the points of B and Taa, visually embodying the meaning of multiplicity, reproduction and spread.
        - Confirmed constancy: The number 3 stands for constancy and affirmation "three times for confirmation", as if the dots prove the letter and its meaning.
        - Integration "maybe": may refer to the integration of three elements or dimensions.
4. Cultural and symbolic manifestations:
    - Number 500 "Camel": A large numerical value that supports the meaning of abundance and abundance.
    - Fruits: They begin with Thaa, which are the product and fruit of effort and stability.
    - Thobe: It begins with Thaa, which is what covers and remains with the person.
5. In literature: used to express constancy, abundance or its own phonetic impact.

Summary: The
letter Thaa, with its name "Thaa", is a letter that is rooted in stability and firmness, but at the same time extends its branches to bear the fruits of abundance and spread. It symbolizes the permanent reward and the reward deserved. His three points are a visual embodiment of this multitude and a symbol of confirmation of constancy. With its soft and diffuse voice and firm form, Thaa connects the fixed seed with the multiplying fruit, and between hard work and its remaining reward.

3.5 THE LETTER "C" AND ITS NAME "C": THE ATTRACTION OF THE PLURAL, THE MAJESTY OF BEAUTY, AND THE JIHAD OF THE PREY

The letter "C" and its name "C": the attraction of the plural, the majesty of beauty, and the jihad of movement

Introduction:
Al-Jim, the fifth letter of the alphabet, is a letter characterized by its strength and its tree output that combines intensity and looseness. It is the letter of gravity that brings together the miscellaneous, the substance of beauty that manifests itself in creation, and the power of the limbs released in effort and jihad. It is the letter of movement aimed at a lofty end. His secrets are revealed by contemplating his presence in the Holy Qur'an, contemplating the names of Allah, and analyzing his name, form and characteristics.

"A" The basic connotations are the letter of gravity that brings together the miscellaneous, the majesty that manifests itself in beauty and perfection, and the jihad that represents the movement aimed at a lofty end. It is a compound letter that carries with it the Qur'anic and cosmic character:

1. Gathering and meeting "unity axis":
    - Annexation and enclosure: The basic meaning of the gym is the collection of disparate things and their inclusion "collecting, collectively, combining complementary and sometimes opposite meanings. His secrets are revealed by contemplating his occurrence in the Holy Qur'an, contemplating the names of Allah, and analyzing his name, form and characteristics.

"Yin". It is the power of unification that brings the multitude together in unity.
Plural Day: The Day of Resurrection, where the first and the others are gathered for reckoning.
Al-Jami': The name of Allah who gathers creatures and composes them.

2.a" Basic connotations "Quranic and cosmic":"

1. Collection and briefing "The Power of Attraction":
    - Central Meaning: The basic meaning of Jim is to combine, join, and contain "collect, all, paradise and beauty" the end of the quest:
    - Dar al-Naim: Paradise begins with the gym, which is the abode of gathering for believers in the best form and the fullest bliss.
    - The Good and the Glorious: Beauty is a community, all of them."
    - Gathering Day: The Day of Resurrection is the day when God gathers the first and the last, and the gym is a symbol of this great gathering.
    - Cosmic gravity: The gym may represent the cosmic force of attraction that brings together and the good is manifested in this letter. God is beautiful and loves beauty, and His creation is characterized by beauty and perfection.
    - Beautiful reward: The gym is associated with good reward and beautiful reward for faith and good deeds.
2. Objects or elements together.
    - Universal Transfiguration: This meaning is manifested in God's "omnistic" name.
3. Paradise, beauty and majesty "the ultimate perfection":
    - Dar Al-Naim: Jihad, Effort and Mujahideen "Purposeful Movement":
    - Doing one's best: Jihad is exerting maximum effort and energy for the sake of Allah, whether with oneself, money or word.
    - Paradise, the abode of eternity and bliss, begins with the gym, and is the meeting place of good people in the most beautiful form of beauty.
    - Good and perfect: Gym is associated with beauty and good "beautiful as an attribute of God", and the majesty of the scene and its greatness requires jihad strength, determination, determination and facing difficulties.
    - Movement towards the goal: The gym here represents a positive movement aimed at achieving a lofty goal.
4. Arguing and argument is "confrontation" for God' s name is "Galilee".
    - Good reward: The gym represents the beautiful reward for faith and good deeds.
5. Jihad, Mujahideen and the movement "the dynamic of pursuit":
    - Argument and argumentation: Arguing is the use of argument and proof in a debate to prove the truth or refute falsehood.
    - Confrontation: Controversy may include a kind of intellectual confrontation Jihad is to exert effort and energy for the sake of Allah, and includes the meaning of movement, hardship and pursuit of a goal.
    - Purposeful movement: It is not just a random movement, it is a movement directed towards a noble goal.
    - Verbal.
6. Make, creation and composition:
    - The verb find: the verb "make" means creating, rendering, transforming, and designating, and is a divine act essential to the formation and organization of the universe.
7. "Confrontation and challenge: Jihad may involve facing difficulties, challenges and enemies.
8. Make, creation and formation "the act of finding":
    - Creation and appreciation: The verb "make" means flow and flow:"
    - Continuous movement: Words such as "running" denote continuous movement and flow "such as water or ark".

(b) Additional linguistic and cultural illuminations:

1. "Sound characteristics Creation, creation, designation, and transformation, which is a divine act essential in the estimation of things and the formation of things.
2. Controversy, argument and confrontation "arena of thought":
    - Discussion and argument: Gym is about seriousness:"
    - Arboreal voice/garry, "mixed" frictional stand, loud. It comes out of the center of the tongue with the hard palate. His voice combines air entrapment "like a waqf" and its flow "like friction", discussion and the use of argument and proof "argued, argument".
    - Intellectual confrontation: represents the arena of intellectual and verbal struggle to show the truth.
3. Flow and flow "movement of life":
    - Power and loudness: His loud voice gives him strength and clarity.
4. Grammatical and linguistic role:
    - Part of the root: It is included in the composition of many important roots that indicate combination, movement, beauty, grandfather, make.
5. Figure and writing "C, C, C, C":
    - Curved Head: Suggests containment, annexation and combination under one canopy.
    - Continuous movement: It is related to the meaning of continuous flow, such as the flow of rivers and the ark in its paths "running, running".

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:
    - The inner point "abdomen": is the secret of the gym and its center. Symbolizes:
        - Total essence: The point around which the meeting takes place or that represents the sum of the object.
        - Batin pain is a tree/garry sound, a "compound" frictional stand, a loud one." It combines the adjective of explosion "like standing" and friction "like looseness". It comes out from the center of the tongue.
    - Power and combination: His voice: the inner secret or beating heart of the group.
        - Starting point: It may be the point from which the movement or effort begins.
    - Dynamic: The shape of the letter is fluid and dynamic, especially when connected. The compound gives it strength and reward commensurate with the meaning of plural and power "jihad, mighty".
2. Grammatical and linguistic role:
    - Part of the root: enters into the composition of many important roots indicating the combination
3. Cultural and symbolic manifestations:
    - Mountain: symbol of stability and altitude.
    - Camels: a symbol of patience and endurance.
    - Generosity: generosity and giving.
4. "In proverbs and goodness, beauty, movement, make.
5. Figure and writing "C, C, C, C":
    - Curved head: suggests annexation, containment and combination, like the crescent that surrounds: "It is abundant in proverbs that reflect collective wisdom and shared experiences.

Summary: The
letter Jeem, with its name "C", is the plural letter that unites the miscellaneous, and is manifested in

the name of God "the whole".F that attracts.
The inner point "abdomen": represents the center or essence around which the plural revolves, the secret hidden inside, or the point of equilibrium.
Fluidity and dynamism: The general form has a fluidity that is the source of beauty and splendor and the starting point of paradise. It is the driving force towards jihad and effort, and the tool of argument by argument. It represents the act of making and forming the divine. Its curved shape with its point is motion and flow.4. Cultural and symbolic manifestations:
Camels: a symbol of patience, endurance and strength.
Mountain: symbol of fortitude, greatness and firmness.
Body: embodies the meaning of gathering around a center, and its powerful voice reflects willpower and purposeful movement. It is the character of unity, integration, beauty and serious pursuit.

3.6 THE LETTER "H" AND ITS NAME "H": THE TRUTH OF LIFE, THE WISDOM OF TRUTH, AND THE FEVER OF LOVE

Introduction:
The bark, the sixth letter of the alphabet, is a ring letter that breathes life, speaks wisdom, and pulsates with love. It is the letter of amplitude and serenity, not carrying a point of distinction but stands out with its pure essence. It represents the reality of existence, the wisdom of management, and the warmth of closeness. By reflecting on its manifestations in the Holy Qur'an, reflecting on the names of Allah, and diving into its linguistic and cultural characteristics, we explore the dimensions of this essential letter.

(a) Basic "Quranic and Cosmic Connotations":

1. The truth of life and the pulse of existence "Hayat":
    - The essence of existence: Haa is the heart of the word "life" and all that branches from it "alive, revives, alive". It represents pulse, growth, movement, and everything that is against annihilation and inertia. God is the "living" source of all life.
    - The source of life: water, the basis of every living thing, is linked to this meaning (and we made of water every living thing).
    - Heat and warmth: The sound of the haa in it is a kind of warmth coming out of the throat, which may symbolize the heat and flow of life.
    - The wisdom of truth and the basis of judgment:
    - Fountain of wisdom: "Wisdom", which is to set the record straight, is linked to the bark. God is the "wise", and whoever brings wisdom has done much good.
    - The Manifestation of Truth: "Truth", constant and certain, is one of God's names and a recipe for His words and religion. The Haa here represents the established truth that does not change.
    - The basis of governance: "Judgment", "ruler" and "wise" all share this root, as the right judgment is based on wisdom and truth.
2. Fever of love, praise and mercy :
    - The nucleus of love: "love" and love are centered around the bark. It is the power of attraction, harmony and heartfelt inclination, whether love for God or love among His creation.
    - Sada Al-Hamad: "Al-Hamad", the beautiful and pure praise of God, opens the Qur'an "Al-Fatihah", and emanates from a living heart aware of the greatness and grace of God. God is the "benign".

   - The heart of mercy: Mercy with its roots "Rahman, Merciful" shares the bark, as if the Haa is the warm essence of the vast divine mercy.
   - The spirit of the dream: "Dreaming", patience and self-control are essential qualities of God and the righteous, and they emanate from a broad and wise heart.
3. Conservation and Protection:
   - Guarding and maintaining: "Conservation" means maintenance and guarding, and God is the "keeper" who preserves the universe and its servants. Zaa is also close in this phonetic sense."

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:
   - Annular, frictional, whispered sound. It comes out of the center of the throat "deeper than distraction and closer than khaa".
   - The voice of the soul and life: His whispered, frictional voice is like the sound of breathing, a symbol of the continuation of life.
   - Warmth and clarity: It has relative clarity and clarity compared to kha and ghain, with warmth that suggests life and closeness.
2. Grammatical and linguistic role:
   - Authentic letter: It enters into the composition of basic linguistic roots and indicates pivotal meanings such as life, truth, love, praise, wisdom, memorization.
   - Phonetic discrimination: Clearly distinguish meanings from the letters close to it in terms of exit or adjective "such as Haa, Khaa and Ain".
3. Figure and writing "H, H, H, H":
   - Empty open shape: It resembles a gym and a kha, but it is unique in that it is devoid of dots. This emptiness or openness symbolizes:
     - Serenity and absolute purity: no point tainted or determined. It represents pure essence and abstract truth.
     - Capacity and Containment: The open form is as if embracing and containing "like life and mercy".
     - Simplicity and instinct: returns to the original simplicity before the point selection.
4. Cultural and symbolic manifestations:
   - Hajj: The journey to the Sacred House, a symbol of monotheism, return to origin and purification.
   - Freedom: a fundamental value sought by the living soul.
   - Al Hosn: A symbol of protection and safety.
5. In philosophy and mysticism: the haa is seen as a letter representing the reality of life and the divine existence in the universe, and the essence of divine love.

Summary: The
letter Haa, with its name "H", is the letter of vibrant life, great wisdom, unwavering truth, pure love, and pure praise. Its meanings are strongly manifested in the names of Allah such as "the living", "the wise", "the dreamer" and "the truth". Its open, dotless form is a symbol of amplitude, purity, serenity and authentic essence. His warm throat voice is like a whisper of life and the pulse of existence. It is a letter that carries with it the deepest truths of human and cosmic existence and their relationship to the Creator.

3.7 THE LETTER KHA "KH" AND ITS NAME "KHA": CREATION AND HIDDENNESS, GOODNESS AND CHOICE

Introduction:

Khaa, the seventh letter of the alphabet, is a whispered frictional ring letter, characterized by its upper point and sound that combines invisibility and appearance. It is a letter that is associated with the creative act of divine creation, with the latent and chosen good, and with the exit from one state to another, but it also carries the connotation of invisibility and the invisible. It is the character of composition and choice, the apparent and the hidden. Its secrets are revealed by contemplating its occurrence in the Holy Qur'an, contemplating the names of Allah, and analyzing its name, form and characteristics.

(a) Basic "Quranic and Cosmic Connotations":

1. Creation and creation "the secret of Genesis":
    - The act of divine creation: The most central meaning of kha is "creation" and creation from nothing or appreciation and depiction "create, create, creator". God is the only Creator.
    - Stages of creation: The letter may refer to the process of creation in its stages, from invisibility to appearance.
2. Goodness and choice "balance of value":
    - Benefit and goodness: Khaa is the beginning of the word "good", which is what is useful, useful and good, against evil.
    - Discrimination and selection: Goodness is associated with the act of "choosing" and divine selection. God chooses goodness for His servants, creates things and chooses their functions. ﴿And your Lord creates what He wills and chooses﴾.
    - Crossroads: Khaa represents the point of choice between the path of good and the path of evil.
3. Exit and separation "Dynamic Transition":
    - Inside out: Khaa denotes "exiting" from an enclosed space or latent state to appearing or moving "exit, exiting, exiting".
    - Verb separation: Exit includes the meaning of separation from the previous situation or place.
4. Invisibility and concealment "beyond the veil":
    - Knowledge of the insides: Khaa is linked to what is hidden and hidden, and requires expertise to uncover it. God's name "expert" means the world with the subtleties and insides of things.
    - Reverence and inner submission: "Reverence" is a subtle state of submission and humiliation to God.
    - Supplication in secret: ﴿Call upon your Lord supplication and hidden﴾.
5. Eternity and permanence "the horizon of the hereafter":
    - Eternal Survival: "Eternity" is permanent survival in the bliss of heaven or the torment of hell.
6. Fear and fear "awe of the heart":
    - Fear of God: "Fear" and "fear" of God are a state of the heart that pushes obedience and avoidance of sin.

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:

- Voice is airy, frictional, whispered, grandiose/arrogant. It comes out of the lower throat "near the uvula", which is the counterpart of the whispered guine.
- Friction and invisibility: His whispered frictional voice has a kind of invisibility or slightly muffled voice compared to the bark, which may suit the meaning of invisibility and concealment.

2. Grammatical and linguistic role:
   - Authentic letter: It enters into the composition of many important linguistic roots related to creation, goodness, exit, invisibility.
3. Figure and writing "X, X, X, X":
   - Open shape: It resembles the Haa and Jim in its basic shape open from below, suggesting capacity and possibility.
   - The upper point "The Secret of Excellence": It is the one that distinguishes it from the Haa and Jim. This dot above the letter may symbolize:
     - Appearance or Output: Something that comes out or appears as a result of creation or choice.
     - Selection and selection: A specific point that characterizes this character/meaning.
     - Top source: It may refer to the divine source of creation and goodness.
     - Distinctive mark: such as a sign of "goodness" or choice.
4. Cultural and symbolic manifestations:
   - Horse: a symbol of goodness, strength and speed.
   - Bread: a symbol of basic goodness and sustenance of life.
   - Ring: A symbol of completeness, kingship, or covenant.
5. In philosophy: Some may associate kha with creation from nothingness or appearing from invisibility.

Summary: The
letter khaa, with its name "kha", is the letter of the divine creative creation, and the key to goodness and choice. It represents the act of exiting from one state to another, and is associated with the world of invisibility and the "expert" interior. It also extends to refer to immortality and fear. Its open shape with its distinctive upper dot and whispered annular voice embody these meanings that combine the act of finding, the value of the chosen good, and the transition from invisibility to appearance "or vice versa". It is the character of composition, selection and hidden depth.

3.8 The letter "D" and its name "D": The Guide to Guidance, the Permanence of Truth, and the Day of Judgment

Introduction:
Dal, the eighth letter of the alphabet, a gummy and endowment letter characterized by its relative strength and unique angular shape. It is the connotation letter that guides and reveals, the permanence letter that emphasizes survival and continuity, and the letter of religion that represents submission and retribution. It is a letter that marks the path, emphasizes the immutability of facts, and reminds of the ultimate goal. His secrets are revealed by contemplating his presence in the Holy Qur'an, contemplating the names of Allah, and analyzing his name, form and characteristics.

(a) Basic "Quranic and Cosmic Connotations":

1. Indication and guidance "revealing the way":

- Sign and Guide: The basic meaning of signifier is signal, guidance, and guidance "sign", "signifier", "guide", all refer to the sign that leads and clarifies the path or truth. God made the sun a guide to shadow.
- Revealing the meaning: Dal is the letter that helps to understand things and reveal the ambiguous.

2. Permanence and continuity "immutability of truth":
   - Survival and persistence: The signifier is related to the meaning of permanence, survival, continuity and non-interruption, as in "permanent" and "eternity".
   - Dar al-Qarar: "The house" "hereafter or world" is the place of residence and stability, and carries the meaning of relative or absolute permanence.
   - Stability of Sunan: Signifier may refer to the permanence and stability of Allah's laws in the universe and in legislation.
3. Debt, reckoning and punishment "the purpose of existence":
   - Submission and Religion: "Religion" is the way and religion that a person follows in his relationship with his Creator, and it means submission and submission to Him.
   - Day of Judgment and Retribution: The "Day of Judgment" is the Day of Resurrection, the Day of Judgment and the exact penalty for deeds. The name of God "judge" "figurative ruler" is associated with this meaning.
   - Indebtedness and liability: Debt includes the meaning of indebtedness to the "Creator" and responsibility for actions.
4. Supplication and request "slave connection":
   - Request and asylum: "Supplication" is the slave's recourse to his Lord and his request for need or help.
   - Calling and Communicating: Supplication includes the meaning of calling and communicating with God.
5. Entry, Access and Transfer:
   - Crossing inward: The verb "enter" represents the transition from the outside to the inside, or from one state to another.
6. Proximity and proximity:
   - Approach: Dal may refer to DNA proximity and extreme approach.

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:
   - Periodontal, stop/explosive, loud, thin voice. It comes out of the tip of the tongue with the origins of the upper folds.
   - Clarity and power: His explosive voice gives him clarity and strength commensurate with the meaning of clear significance and decisive judgment.
2. Grammatical and linguistic role:
   - Part of the root: It is included in the composition of many important roots that indicate significance, permanence, religion, supplication.
   - Authentic character: It is not used as a superfluous letter or instrument often "unlike other letters".
3. Figure and writing "d, d ":
   - Angular shape: The unique shape of the signifier that resembles a right angle or a bench.
   - Base and stability: The lower horizontal part provides a stable and stable base on the line, symbolizing permanence and stability of religion.

- Bending and orientation: Vertical and horizontal flexion may represent a pause to think and then go or point forward "left".
- Non-connectivity: The signifier often does not connect to the aftermath, as if it represents a watershed or a stand-alone signifier.

4. Cultural and symbolic manifestations:
   - Guide: The guide is on the way.
   - Shield: A symbol of protection "begins with Dal".
   - Blood: The fluid of life "begins with Dal".
5. In literature: used to express permanence, signification, or its own vocal rhythm.

Summary: The
letter Dal, with its name "Dal", is the clear connotation letter that guides to the truth, and the symbol of permanence and stability that characterizes the laws and religion of God, and the date of religion and certain reckoning. It manifests itself in the name of God "the judge". Its stable angular shape signifies constancy and directed departure. It is a letter that marks, establishes facts, and is directed toward the ultimate goal.

3.9 THE LETTER "Y" AND ITS NAME "YAL": A MALE THAT REVIVES THE SELF, AND A TASTE THAT DISTINGUISHES THINGS

Introduction:
Dhal, the ninth alphabet, is the sister letter of the dal in form, but it is distinguished by its upper point and soft frictional voice. It is the male letter that awakens the heart, the self that represents the essence of identity, taste that gives experience, and the distinction that puts commas. It is the character of subconscious consciousness and personal uniqueness. His secrets are revealed by contemplating his presence in the Holy Qur'an, contemplating the names of Allah, and analyzing his name, form and characteristics.

(a) Basic "Quranic and Cosmic Connotations":

1. Remembrance, remembrance and awareness "the connection of the heart":
   - Invoking the truth: The central meaning of the dhal is "remembrance" in all its dimensions: remembrance of God with the tongue and heart, remembrance of blessings and signs, preaching and warning "remembrance, remembrance, remembrance, remembrance".
   - Qur'an "Dhikr": The Qur'an is the memorized dhikr that reminds man of his origin and purpose.
   - Revival of consciousness: Dhikr is what awakens consciousness from its inattention and connects the heart to its Creator. It is the kernels that remember.
2. Self, essence and identity "center of uniqueness":
   - Reference to the self: The word "self" means the soul, essence or inner truth of an object or person. God knows the same breasts.
   - Ownership and characterization: The word "Dhu" "meaning Sahib" connects the adjective to the self described "with majesty and honor".
   - Uniqueness and identity: The humiliation represents what distinguishes the self from others, its own identity.
3. Discrimination and identification "labeling":
   - Sign nouns: The use of the adhal in the nouns of the sign "that, that, that, that" emphasizes its role in identifying and distinguishing the referred accurately from others.

4. Taste and experience "self-interaction":
    - Sensory and moral test: The verb "taste" and "taste" means to experience something directly, whether it is taste, feeling, or reward. Experience is related to the self that tastes and experiences.
5. Smoothing and softening "gentle effect":
    - Taming and facilitation: In some roots, "humiliation", humiliation carries the meaning of humiliation, facilitation and taming. }And we humiliated it for them, for from it they ride and from it they eat{ "Yes: 72".
6. Go, go and move:
    - Transition and change: The verb "gold" refers to movement, transition, and change of status.

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:
    - Periodontal, frictional, loud, thin voice. It comes out of the tip of the tongue with the tips of the upper folds "the same exit as the Thaa and Zaa, but it is loud and thin."
    - Looseness and relative whisper: His loose voice is a flow of voice, which is lighter and closer to a whisper than a signifier, which may suit the meaning of hidden remembrance or pleasant taste.
2. Grammatical and linguistic role:
    - Part of the root: It is included in the composition of roots that indicate remembrance, self, taste, going, humiliation.
    - Signal names: an essential component in them.
3. Figure and writing "y, y ":
    - Basic Form: Looks like a dal in its angle and stable base.
    - The upper point "point of distinction and awareness": it is the one that distinguishes him and gives him his own identity. It symbolizes:
        - Discrimination and identification: A sign that separates and distinguishes the self or thing referred to.
        - Consciousness and memory: as if it is the focus point of memory or the spark of "male" consciousness.
        - Individual self: represents the single identity or inner essence.
4. Cultural and symbolic manifestations:
    - Tail: A symbol of the follower or extension "in the animal".
    - Atom: The smallest part, a symbol of accuracy or a hidden thing.
    - Chin: a distinctive part of the face.
5. In philosophy and mysticism, you may associate the humiliation with the knowing self, or mention as a key to reaching esoteric truths.

Summary: The
letter dhal, with its name "yal", is the male letter that associates consciousness and memory, and the self letter that emphasizes identity and uniqueness. It represents the distinction between and reference to objects, and is associated with taste and direct experience. Its upper point is the sign of this distinction and this awareness. It is manifested in the name of God "of majesty and honor". It is a letter that awakens insight, defines identity, invites the remembrance of the truth and the taste of the sweetness of closeness to it.

3.10 THE LETTER "R" AND ITS NAME "R": THE MERCY OF THE LORD, THE PILLAR OF VISION, AND THE SYMBOL OF RETURN

Introduction:

Al-Ra'a, the tenth of the alphabet, a letter that dances on the tip of the tongue with its distinctive repetition, and gently bends to touch the insides of meanings. It is the letter of divine mercy abundant, universal lordship, and penetrating vision. It symbolizes return and repetition, elevation and elevation, satisfaction and decision. His secrets are revealed by contemplating his abundant occurrence in the Holy Qur'an, contemplating the names of Allah, and analyzing his name, form, and unique phonetic characteristics.

(a) Basic "Quranic and Cosmic Connotations":

1. The mercy and compassion of the Lord "divine overflow":
    - The greatest meaning: Raa is the pulse of divine mercy, manifested in its best form in the name of God "the Merciful", the Merciful. It is a symbol of the vast and comprehensive divine giving of all creation, the Most Merciful, and of the "Merciful" believers. "Compassion" is the intensity of this mercy.
    - The essence of the relationship: Mercy is the basis of the relationship between God and His creation, and between people among themselves.
2. Lordship, management and care "the benevolent sultan":
    - The name "Lord": Raa is the first letter in the word "Lord", and refers to the owner, master, creator, reformer, administrator, educator who takes care of the affairs of his creation.
    - Universal Providence: Deism means constant divine providence in every small and big universe.
3. Vision and insight "window of perception":
    - Sight and vision: Seeing is the basis of the verb "saw", and includes seeing with the eye and seeing with the heart "insight", opinion and thought.
    - Revealing the truths: The correct vision, visible and inward, is the basis of knowledge, certainty and the distinction between truth and falsehood.
    - Vision: Seeing a dream that may carry messages and signals.
4. Lifting, Height and Rise:
    - Ascension and transcendence: The verb "raise" indicates elevation and elevation, whether sensual "raising the heavens" or morally "raising degrees, raising the dhikr".
5. Return, repeat and reply:
    - Return to the original: Raa carries the meaning of "return" and return to God or to a previous state.
    - Natural repetition: The nature of the repeated Ra'a sound "shaking the tongue" reflects the meaning of repetition found in many cosmic phenomena (the succession of night and day, life cycles) and in verbs "reply".
    - Repentance as a return: Repentance is a return to God.
6. Satisfaction and decision "tranquility of the heart":
    - Acceptance and tranquility: "Satisfaction" is the state of tranquility and acceptance of God's decree and destiny, or God's satisfaction with His servant.
    - Stability: "Resolution" means constancy and stability in a place or situation.

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:

- Periodontal sound, repeated, loud, medium "between intensity and looseness", thin or magnified according to movement.
- Tapping/Trilling: It is the most prominent acoustic feature, caused by the rapid vibration of the tip of the tongue. This repetition gives it special music and reflects the meanings of repetition, repetition and constant movement.

2. Grammatical and linguistic role:
   - Authentic letter: It enters into the composition of very abundant linguistic roots in Arabic revolving around the meanings mentioned "mercy, the Lord, seeing, lifting, returning, satisfaction...".
   - Its effect on amplification and thinning: It affects the pronunciation of adjacent letters sometimes.
3. Figure and writing "t, t ":
   - Bending and falling: Its simple curved shape that descends under the line suggests fluidity, softness, and the descent of giving "mercy, sustenance, rain".
   - Non-contact: It often does not connect to the aftermath, as if it represents the beginning of a new cycle or a separate movement.
   - Absence of point: suggests capacity, inclusiveness and departure.
4. Cultural and symbolic manifestations:
   - The soul: the secret of life and permanence "begins with the back".
   - The wind: a symbol of movement, strength and change "containing the back".
   - Livelihood: The continuous divine giving "begins with the back."
5. In literature and poetry: his musical voice makes him a favorite in rhymes and weights that require fluidity and flow.

Summary:
The letter Raa, with its name "Ra", is the letter of the vast Lord's mercy, the symbol of Godhood, and the window of vision and insight. It reflects the dynamic of return and repetition, the transcendence of elevation and elevation, and the serenity of satisfaction and decision. It is manifested in the holiest name "The Most Merciful" and in many of the Most Beautiful Names of Allah. Its curved, descending shape and melodious refined voice together embody the abundance of divine giving, the cycle of life, and the constant connection between the Creator and the creature.

3.11 THE LETTER "G" AND ITS NAME "G": INCREASED GROWTH, ADORNMENT OF LIFE, AND EARTHQUAKE OF CHANGE

Introduction:
Zai, the eleventh in the alphabet, is the whistling and buzzing letter, the brother of the Raa in its basic drawing but is distinguished by its upper dot that gives it an independent personality and a relatively sharp sound. It is the letter of increase and growth that adds and multiplies, and the letter of adornment that beautifies and appears, but it is also the letter of strong movement and vibration that may reach the point of earthquake and demise. His secrets are revealed by contemplating his occurrence in the Holy Qur'an, contemplating the names of Allah, and analyzing his name, form and phonetic characteristics.

(a) Basic "Quranic and Cosmic Connotations":

1. Increase, growth and addition "growth dynamics":
   - Many after few: The basic meaning of Zai is "increase", add and grow, "increase, increase, increase, increase". Thanksgiving increases blessings.

- Reproduction and abundance: It is associated with the meaning of growth, abundance and abundance.

2. Embellishment, beauty and beauty "highlighting the good":
   - Beauty and improvement: "Adornment" is what adorns something and shows it in a more beautiful and pompous way "adornment, decoration".
   - Good appearance: It is associated with apparent beauty, joy and pleasure.
3. Earthquake, movement and vibration "force change":
   - Intense movement: Zai expresses strong movement, turbulence, and vibration that reaches the "earthquake" "earthquake, earthquake, earthquake".
   - Radical change: This violent movement often leads to a radical change in the status quo.
   - Severe affliction: The earthquake in the Qur'an is also associated with severe affliction that tests faith.
4. Meridian, transition and impermanence:
   - Going and ending: Zai may indicate "demise", impermanence, and moving from one state to another "disappear, disappear, disappear". This contrasts with the meaning of constancy in other letters.
5. Marital and pairing:
   - Conjugation and classification: "Pair" means class or consort, and Zai represents the idea of duality and association between two things or types "pairs".
6. Zakat, Purity and Growth:
   - Purification and growth: "Zakat" means purity, growth and blessing. Paying zakat purifies and develops money and soul.

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:
   - Tooth sound, whistling, loud, thin. It comes out of the tip of the tongue near the origins of the upper folds with a slight breakthrough.
   - Wheezing and tinnitus: Its whistling sound is similar to buzzing or buzzing, and it is a sharp and distinctive sound that may suggest rapid movement, shaking, or even alerting.
2. Grammatical and linguistic role:
   - Part of the root: It is included in the formation of roots that indicate increase, adornment, movement, vibration, demise.
3. Figure and writing "g, g ":
   - Semi-Raa with Point: It is similar to Raa in its curvature and descent, but is characterized by one point above it.
   - Indication of the top point:
     - Increase and addition: The plus sign on the asset "back".
     - Discrimination and prominence: makes the letter visible and distinctive "like decorations".
     - Motion/Vibration Center: May represent the focus of vibration or earthquake.
4. Cultural and symbolic manifestations:
   - Venus: a symbol of beauty, development and short life "meridian".
   - Glass: "contains zai" is a symbol of transparency and fragility.
   - Time: "In some languages" is a continuous cycle of increase, decrease and demise.
5. In literature: his whistling voice is used to add a special sound effect or to express movement and vibration.

Summary: The
letter Zai, with its name "Zai", is the letter of increase and growth, adornment and apparent beauty. But on the other hand, it carries the force of earthquake, vibration and radical change, and is associated with demise and impermanence. It relates to the meaning of marriage and zakat. Its upper point is the sign of increase and distinction, and its whistling sound reflects the intensity of movement or the luster of adornment. It is a letter that combines two extremes: growth and demise, adornment and earthquake, reflecting the dynamics of life and its constant fluctuations.

3.12 THE LETTER "S" AND ITS NAME "SIN": THE PATH OF THE WALK, THE PATH OF THE QUESTION, AND THE SECRET OF PEACE

Introduction:
The Sein, the twelfth in the alphabet, is a letter characterized by its successive teeth and deep cup, and its faint whistling sound that flows easily. It is the letter of the continuous walk and movement in the paths of life or the pursuit of knowledge, the letter of the question that opens the doors of understanding, and the letter of the secret that lies in the depth and the interior, and is the basis of peace and submission. It is a letter that combines apparent movement and inner calm, between pursuit and revealing. His secrets are revealed by contemplating his occurrence in the Holy Qur'an, contemplating the names of Allah, and analyzing his name, form and characteristics.

(a) Basic "Quranic and Cosmic Connotations":

1. Walking and continuous movement "life path":
    - Movement and Movement: Seine mainly expresses "walking", movement and continuous movement on a road or path "walking, walking, car, walking".
    - Sequentiality and continuation: His consecutive teeth suggest sequentialism and continuity in movement.
2. Question and request "The Way of Knowledge":
    - The key to science: The sin is the beginning of the verb "asked", and the question is the first tool for seeking knowledge and need, and the gateway to understanding and reflection.
    - Search and interrogative: includes the meaning of search, interrogative and intelligence about the unknown.
3. Secret, invisibility and basis "depth of existence":
    - What is hidden and hidden: The sin is associated with what is hidden and hidden in the interior "secret, captivity".
    - Base and Basis: It is related to the basis on which the thing "basis, exponent" is based.
    - Tranquility and tranquility: The word "tranquility" carries the meaning of tranquility, inner tranquility and latent secret.
4. Peace and submission "the end of faith":
    - Security and tranquility: "Peace" is the name of God, which is the state of security, tranquility and deliverance from pests.
    - Surrender and submission: "Islam" and "submission" mean submission to God's command, which is the path to true peace.
5. Praise and exaltation "connect with the highest":
    - Purification and sanctification: "Praise" is God's purification and sanctification of all imperfections, and it is a continuous remembrance.
6. Hearing and perception "window of consciousness":

- Auditory perception: "Hearing" is the ability to perceive sounds, sometimes involving understanding and response. God is the "hearer".

7. Heaven and height are a symbol of elevation:
    - Height and extension: "Sky" represents height, breadth and what is above us.

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:
    - My tooth sound, whistling, whispering, thinning. It comes out of the tip of the tongue near the origins of the upper folds with a slight breakthrough.
    - Whistling and whispering: His whispered whistling sound is similar to the sound of water flowing, light wind or whispering, suggesting fluidity, continuity, kindness, and sometimes invisibility and secret.
2. Grammatical and linguistic role:
    - The letter "sein": denoting the near future "I will".
    - The letter of the request "to act": "ask for forgiveness, ask".
    - Part of the root: It is included in the composition of many roots that indicate walking, questioning, peace, hearing, mystery.
3. Figure and writing "x, o, o, x":
    - Teeth and cup "visible and inward": The unique shape of the Seine combines the successive apparent horizontal movement "three teeth" and the vertical depth of the inner "cup".
    - Dental significance: sequencing, continuation, movement, stages.
    - The significance of the cup: depth, containment, inner, secret, foundation, vessel that gathers.
4. Cultural and symbolic manifestations:
    - Sunnah of the Prophet / Cosmic Sunnah: Laws and Fixed Methods.
    - Ship: A symbol of walking, crossing and survival.
    - Sword: A symbol of power and separation "begins with the Seine".
5. In literature: used to impart a streamlined rhythm or to express the secret and continue.

Summary:
The letter Sin, with its name "Sin", is the letter of the successive path of life and the pursuit of knowledge, and it is the key to the revealing question, and the path to peace and submission. It links the apparent movement with the inner mystery, between hearing and praise. It is manifested in the name of God "peace" and "hearer". His unique shape with his teeth, cup and whispering whistling voice embodies these complementary meanings between apparent movement and hidden depth, calling for the pursuit and question to reach peace, tranquility and knowledge.

3.13 THE LETTER SHIN "SHIN" AND ITS NAME "SHIN": THE PREVALENCE OF GRACE, WITNESSES OF THE TRUTH, AND THE UNIVERSALITY OF THE WILL

Introduction:
The shin, the thirteenth alphabet, is the brother of the sin in his basic drawing, but his three points give him a rampant voice and connotation that moves from a quiet walk to a wide spread and comprehensiveness. It is the letter of the prevalence of "evangelical" news, witnesses of truth, the universality of the divine will, and thanksgiving for the graces that spread. It is the character of appearance, expansion and revealing. His secrets are revealed by contemplating his presence in the

Holy Qur'an, contemplating the names of Allah, and analyzing his name, form and rampant phonetic characteristics.

(a) Basic "Quranic and Cosmic Connotations":

1. Prevalence, outbreak and prevalence "amplitude":
    - Phonetic and semantic meaning: The most prominent feature of the shin is the spread and spread, where the sound spreads in the mouth, and the meaning expands and spreads. "Spread, spread, human beings - spread the news."
    - From the specific to the general: represents the transition from the limited or latent state to the state of diffusion, prevalence and wide appearance.
2. Inclusion and Briefing "Containing the Many":
    - Joining the parties: Shin is related to the meaning of "inclusion" of something and surrounding its multiple aspects and parties. It is a comprehensiveness of the widespread multitude.
    - "Everything": The word "something", which is the most general word, begins with shin, which emphasizes the meaning of inclusion and encompassing everything that exists.
3. The Divine Will and Will "Inclusiveness of Power":
    - Absolute Will: The words "will" and "will" express the will and the divine will that is absolute and powerful in all things, and is a universal and surrounding will.
4. Testimony, Disclosure and Manifestation "Declaration of Truth":
    - Attendance and Reporting: "Testimony" is the presence, inspection and certainty of information, and it includes revealing the truth and revealing it "witness, martyr, testimony". God is the "martyr".
    - Reveal what was hidden: Testimony reveals and reveals what was not known or apparent.
5. Acknowledgments "Showing Grace":
    - Acknowledgment of Credit: "Thanksgiving" is the manifestation of acknowledgment of grace and praise for the blessing. It includes the meaning of the spread of the mention of grace and grace. God is "thankful".
6. Participation and the company "Multilateralism":
    - Meeting in the matter: "Company" and "partner" mean the meeting of more than one party in ownership, business or capacity.

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:
    - Arboreal voice, frictional, whispering, thinning. It comes out of the center of the tongue as it rises towards the hard palate.
    - "Palatalization/Spreading": It is the distinctive acoustic feature, where air spreads over a wide area of the center of the tongue, acoustically reflecting the meaning of diffusion and comprehensiveness.
2. Grammatical and linguistic role:
    - Part of the root: It is included in the composition of many roots that indicate spread, inclusion, witness, thanksgiving, sharing.
3. Figure and writing "u, u, u, u":
    - Teeth and cup: It shares with the Seine the basic shape that combines the apparent movement "teeth" and the inner depth "cup".
    - The three dots that are widespread: it is they that distinguish it and give it its own connotation. It clearly symbolizes:

- Spread and distribution: The dots are distributed over the letter, embodying the spread, spread and prevalence.
- Multiplicity and inclusion: The number three and the multiple dots indicate abundance and inclusion.
- Appearance and disclosure: The points are prominent and visible, fit the meaning of testimony and disclosure.

4. Cultural and symbolic manifestations:
    - Sun: the source of light and diffused warmth.
    - Tree: a symbol of life, growth, branching and spread.
    - Drink: what is drunk and spread in the body.
5. In literature: his pervasive voice is used to produce a sound effect that suggests spread or inclusion.

Summary:
The letter shin, with its name "shin", is the letter of wide spread, prevalence and surrounding comprehensiveness. It expresses the divine will that is powerful, the revealing witness of the truth, the apparent thanksgiving of grace, and is associated with the meaning of communion and the general thing. It is manifested in the names of God "martyr" and "thanksgiving". Its shape with its three diffuse dots and rampant voice visually and vocally embody this breadth, visibility and inclusiveness. It is a letter that opens horizons, spreads the news and reveals the truth.

3.14 THE LETTER "R" AND ITS NAME "R": THE EDIFICE OF HONESTY, THE HARDNESS OF PATIENCE, AND THE ECHO OF THE COMMAND

Introduction:
Al-Saad, the fourteenth in the alphabet, the letter of strength, heaviness and hardness. He is the counterpart of the magnificent Seine, carrying in his heart the secrets of unshakable honesty, inexhaustible patience, and goodness that builds. It rises like an edifice in the face of falsehood, and resounds, resounding the decisive divine command. It is the letter of pure essence and firm truth. His secrets are revealed by contemplating his presence in the Holy Qur'an, contemplating the names of Allah, and analyzing his name, form, and magnified voice.

(a) Basic "Quranic and Cosmic Connotations":

1. Honesty and truth "fixed essence":
    - Matching words, deeds and intentions: The central meaning of the sad is "truthfulness" in its comprehensive sense in which the inner zahir and the word correspond to the action.
    - The Established Truth: It represents the immutable right that does not accept doubt or change. The honest are the people of truth.
    - Belief and Faith: Honesty is associated with heartfelt belief and firm faith.
2. Patience and perseverance "endurance":
    - Steadfastness in times of distress: Perseverance is the heart of "patience", which is holding one's breath and enduring hardships and misfortune with steadfastness and willpower for the sake of truth.
    - Patience and struggle: Patience includes the meaning of continuity and persistence in endurance and struggle.
3. Prayer and connection "Imad al-Din":

- Connection to God: "Prayer" is the second pillar of Islam, which is the direct link between the servant and his Lord, and begins with the Sad.
- Reverence and honesty: True prayer requires the presence of the heart and sincerity of orientation.

4. Righteousness and reform "building goodness":
   - Doing the truth: "Goodness" and "good deeds" are all that corresponds to truth and goodness.
   - Reform of what has corrupted: "Reform" is the quest to remove corruption and establish righteousness.
5. The Divine Command Organized "from Surat "PBUH":
   - Decisive Force: The opening of Surah "PBUH" with this letter (pbuh) and the Qur'an with remembrance gives it a dimension that represents the divine command or force majeure that reorganizes things and separates right from wrong.
   - Revealing the original truth: Al-Sad restores things to their true size and essence, removing falsity and exaggeration.
6. Filtering, selection and purity:
   - Divine Choice: "Selection" is the divine choice based on purity and serenity.
   - Impurity clearance: Repellent may symbolize the pure clear state.

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:
   - Tooth-gum sound, frictional "whistling", applied, magnified, whispered. It is the analogue of the magnified seine.
   - Strength and amplification: His applied grandiose voice gives him strength, weight and fullness, commensurate with the meanings of solidity, stability and strength in the truth. His pronunciation requires strength and concentration.
2. Grammatical and linguistic role:
   - Part of the root: It is included in the composition of many important roots that indicate honesty, patience, goodness, strength, separation.
3. Figure and writing "r, y, y, y":
   - The closed loop: the first prominent part, suggesting internal containment, holding strength or patience, focusing on the essence.
   - Extended Year/Cup: The next part that rests on or descends under the line, symbolizes the stability, stability and extension of this essence.
   - Optical rigidity: The overall form has a strong and visually well-established presence.
4. Cultural and symbolic manifestations:
   - Desert: a symbol of patience, endurance and sometimes cruelty.
   - Falcon: a symbol of strength and visual acuity.
   - Rock: a symbol of rigidity and stability.
5. In philosophy and mysticism, the sad may be seen as a symbol of the sincere heart, or the established inner truth.

Summary:
The letter S, with its name "R", is the edifice of honesty, the emblem of patience, the source of righteousness and the symbol of prayer. It represents the firm power in the truth, the divine command. It manifests itself in God's name "steadfastness". Its strong, contented form and deep grandiose voice embody the meanings of fortitude, solidity and pure and unshakable essence. It is the character of established values and inner strength.

3.15 THE LETTER "Z" AND ITS NAME "Z": THE LIGHT OF TRUTH, AGAINST FALSEHOOD, AND THE PULSE OF THE EARTH

Introduction:

Al-Daad, the fifteenth alphabet, is the letter that is unique to the language of the Arabs, so it became known as the "language of Al-Daad". It is a letter that carries in its complex pronunciation and strong shape sometimes opposite connotations; it is a symbol of light and clarity, and at the same time it may be associated with delusion and ambiguity. It is the pulse and breadth of the earth, and it is the sign of the opposite and the opposite. His secrets are revealed by contemplating his presence in the Holy Qur'an, contemplating the names of Allah, and analyzing his name, form and unique voice.

(a) Basic "Quranic and Cosmic Connotations":

1. Light, clarity and light "revealing the darkness":
    - The radiance of truth: Contrary to the weight that his voice may suggest, daad is associated with the meaning of "light", light and radiance that dispel darkness and reveal the truths. ﴿He is the one who made the sun light﴾.
    - Statement after effort: Perhaps the difficulty of pronouncing it indicates that complete clarity and complete illumination require effort and effort to reveal them or express them in the eloquent language of the Daad.
2. Earth, breadth and diffusion "vessel of life":
    - Land symbol: The word "land" "hamza" is where we live, and the daad appears in contexts that indicate the breadth and spread on this earth.
    - Movement in the ground: It is associated with the act of "beating in the ground", i.e. walking and spreading in it for gain or jihad.
3. Opposite, contrast and violation "cosmic year":
    - The essence of the difference: Daad is the basic letter of the word "against". It represents the year of encounter, difference and scramble that exists in the universe "night/day, good/evil, right/wrong".
    - Discrimination and separation: By knowing the opposite, something is understood and discerned more clearly.
4. Delusion and deviation "against guidance":
    - Deviation from the road: Dhad is the beginning of the word "delusion" and its derivatives, and means deviation and distance from the path of truth and guidance.
5. Weakness "against strength":
    - Creature state: "Weakness" is a natural state of the creature, which is against strength and power.
6. Beating and Impact "Act of Force":
    - Movement and influence: "Hitting" is an act that involves force, movement, and influence on the other.

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:
    - Gummy/barefoot sound "from the edge of the tongue with molars", loose, blow, applied, rectangular, magnificent. It is the most complex and difficult letter to pronounce in the Arabic alphabet "and possibly in the languages of the world".
    - Elongation and fullness: The unique feature is "elongation" where the sound extends along the edge of the tongue. His voice is full, melodious and heavy. These unique phonetic characteristics reflect the uniqueness of the Arabic language and its ability to

carry precise and powerful meanings. Elongation may be associated with the meaning of breadth "earth", and loudness and power in the sense of clarity and clarity.

2. Grammatical and linguistic role:
    - Part of the root: It enters into the composition of distinctive and strong roots in the Arabic language "hitting, astray, weakness, sacrifice, guest...".
3. Figure and writing "z, z, z, z":
    - Semi-Repellent with Point: In its basic form, the Sad resembles the "lug and the year/cup", suggesting containment and stability.
    - The upper point "point of illumination and distinction": it is she who distinguishes him from the repellent. It symbolizes:
        - Visibility and clarity: As in Zaa and Khaa, the point highlights the letter and shows it, fits the meaning of the light.
        - Discrimination: Distinguishing the antagonist from the antibiotic, and distinguishing opposites.
        - Selection: Specify the meaning of this character.
4. Cultural and symbolic manifestations:
    - The Arabic language is the identity and logo of the Arabic language, evidence of its uniqueness and expressive power.
    - Guest: A symbol of generosity and generosity in Arab culture.
    - Duha: The time when the sun shines and the light is clear.
5. In literature and rhetoric: The correct pronunciation of the dhad is a sign of the eloquence of the authentic Arabic tongue.

Summary:
The letter Dhad, the Arabic singularity, is the letter of bright light and clear clarity. It represents the earth with its vastness and pulse. It is the essence of the opposite and the opposite that governs many of the laws of the universe. In contrast, it is associated with delusion and weakness. Its strong shape with its distinctive point, and its unique rectangular and melodious voice, embody these meanings that combine clarity, breadth and contrast, reflecting the richness of the Arabic language and its superior ability to express the most accurate meanings and the most complex facts.

3.16 THE LETTER "I" AND ITS NAME "I": PURITY OF THE SOUL, GOOD LIFE, AND THE PATH OF RIGHTEOUSNESS

Introduction:
Taa, sixteenth alphabet, letter of strength, purity and integrity. It is the counterpart of the grandiose Taa, carrying in its strong applied voice and firm and straight form the connotations of impeccable purity, the goodness that souls approve, and the right path in which there is no warp. It is the character of serenity, strength and the right direction. His secrets are revealed by contemplating his presence in the Holy Qur'an, contemplating the names of Allah, and analyzing his name, form and powerful phonetic characteristics.

(a) Basic "Quranic and Cosmic Connotations":

1. Purity, purity and serenity are "spiritual essence":
    - Absolute purity: The central meaning of taa is "purity", purity and purity from all impurity or impurity, whether it is sensory purity "purity of the body, garment and place" or morally "purity of the heart, soul and intention".

    - Divine Cleansing: God loves the purified, and cleanses His servants from sins and sins. The Qur'an is touched only by the "purified".
2. The good, the good and the palatability "the taste of life":
    - Al-Hasan Al-Mustatab: "Al-Tayyib" is all that is good, palatable, blessed and loved by a healthy soul, such as livelihood, words, work, offspring and a "good, good" country.
    - Halal Tayyib: The word good is often associated with halal in describing livelihood, to emphasize its material and moral purity.
    - Distinguish from the malicious: The good is the opposite of the malicious, and the taa distinguishes what is good and pure.
3. The straight path is a "clear destination":
    - The clear path: Taa is related to the meaning of "way" and path, especially the clear, straight path that is unambiguous and undeviant.
    - Straightness and fortitude: Walking this path requires stability and straightness.
4. Obedience, docility and compliance:
    - Responding to command: "Obedience" is voluntary submission and compliance with the command of Allah and His Messenger.
5. Folding, enclosing and combining "latent force":
    - Organized plural: The verb "fold" means the orderly folding of the thing, and it has the meaning of combination, enclosure and control.
    - Cohesive Community: A "sect" is part of a corporate, cohesive and surrounding group.
6. Tranquility and stability "tranquility of heart":
    - Stillness of the soul: "Tranquility" is the state of stillness and psychological and heart stability, and it is the fruit of remembrance and faith.

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:
    - A loud, stop/explosive sound, applied, magnified, whispered. It is the counterpart of the lavish and applied Taa.
    - Strength, occlusion and amplification: These qualities make the sound of the Taa one of the strongest, heaviest and most rewarding sounds. Occlusion "Adhesion of a large part of the tongue to the upper palate" and amplification give it strength and firmness commensurate with the meanings of strength, purity, stability and integrity.
2. Grammatical and linguistic role:
    - Part of the root: enters into the composition of strong roots and is indicative of purity, goodness, way, obedience and strength.
3. Figure and writing "i, i, i, i":
    - Lug and stick "earth and sky": The unique shape of the taa combines the base of the floor "lug resembling the sad" and the heavenly extension of the "straight vertical stick".
    - Lug connotation: foundation, base, containment.
    - The significance of the stick: absolute integrity, elevation, transcendence, ascending path, strength and fortitude. This part is the secret of distinguishing the taa from the sad and the anti.
4. Cultural and symbolic manifestations:
    - Tawaf: circling around the Kaaba, an organized movement towards a holy center.
    - Bird: A symbol of elevation, freedom and sometimes purity.
    - Clay: the original material of creation, a symbol of simplicity and primary purity.
5. In literature: it is used to express strength, purity and integrity, and it has a strong phonetic effect.

Summary: The
letter Taa, with its name "I", is the letter of absolute purity and purity, and the symbol of goodness and good desirable. It represents the straight path that does not deviate, and calls for obedience that bequeaths tranquility. His unique shape with his upright ascending stick embodies this integrity and transcendence. His powerful, applied and grandiose voice reflects the power of truth and uncompromising purity. It is the letter of purity, strength and righteousness, and the guide of those who walk to God's favor.

3.17 THE LETTER "ZAA" AND ITS NAME "ZAA": THE APPEARANCE OF THE TRUTH, THE SHADOW OF MERCY, AND THE WARNING OF INJUSTICE

Introduction:
Zaa, the seventeenth in the alphabet, is the brother of the magnificent, and the brother of the Taa with its distinctive point. It is a letter that combines the power of the director with the softness of the voice, and sometimes carries opposite connotations: it is the letter of appearance and clarity after invisibility, the shadow that gives protection and tranquility, and the preservation that preserves, but it is also the letter with which injustice and suspicion begin. It is the letter of distinction between the apparent and the inner, and between justice and against it. His secrets are revealed by contemplating his occurrence in the Holy Qur'an, contemplating the names of Allah, and analyzing his name, form and characteristics.

(a) Basic "Quranic and Cosmic Connotations":

1. Visibility, visibility and clarity "manifestation of truth":
    - Revelation after invisibility: The basic meaning of zaa is "appearance", prominence and clarity "appear, appear, appear, appear". It is the manifestation of the object and its visibility.
    - Height and Superiority: Appearance includes the meaning of elevation, dominance and mastery. God is the "manifest" above everything and everything.
    - Statement: Visibility leads to clarity and clarity.
2. Shade, protection and tranquility "under mercy":
    - Prevention and covering: "Shadow" is what protects and conceals from heat or harm, and symbolizes protection, tranquility and comfort.
    - Divine Treasure: The shadows of paradise are a symbol of bliss and enduring divine protection.
3. Conservation, care and care:
    - Maintenance and guarding: Zaa is associated with the meaning of "preservation", care and maintenance of the thing. God is the "keeper". "There is an overlap and convergence of sound and semantic with the bark."
4. Victory, victory and victory:
    - Achieving victory: "Victory" is winning, winning and prevailing over the opponent.
5. Conjecture and expectation "the limits of human science":
    - Unassertive belief: "Conjecture" is the most likely or likely belief that does not reach the degree of certainty.
    - Doubt and sin: Suspicion may be sinful if it is a bad belief in others without evidence.
6. Injustice and injustice "the opposite of justice":
    - Infringement and transgression: "Injustice" is misplacing something, and infringement of rights, which is the opposite of justice.
    - Darkness: Injustice leads to sensory and moral darkness.

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:
    - Periodontal sound, frictional/loose, loud, applied, amplified. It is the analogue of the lavish and applied humiliation.
    - Strength and looseness: Combines the power of amplification and occlusion with the looseness of sound flow "unlike the endowment ta'a". This combination may reflect a strong, extended appearance or lush shade.
2. Grammatical and linguistic role:
    - Part of the root: It is included in the composition of roots that indicate appearance, shadow, injustice, conjecture, memorization, "which is the least of the Arabic letters in the roots".
    - Semantic distinction: distinguishes important words from their thinning analogues "such as: shadow / astray / humiliation, back / eternity".
3. Form and writing "z, z, z, z":
    - Semi-Taa with a point: The Taa is quite similar in its basic form to "the lug and the stick", suggesting a firm foundation and straightness or way.
    - The upper point "point of emergence and distinction": it is the one that distinguishes it from the Taa. Symbolizes:
        - Appearance and prominence: the sign of the apparent and obvious thing.
        - Selection: Identify and distinguish this character and its meaning.
        - Protection: May represent the cover or what provides shade.
4. Cultural and symbolic manifestations:
    - Dhuhr: The time of intensification of the sun and clarity of vision, associated with noon and siesta "shadow".
    - Nail: a sign of victory and victory.
5. In literature: used to express appearance or injustice, and his grandiose voice gives speech dignity and strength.

Summary:
The letter Zaa, with its name "Zaa", is the letter of manifest appearance and clarity, and is manifested in the name of God "Zahir". It is a symbol of lush shade, protection and tranquility. It is associated with preservation and nailing. On the other hand, it carries the meaning of injustice and suspicion. Its ta'a-like shape with the point of appearance, and its grandiose and soft voice, embody these meanings, which oscillate between the manifestation of truth and the protection of mercy and the danger of injustice and illusions of suspicion. It is a letter that calls for the search for the true manifest, to take refuge in the shadow of God's justice, and to beware of the darkness of injustice.

3.18 The letter "A" and its name "Ain": the eye of insight, the height of vigor, and the depth of knowledge

Introduction:
The eye, the eighteenth alphabet, a deep ring letter, whose voice emanates from the center of the throat to embody the meanings of science that dives into the depths, the height that transcends the soul, and the eye that sees the apparent and penetrates into the inner "insight". It is the letter of universal perception, conscious attachment to the Creator and the universe, and the purpose for which existence was "worship". His secrets are revealed by contemplating his presence in the Holy Qur'an, contemplating the names of Allah, and analyzing his name, form and deep voice.

(a) Basic "Quranic and Cosmic Connotations":

1. Science, knowledge and perception "the light of insight":
    - The essence of knowledge: The eye is the basic letter of science, knowledge, perception and understanding "science, know, scientist, knower".
    - Universal divine knowledge: God is the All-Knowing, outwardly and inwardly.
    - Seeking knowledge: The Qur'an urges seeking knowledge and reflection to increase knowledge.
2. Height, elevation and transcendence "elevation of the soul":
    - Prestige and greatness: The eye is associated with elevation, transcendence, spatial and moral elevation "Ali, Ali, Aal, Al-Ali, Al-Ta'al".
    - High status: indicates the elevation of destiny, status and greatness.
3. The eye "tool of sight and insight":
    - Vision and vision: The "eye" is the sight with which we perceive the physical world.
    - Heart insight: Its significance extends to symbolize the eye of the heart, that is, the penetrating insight and deep understanding of things and their facts.
    - Inspection and witnesses: The eye is associated with direct inspection and witnesses.
4. Action and purposeful action "the end of existence":
    - Seeking and influencing: "Action" is the purposeful effort and the effective action, which is the companion of faith and the basis of reward.
    - Activity and vitality: represents movement and action as opposed to stillness and inertia.
5. The slave and worship "the connection of creation to the Creator":
    - The purpose of creation: "Worship" is the purpose for which God created the jinn and mankind.
    - Submission and love: Servitude to God involves submission, love, and obedience.
6. The World and the Worlds "Universality of Creation":
    - Created Existence: "Worlds" encompass everything but God from the various realms of creation.
7. Pardon and forgiveness "Transfiguration of Mercy":
    - Forgiveness of guilt: God's name "forgiveness" means one who erases bad deeds and transcends them.

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:
    - Annular voice, medium "between intensity and looseness", loud, thin. It comes out of the center of the throat "deeper than the bark and closer than the ghain".
    - Depth and loudness: His loud voice coming out of the depth of the throat gives him clarity and depth commensurate with the meanings of science, insight and height.
2. Grammatical and linguistic role:
    - Preposition "on, about": Basic conjunctions with multiple meanings.
    - The name "eye": denotes the prey, the spring, the spy or the self.
    - Part of the root: It is involved in the composition of a huge number of basic roots in the Arabic language.
3. Form and writing "P, P, P, P":
    - Graduated heads: The distinctive shape of the eye "a small head surmounted by a larger open part" symbolizes:

- Progression and growth: Moving from initial perception to deeper science, or moving from one degree to another.
- Zahir and Batin: The small head represents the zahir or the beginning, and the large part represents the depth, the inner and the capacity.
- Openness and assimilation: An open form suggests the ability to perceive, assimilate and know.

4. Cultural and symbolic manifestations:
    - The eye: has a strong symbolism in different cultures "sight, insight, envy, protection".
    - Mind: The center of thinking and cognition.
    - Ten: "in linguistic origin" may be associated with the meaning of perfection or meeting.
5. In philosophy and science: the eye "sight" and the mind "science" are the two basic tools of knowledge.

Summary: The
letter al-'ain, with its name "'ain', is the window of knowledge, the gateway to knowledge, and the degree of elevation and transcendence. It represents the eye that sees the apparent and penetrates into the inner. It is the letter of purposeful action, the essence of worship and the creature's connection to the Lord of the worlds. It is strongly manifested in the names of Allah such as "All-Knowing", "Most High" and "Great". His open-minded gradient shape and deep throaty voice embody the journey of perception from the outer to the inner, and the pursuit of knowledge and transcendence. It is the character of insight and transcendence.

3.19 The letter "G" and its name "Ghain": the absence of the unseen, the richness of sufficiency, and the forgiveness of sins

Introduction:
Al-Ghain, the nineteenth in the alphabet, is the annular brother of the eye, characterized by its upper point and its deep soft voice that suggests diving beyond the visible. It is the letter of the hidden unseen that only God can realize, the absolute wealth that negates the need, and the vast forgiveness that covers and erases sins. It is the letter of the veil, depth and transcendence. His secrets are revealed by contemplating his presence in the Holy Qur'an, contemplating the names of Allah, and analyzing his name, shape and distinctive voice.

(a) Basic "Quranic and Cosmic Connotations":

1. The unseen, the invisibility and the veil "beyond perception":
    - Hidden from the senses: The central meaning of the ghin is "the unseen", everything that is hidden and hidden from the senses and direct human perception. Belief in the unseen is the first attribute of the pious.
    - God's Absolute Knowledge: God alone is the world of the unseen and the witness.
    - Hijab and jackets: Al-Ghayn as if it represents a veil or a cover that separates the apparent from the inner, between the known and the unknown.
2. Wealth and sufficiency "against poverty and need":
    - Self-sufficiency: "Wealth" is the dispensation of others and not needing it. God is the absolute "rich" in Himself.
    - Human dispensation: Man may feel dispensed with, "a feeling that may lead to tyranny if not accompanied by thanksgiving."
3. Forgiveness, cover-up and coverage "erasing sins":

- Covering up guilt and transgression: "Forgiveness" means covering up guilt, transgressing it and not being blamed for it "forgive, forgive, forgive". God is the "forgiving" and the "forgiving".
- Coverage and protection: as if forgiveness covers guilt and protects its owner from its consequences.

4. Ambiguity, depth and difficulty in perception:
   - What is not clear: Al-Ghayn is sometimes associated with ambiguity and complete lack of clarity, or with a depth that is difficult to fathom.
5. Victory and oppression "The name of the majesty":
   - Force majeure: God 's "overcoming" name "or attribute" refers to the ability to prevail and conquer.
6. Anger and anger "extreme emotion":
   - Intensity of emotion: "Anger" is the intensity of anger, and divine "anger" is revenge on those who deserve it.
7. Ultimate Goal and Objective:
   - Purpose and End: "End" is the end of the intended thing or goal.

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:
   - Voice of air, friction, loud, grandiose/arrogant. It comes out of the uvula area "below the throat", which is the analogue of the hollow kha.
   - Looseness and depth: His loose voice has friction and flow of sound, which is deeper and heavier than the eye, suggesting depth, invisibility and relative mystery.
2. Grammatical and linguistic role:
   - Part of the root: enters into the composition of roots that indicate the unseen, wealth, forgiveness, anger, overcoming.
3. Figure and writing "G, G, N, G":
   - Eye-likeness with point: In its basic form, the eye resembles "open graduated heads", which may suggest depth and amplitude but a different kind of perception.
   - The upper point "veil or highlighting": it is she who distinguishes him from the eye. It symbolizes:
     - Hijab and invisibility: as if it were a curtain or a cover that hides what is behind the "unseen".
     - Focus on the interior: draws attention to the presence of another invisible dimension.
     - Discrimination: Distinguishing the world of the unseen from the world of testimony.
4. Cultural and symbolic manifestations:
   - Clouds: a symbol of invisibility or of the coming good "rain".
   - Forest: dense and mysterious place.
   - Diving: Going down to unknown depths.
5. In philosophy and mysticism, the gheen represents the world of the unseen, hidden truths, or the blaming soul that needs forgiveness.

Summary: The
letter Ghain, in its name "Ghain", is the gateway to the unseen and what has been hidden from the senses, and the source of wealth and self-sufficiency. It is the key to divine forgiveness that covers and erases sins. It is manifested in the names of God "rich", "forgiving" and "forgiving". His eye-like

shape with the point of the veil, and his deep, flaccid voice, embody this hidden and hidden dimension, whether it is an absolute absence that only God knows, a wealth that is dispensed with, or a forgiveness that is sought and hoped. It is a letter that invites us To believe in what we have missed, to feel the riches of God, and to cling to His vast forgiveness.

This is an extensive analysis of the gene. We have thus completed the analysis of all the letters addressed in the previous responses "from A to Gin". Are there other letters you would like to analyze in the same way?

3.20 THE LETTER "F" AND ITS NAME "FAA": FAJR AL-FATH, THE SEPARATION OF THE RIGHT, AND IMMEDIATELY AFTER COMPLETION

Introduction:

Al-Fa'a, the twentieth in the alphabet, is an oral letter characterized by its lightness and speed, it is the letter of conquest that removes obstacles, the separation that distinguishes between things, and the immediate that follows the event without laxity. It is the breath of beginning and departure, the limit of discrimination and judgment, and the speed of achievement and victory. His secrets are revealed by contemplating his occurrence in the Holy Qur'an, contemplating the names of Allah, and analyzing his name, form and frictional phonetic characteristics.

(a) Basic "Quranic and Cosmic Connotations":

1. Opening and détente "removal of inhibitions":
    - Pivotal meaning: Faa is the letter "conquest" with its multiple meanings: opening closed doors, opening the doors of livelihood and mercy, opening in the sense of victory and appearing after closing. God is the "opener".
    - Détente after distress: represents the exposure and emergence of things and the relief of crises.
    - Initiation and creation "mushroom": It is associated with the meaning of "mushroom", i.e. incision, creation and initiation without a previous example. God is the "Creator of the heavens and the earth", and He is the "Creator of love and nuclei."
2. Separation and discrimination and the difference "ruling by right":
    - Distinguishing between things: Faa is the basis of "separation", distinguishing and differentiating between two things or two situations.
    - The Day of Judgment: The "Day of Judgment" is the Day of Resurrection, the Day of Judgment among creatures by truth.
    - Al-Furqan: The Qur'an is Al-Furqan because it differentiates between truth and falsehood, halal and haram.
3. Promptness and feedback "speed of implementation":
    - Quick order: Faa as a conjunction, or link, indicates direct and quick order and commentary, without a long time limit, unlike "then", which indicates laxity.
    - Immediate response: may indicate a rapid response or occurrence.
4. Meta and Altitude:
    - Superiority: The word "above" denotes spatial or moral height and elevation.
5. Winning, Success and Victory:
    - Salvation and achieving what is desired: "Winning" is winning good and deliverance from evil, which is the goal of the believers in the hereafter.
6. Action and Effect:

- The basis of action: the word "action" is the root of all action, activity and influence in existence.

7. Escape and survival:
   - Escape and refuge: "Fleeing" is escaping danger or taking refuge in a safe place "flee to God".

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:
   - Verbal-dental voice, frictional, whispered, thinning. It comes out of the inside of the lower lip with the tips of the upper folds.
   - Lightness and speed: His whispered frictional voice is relatively light and quick to pronounce, consistent with the meaning of immediacy, commentary and non-explosive openness.
2. Grammatical and linguistic role:
   - Conjunction: Useful for arrangement and commentary.
   - Causal character: Associates cause with consequence.
   - Resume character: Starts a new sentence.
   - Answer fulfillment: Link the answer to the condition or request.
   - Part of the root: enters into the composition of roots denoting opening, separation, immediate, action, winning.
3. Figure and writing "P, Q, P, Q":
   - Round vertex and point: The small head suggests the starting or opening point. The top dot distinguishes it "from the waw in some lines" and symbolizes the emergence, selection, or immediate result.
   - Neck and Connection: Connects the letter to its aftermath quickly and smoothly.
4. Cultural and symbolic manifestations:
   - Dawn: the opening and beginning of light and day.
   - Mouth: Gateway to speech and food.
   - Joy: a feeling of joy and openness.
5. In literature: used to quickly link successive events or to express cause and effect.

Summary:
The letter "Faa", with its name "Fa", is the letter of conquest that removes the veil and reveals the hidden, and is manifested in the name of God "Al-Fattah". It is the tool of separation and distinction between right and wrong "Al-Furqan". It is a symbol of immediacy and speed in commenting and achievement. Influential action is associated with winning and survival. Its simple shape with its upper point and swift light voice embody these meanings that revolve around openness, decisiveness and successive movement. It is the key to decisive beginnings and ends, and the symbol of the action leading to victory.

3.21 The letter Qaf "ق" and its name "Qaf": the power of power, near the Qayyum, and telling the truth

Introduction:
Qaf, the twenty-first in the alphabet, is a letter for a deep passion, whose voice explodes from the far end of the tongue to embody absolute power, total power, and divine closeness. It is the letter of standing, steadfastness and righteousness, and the letter of the Qur'an and the final saying. It represents the depth from which power springs, and the center on which existence rests, the "heart".

His deep secrets are revealed by contemplating his presence in the Holy Qur'an, contemplating his venerable names, and analyzing his name, shape and distinctive strong voice.

(a) Basic "Quranic and Cosmic Connotations":

1. Power and ability "absolute control":
    - The essence of power: Qaf is the basic letter of power and limitless complete power "power, power, destiny, almighty, strong".
    - Mastery and overcoming: It is related to the ability to act, influence, control and prevail "conqueror".
2. Proximity and inferiority "divine help":
    - Divine presence: Qaf expresses God's closeness to His creation with His knowledge, power, mercy and answer to the supplication "near, near".
    - Intimacy: refers to the possibility of moral and spiritual closeness to God.
3. Standing, steadfastness, uprightness and righteousness:
    - Erection and constancy: "Standing" means erection, steadfastness and righteousness on command and truth.
    - Permanence and strength: indicates what has the texture, basis and permanence of the thing.
    - Divine Qayyum: The name of God "Qayyum" means the Risen Himself, the Resident of others, the Keeper of Everything and the Administrator of it. He is the center of existence.
4. The Qur'an and the True Saying "The Word of God":
    - Revelation: The Holy Qur'an, the eternal word of God, begins with the qaf in his name and in the first surah "Surah Qaf".
    - The final say: "Saying" is the honest truth that separates things and is related to the qaf.
    - The right shown: The qaf bears the strength and weight of the right.
5. Heart "center of consciousness":
    - Place of faith and understanding: The "heart" is the center of spiritual, emotional and intellectual life in man, and it is the object of piety, faith and contemplation.
6. Section "Affirmation of the right":
    - Confirmation and documentation: "Oath" is the oath that confirms the truthfulness of the statement and magnifies the importance of the sworn one.
7. Cutting and separation "decisive":
    - Decisive separation: In some of the roots "cut-s-i-i", qaf is involved in the meaning of cutting and the decisive separation of things.

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:
    - Voice for Hui, Stand/Explosive, Loud, Grandiose/Arrogant. It comes out of the far tongue with the fleshy palate. It is the counterpart of the lavish and magnified kaf.
    - Strength, depth and explosion: His powerful explosive voice emerging from the deepest point of the tongue gives him strength, glory and depth that is fully commensurate with the meanings of power, ability, final say and firm doing.
2. Grammatical and linguistic role:
    - Authentic letter: It enters into the composition of basic and strong roots in the Arabic language indicating strength, closeness, standing, saying, heart.
    - The letter syllable "Q": It has a special significance at the beginning of Surah "Qaf".

3. Form and writing "s, s, s, s":
    - Round head and colon: The head suggests perfection or concentration. The two points above it distinguish it from the faa and emphasize its strength or indicate the duality of "power and strength, for example".
    - Deep Cup: The descending part under the line "such as the noun, the sin, the shin, the lam and the yaa" symbolizes the depth, origin, source, inner, and firm stability on which the apparent force in the head rests.
4. Cultural and symbolic manifestations:
    - Heart: the center of life, passion and soul.
    - Pen: The tool of science and writing "is linked to Surat Qaf".
    - Summit: a symbol of elevation and sovereignty.
5. In literature and poetry: used to express power, greatness and depth, and has a majestic vocal impact.

Summary: The
letter qaf, with its name "qaf", is the letter of absolute power and total power, and the symbol of divine closeness, doing the truth and the just. It is the voice of the Qur'an, the final say, and the conscious heartbeat. It is manifested in the greatest names such as "the strong", "the mighty", "the Qayyum" and "the near". Its shape, which combines the round head with the deep cup and the two points, and its deep, powerful divine voice, together embody the power emanating from a deep source, the inseparable closeness to greatness, and the firm steadfastness in truth. It is a letter Majesty, strength and resurrection.

3.22 The letter Kaf "K" and its name "Kaf": the sufficiency of the generous, the being of the universe, and the word discourse

Introduction:
Kaf, the twenty-second in the alphabet, is the sister letter of the qaf in the director, but it is distinguished by its whispered voice and its shape that carries within it a secret. It is the letter of sufficiency that sings, perfection that is fulfilled, and the universe that surrounds. It is the word of direct speech, the tool of analogy that brings meanings closer, the substance of speech and the book that guides. It is the character of gentle containment and universal existence. Its secrets are revealed by contemplating its occurrence in the Holy Qur'an, contemplating the names of Allah, and analyzing its name, form and characteristics.

(a) Basic "Quranic and Cosmic Connotations":

1. Sufficiency and sufficiency "richness in God":
    - Allah al-Kafi: The central meaning of al-kaf is "sufficiency" and sufficiency in God over everything else. God is sufficient for His servant, His supporter and his steward.
    - Dispensing with it: Kaf indicates that God is the source of true sufficiency with which man does not need others.
2. Perfection and perfection "attainment of perfection":
    - Completeness: Kaf is associated with the meaning of perfection and completeness, and the attainment of something is completed "completed, completed".
    - Greatness and greatness: Perfection is manifested in pride, greatness and majesty "big, great".
3. The universe, multiplicity and inclusion "encompassing existence":

- Universal Existence: The word "universe" means existence, and kaf is associated with existence and being "was" verb.
- Inclusiveness and Briefing: The word "all" refers to inclusion, absorption and encompassing all individuals or parts.
- Plenty: Kaf appears in contexts of multiplicity and multiplicity.

4. Speech and writing "the vessel of revelation":
   - Divine expression: "Speech" "the word of God" and "the book" "the Qur'an and the revealed books" begin with the kaf, linking it to revelation, statement and codification.
   - Knowledge tool: Writing and speech are tools for transferring and preserving knowledge.
5. Analogy and representation "approximation of meanings":
   - Analogy Tool: Kaf is the basic analogy tool in Arabic "k", used to compare and approximate the image and meaning.
6. Direct speech "communication tool":
   - Pronoun: Sufficient speech "k, k..." It is a tool for direct communication with the other, carrying the meaning of personal guidance.
7. Generosity and generosity "the abundance of giving":
   - Broad giving: The name of God "generous" means broad giving and generosity that gives without calculation or requirement.

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:
   - Voice for Hui, Stop/Explosive, Whispered, Thinner. It comes out of the far end of the tongue with a fleshy and hard palate "a little closer to the qaf". It is the analogue of the whispered qaf.
   - Intensity and whispering: His whispered explosive sound "without vibration of the strings" gives him a content or calm force, as if it were the complete sufficiency that does not need to speak out.
2. Grammatical and linguistic role:
   - Preposition and analogy: "k".
   - Connected speech pronoun: "k, k, km, be".
   - Part of the root: It is included in the composition of many important roots that indicate sufficiency, the universe, speech, generosity, and greatness.
3. Figure and writing "k, k, k, k":
   - Curved/angular shape: suggests containment and curvature "like a palm or bowl".
   - Small Kaf/Inner Hamza: This unique form within a separate or final kaf is its visual secret. It may symbolize:
     - The hidden essence: the seed or nucleus that contains perfection or sufficiency.
     - Self-affirmation: as if the letter carries a miniature version of itself for confirmation.
     - Speech symbol: A reference to sufficient speech.
4. Cultural and symbolic manifestations:
   - Kaaba: The center of monotheism and the qibla of Muslims.
   - Palm: A symbol of containment, giving, and ability.
   - Book: The vessel of science and knowledge.
5. In literature: it is widely used for analogy and discourse.

Summary:
The letter kaf, with its name "kaf", is the letter of sufficiency granted by God enough, and a symbol of perfection, "great" majesty and "generous" generosity. It is the vessel of the universal universe "all" and the guiding speech "book". It is the close-up tool of analogy and the pronoun of direct speech. His form, embracing his inner mystery, "little kaf" and his whispered voice, embody the meanings of self-sufficiency, universal containment, and gentle communication. It is a letter that links divine richness with cosmic existence, between revelation and directed speech.

3.23 The letter lam "l" and its name "lam": the brigade of the connection, the eagerness of the purpose, and the gloss of the king

Introduction:
The lam, twenty-third in the alphabet, is a flowing letter that connects, guides and directs. It is the banner of the link that connects words, causes and causes, and it is the eagerness of the end that moves the action towards its purpose, and it is the shine of the king who attributes everything to its owner and its deserving. It is the character of communication, direction and competence. His secrets are revealed by contemplating his pivotal occurrence in the Holy Qur'an, contemplating the names of Allah (especially the greatest name "Allah", and analyzing his name, shape and unique side voice.

(a) Basic "Quranic and Cosmic Connotations":

1. Connection, binding and sticking "the fabric of language and the universe":
    - Link: The primary function of the mother is to connect and connect the parts of speech to form complementary sentences and meanings.
    - Adhesion and proximity: Lam traction may mean proximity and sticking to something.
    - Cosmic interdependence: reflects the interdependence of the parts of the universe and their dependence on each other.
2. Purpose, reasoning and causation "point of action":
    - Goal Determination: The reasoning explains the purpose or reason behind the verb "to worship".
    - Statement of consequence: The consequence "becoming" shows the final result of the act, although it was not initially intended "to have an enemy".
    - Linking the verb to its purpose: the lam directs the action towards its purpose and connects it to its result.
3. Kingship, jurisdiction and entitlement "determination of ownership":
    - King's Ratio: The king's lam is the primary tool for attributing a thing to its true owner "to God, King of the heavens and the earth".
    - Jurisdiction and Determination: Determined to whom the thing is specialized or to whom "you are remunerated".
    - Merit: Indicate who is entitled to something "such as praise or thanksgiving" "praise be to God".
    - The name of the majesty "Allah": The lam is essential and repeated in the name of God the greatest, confirming his worthiness for worship, his absolute kingship, and the competence of divinity over him alone.
4. Affirmation and strengthening of meaning:
    - Speech Affirmation: The beginning lam, the oath lam, and the slippery lam are all powerful tools to confirm and strengthen meaning and remove doubt.

5. Command and Directive:
    - Verb request: Assertive command lam is used to direct the command and request the action.
6. Tongue, language and statement:
    - Communication tool: "Tongue" and "language", the two basic tools of communication and communication, begin with the lam.

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:
    - Cemental/gummy sound, lateral, medium "between intensity and looseness", loud, thin or magnified "often in the word majesty".
    - Lateral Sound: A unique feature where air flows from both sides of the tongue while its middle is in contact with the gums. This lateral flow fits the meaning of smooth connection and transition.
    - Mediation and vocalization: His medium voice gives him clarity and balanced strength.
2. Grammatical and linguistic role:
    - Authentic preposition: with its multiple and pivotal meanings.
    - L. Definition "The": The only definite tool in Arabic, which has a fundamental role in identifying names.
    - Working letters: Lam command, lam reasoning erector, lam ingratitude.
    - Non-working letters for "emphasis": lam initiation, lam section, lam slippery.
    - Part of the root: enters into the composition of too many roots.
3. Figure and writing "l, l, l, l":
    - Vertical line and cup: The shape combines the vertical straightness "like a thousand", which symbolizes the height and connection from above, and the cup or lower curvature, which symbolizes containment, purpose or stability.
    - Connecting and directing symbol: visually embodies the function of the lam in connecting the top and bottom, directing movement towards a goal, or communicating meaning.
4. Cultural and symbolic manifestations:
    - Night: a time of stillness and reflection.
    - Dress: a symbol of concealment and protection.
    - Milk: a symbol of purity and instinct.
5. In philosophy and logic: the lam "lam of reasoning" is fundamental in constructing logical arguments and determining causal relationships.

Summary:
The letter lam, with its name "lam", is the connecting pillar of language and the universe, connecting parts and weaving relationships. It is the guide to purpose and the key to understanding cause and effect. It is a sign of kingship and competence, manifested in the name of God the Greatest, "God". It also benefits the emphasis and the command. Its dual shape between straightening and curvature, and its streamlined lateral sound, embody its pivotal role in connecting, directing and customizing. It is the banner of meaning and the link of existence.

3.24 THE LETTER "M" AND ITS NAME "MIM": THE OCEAN OF THE PLURAL, THE KING OF EXISTENCE, AND THE SOURCE OF WATER

Introduction:

Meem, twenty-fourth in the alphabet, an oral and nasal letter that resonates with a deep singing, drawing a circle that embraces meaning. It is the universal plural letter that leaves nothing, the letter of the absolute king that surrounds all existence, and the source of water that is the root of all life. It is the letter of encompassing and completeness, the inner depth, and the return to the original. His secrets are revealed by contemplating his dense and pivotal presence in the Holy Qur'an, contemplating the huge number of names of Allah that begin with him, and analyzing his unique name, circular shape and resonant voice.

(a) Basic "Quranic and Cosmic Connotations":

1. Addition, briefing and cogenesis "center of the circle":
    - Absolute inclusion: The meme is the strongest letter in denoting plural, but it is a plural that includes encompassage, comprehensiveness, and completeness. Not limited to annexation, but to full containment.
    - Origin and destiny: The word "umma" means the origin to which it is intended and returned, "imam" is the one who follows and gathers people behind him, and "ummah" is the collective group.
    - Completeness: It comes in words like "complete" and "completed" to signify the attainment of perfection and purpose.
    - Ocean: God's name "Ocean" embodies this comprehensive knowledge of knowledge and power.
2. Kingship, Kingdom and Mastery "Absolute Sovereignty":
    - Sultan and Sovereignty: The meme is the first letter in "king", "king", "owner" and "kingdom". It expresses absolute ownership, powerful power, and complete mastery.
    - The Manifestation of the Divine King: This attribute is manifested in the names of God "King", "Owner", "Owner".
3. Water and the source of life "the fountain of existence":
    - Origin of life: The word "water", which is the root of every living thing in the Qur'an, begins with the meem.
    - Fluidity and depth: Water symbolizes flow, purification, depth, and flowing life.
4. Companionship and communication:
    - Accompaniment: The preposition "with" denotes the meeting, accompaniment and communication between two parties.
    - Divine Aid: God is with the patient, the pious and the benefactors.
5. What is "interrogative, general, and hyphen":
    - Comprehensive tool: The tool "what" "interrogative name, hyphenated name, negation character, infinitive character..." Multifunctional and often beneficial to the general and inclusive.
6. Death "ambient end":
    - The inevitable end: "Death" is the end surrounding every living soul, a transition to another life. God is the "mortal".

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:

- Oral voice, nasal, medium "between severity and looseness", loud, thin. It is done by closing the lips with the passage of sound from the nose "Alghana".
- Singing and resonance: Singing is the most prominent feature of the meme sound, giving it resonance, depth and fullness, and suggesting an inner or deep connection or the surrounding sound.
- Oral closure: The clasperation of the lips suggests combination, containment and surrounding.

2. Grammatical and linguistic role:
   - A preposition "since".
   - Interrogative noun, hyphenated and negation "what".
   - Plus sign: in the pronouns "they, how much, done" and in some nouns and verbs.
   - Morphological forms: the beginning of many important forms such as the noun of the subject, the noun of the object of non-triangular, the name of time and place and the source of the meme.
3. Figure and writing "m, m, m, m":
   - Closed circle: The basic shape includes a circle or closed vertex, strongly symbolizing addition, encirclement, completeness, completeness, and center.
   - Descending tail: At the end of the word, the tail descends under the line, suggesting depth, or a return to the original, or the conclusion and completion of the thing.
4. Cultural and symbolic manifestations:
   - Mother: a symbol of source, containment, tenderness and combination.
   - Mosque: A meeting place for Muslims to worship.
   - City: The place of urban and cultural gathering.
5. Name of the letter "M" "M.I.M.":
   - Repetition and briefing: its beginning and end with the same letter "meem" with yaa in the middle embodies the meaning of a comprehensive briefing, a turn, a return to the self or origin, and the constant connection within this briefing.

Summary:
The letter meme, with its ocean name "meem", is the universal plural letter, the full enclosure, and the absolute king. It is linked to the foundation of life "water" and to the divine "with". It manifests itself intensively in the Beautiful Names of Allah. Its name, circular shape, and resonant nasal voice all embody the meaning of containment, depth, completeness, and return to the original. It is the ocean that unites everything, connects the outer to the inner, and represents divine perfection.

3.25 The letter "N" and its name "Nun": the light of guidance, the emergence of life, and the point of self

Introduction:
The Noun, the twenty-fifth in the alphabet, is a nasal letter with a song and resonance, and its shape is like a deep cup that embraces an essential point. It is the letter of light that dispels darkness, the letter of evolution that brings life out of nothing, and the letter of the soul that carries individual identity. It is the symbol of emergence after invisibility, growth after latency, certainty after doubt. His secrets are revealed by contemplating his occurrence in the Holy Qur'an, "especially in Surat "N", contemplating the names of Allah, and analyzing his name, shape and distinctive nasal voice.

(a) Basic "Quranic and Cosmic Connotations":

1. Light, Radiance and Guidance "Against Darkness":

- Source of light: Nun is the first letter in the word "light". God is the "light", and His light guides the truth and reveals darkness. The Qur'an is light, faith is light.
- Radiance and clarity: Light represents clarity, statement and bright truth.

2. Emergence, emergence and germination "from latency to life":
   - Beginning of appearance: Nun is associated with the meaning of "emergence", emergence and growth, especially from an underlying state or from the ground "arose, created, germinated, germinated".
   - New Life: Represents the resurgence and emergence of life.
3. Self, self and identity "individual point":
   - Human Self: "Self" begins with Noun, and refers to the self, spirit, or individual personality.
   - Identity and Point: The dot in the letter N may symbolize this unique self and its point of consciousness.
4. Al-Nun "as a letter and symbol in Surat Al-Qalam":
   - Divine Section: The opening of Surat Al-Qalam with the letter ﴿N, the pen and what they write﴾ gives the Nun special importance and symbolism.
   - Link to science and writing: The oath in Nun coupled with pen and writing emphasizes the importance of science, knowledge and codification in the divine message.
   - Multiple interpretations: The noun is interpreted here with multiple meanings "whale, dawa, letter...", all of which may carry part of the symbolic meaning of containment, depth and science.
5. Call, notification and alert:
   - Advocacy and alert: The call "call, call" is a means of drawing attention, calling and reporting.
6. Negation, Proof and Affirmation:
   - Pivotal linguistic tools: The noun is an essential component of the negation "in, will not" and the affirmative letters "in, that", which gives them an important role in identifying, restricting and confirming meaning.
7. Victory and salvation "salvation":
   - Victory and salvation: "Victory" and "survival" from anguish or perdition begin with the Noun.

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:
   - Cemental/gummy voice, nasal, medium, loud, thin. He shares with the meme the adjective ghana "the passage of sound from the nose".
   - Singing and resonance: Singing gives the sound resonance and depth, and suggests an inner connection or an extended sound.
2. Grammatical and linguistic role:
   - Letters of negation, monument, emphasis and condition.
   - Noun al-Niswa: the collective feminine pronoun.
   - Noun prevention: protects the verb or letter when it communicates with the speaker.
   - Tanween: Basic morphological sign "noun consonant verbally".
   - Part of the root: It is included in the composition of many roots that indicate light, evolution, breath, call, negation, victory.
3. Figure and writing "n, n, n, n":
   - Cup and point "vessel of essence": the basic form "at the end of the word or singular" such as the cup or a deep semicircle that embraces one point in its center.

- Significance of the cup: bowl, containment, depth, inner, stability.
- The significance of the middle point: it is the secret and essence of the noun. It symbolizes: individual identity "self", the starting center "evolution", the hidden secret, the light lurking in the interior.

4. Cultural and symbolic manifestations:
   - River: a symbol of life, flow and growth.
   - The star: a source of light and guidance in the dark.
   - Ant: a symbol of hard work and perseverance.
5. Letter name "N" "N and N":
   - Containment and return: Like "meem", its beginning and end with the same letter and between them the waw "symbol of connection and extension" embodies the meaning of containment, depth, and return to the self or origin.

Summary:
The letter Noun, with its deep name "N", is the letter of guiding light and the source of radiance, and the letter of evolution and emission from the interior. It represents the human soul with its unique identity. It is associated with pen, science, appeal and victory. It manifests itself in the name of God "light". Its goblet shape, which embraces its intrinsic point, and its resonant nasal voice, together embody the inner containment and the central point from which light, life and identity emanate. It is the letter of latent existence and guiding light.

3.26 The letter "H" and its name "E": the whisper of guidance, the identity of the unseen, and the gift of life

Introduction:
Distraction, twenty-sixth in the alphabet, subtle letter, deep exit, polymorphic. It is the whisper of guidance that guides hearts, the symbol of the identity of the absolute unseen "he", the gift of life manifested in the soul and breath. It is the letter of kindness and invisibility, connection with the divine self, and the signification of continuous existence. His secrets are revealed by contemplating his presence in the Holy Qur'an, contemplating the names of Allah, and analyzing his name, changing forms, and whispered throat voice.

(a) Basic "Quranic and Cosmic Connotations":

1. Guidance and guidance "the light of the way":
   - Indication of the truth: distraction is the first letter in "Huda". Guidance is guidance and indication of the path of goodness and truth, and it is a great divine grace. God is the "guide".
   - The guiding light: Guidance is like the light that reveals the contours of the road.
2. Divine identity "third person pronoun "is":
   - Reference to the Most High Self: Distraction is the essence of the third person pronoun "he", which refers to the unique divine self, absent from our immediate sensory perception, but present with its knowledge and power. It is a constant affirmation of monotheism and the uniqueness of God.
   - Absolute unseen: "He" is a reference to the absolute unseen that is not perceived by sight.
3. The hidden and gentle presence "Whisper of Life":
   - The hidden voice: The sound of distraction coming out of the far throat is a subtle and gentle sound, symbolizing what is mystical, deep, and invisible.

- Soul and soul: The soul or soul may be symbolized as a hidden presence circulating in the body.
- Air and breathing: It is associated with the sound of breathing necessary for life, and with air as a pleasant and invisible element.

4. Gift and Giving "from Wahab":
   - Divine Giving: Distraction is part of God's name "Wahhab", which gives and gives without calculation.
5. Alarm and draw attention "E. silence":
   - Show movement or meaning: E silence at the end of some words indicate the warning or show the movement of the letter before it when stopping.

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:
   - Annular, frictional, whispered, thin voice. It comes out of the far throat "deeper than the eye and bark".
   - Whisper and invisibility: It is the weakest and most concealed letters, almost just an audible breath, which reinforces its association with invisibility, kindness, soul and breathing.
2. Grammatical and linguistic role:
   - Connected third person pronoun: "e, ha, they, they, they" to link and refer to the absent.
   - E. Silence: for cessation and alarm.
   - E. Feminization "Taa tethered": "E" is originally E, and is used as a sign of femininity.
   - Part of the root: It is included in the composition of roots indicating guidance, landing, escape, parents.
3. Form and writing "E, E, E, E/E":
   - Great formal diversity: It is the most variable letter in shape according to its location, which reflects its flexibility and ability to manifest itself in different forms, and may reflect the nature of hidden existence that does not appear in one form.
   - Circular/annular shape: In some of its forms "E, E, E" there is a circular or annular shape that suggests containment, completeness, or return.
   - Knotted/connected form: in the first and middle of the word "e, e" suggests deep connection or inner complexity.
4. Cultural and symbolic manifestations:
   - Crescent: the beginning of the gradual emergence of light.
   - Air: the hidden element of life.
   - The heart "in some interpretations": the center of life and subconscious.
5. In philosophy and mysticism: distraction is related to the divine self "he", to the inner existence, and to the breath as a manifestation of the divine life in force in the universe.

Summary: The
letter Haa, with its name "Ha", is the whisper of divine guidance coming from the "guide". It is the symbol of the unique divine identity "he". It represents the hidden and gentle existence, the breath of life and breathing. It manifests itself in the "Wahhab" giving. Its multiple forms and deep, subtle voice embody this inner dimension and flexibility in manifestation. It is a letter that connects the deepest point of existence to the manifest guidance, to the absent and present divine self.

3.27 The letter "W" and its name "Waw": Wesal friendliness, the promise of loyalty, and the awareness of existence

(a) Basic "Quranic and Cosmic Connotations":

1. Connection, combination and conjunctions "essential link": The central function of waw is to connect and combine objects and meanings often without order.
2. Friendliness and love "affection of proximity": Waw is the beginning of "friendliness", sincere and gentle love. God is "friendly".
3. Awareness, perception and memorization "vessel of knowledge": "awareness", memorization, understanding and briefing "awareness, awareness, vessel".
4. Section "Confirm and Maximize": F. Section used to confirm speech and maximize its divider.
5. Promise and fulfillment "Charter of Truth": Commitment to the act of "promise", and fulfillment of "fulfilled/fulfilled". God's promise is true.
6. Being and being: presence and being "found, was".
7. Face and Destination: The appearance, destination and direction of the object "face, destination".
8. Guardianship and victory: closeness, love and victory "Wali, Guardians, Wali".
9. The manifestations of the Most Beautiful Names: the friendly, the one, the wide, the guardian, the Wahhab, the agent, the heir.

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:
    - Oral voice, almost silent "bug", loud, thinning/sometimes magnificent, medium between intensity and looseness. It is done by bandaging the lips.
    - Soft and extended: His soft voice extended "as a letter D" or streamlined "as a correct letter" commensurate with the meanings of connection, friendliness and capacity.
2. Grammatical and linguistic role:
    - Basic conjunction: for the plural absolute.
    - F. section.
    - F. Intestinal.
    - Wow.
    - Wow maybe "to minimize".
    - F. Appeal.
    - F. The congregation is "conscience".
    - The letter D and Line.
    - Part of the root: enters into too many roots.
3. Form and writing "and, and":
    - Round head and curved tail: The head suggests the junction, and the curved, descending tail suggests softness, fluidity, extension and attachment.
    - Absence of dot: symbolizes capacity, inclusivity and unlimited connectivity.
4. Cultural and symbolic manifestations:
    - Rose: a symbol of beauty and love.
    - Home: Place of belonging and connection.
5. Name of the letter "F" "O O ":
    - Connection and return: its beginning and end with the same letter embodies the connection, link, return and extension.

Summary:
The letter Waw, with its hyphenated name "Waw", is the hyphen, plural and flow. It is a symbol of friendliness and pure "friendly" love. Denotes awareness, conservation and existence. It is the instrument of oath, promise and guardianship "guardian". Its curved shape and soft voice embody gentle bonding and continuous extension. It is a letter that gathers, connects and extends with compassion and friendliness.

3.28 THE LETTER "J" AND ITS NAME "J": THE CERTAINTY OF KNOWLEDGE, THE PLEASURE OF LIFE, AND THE CALL OF PROXIMITY

(a) Basic "Quranic and Cosmic Connotations":

1. Certainty and cognitive stability: The established and undoubted science is "certainty, certainty, certainty".
2. Ease, ease and ease: against hardship, facilitating things "easy, easy, easy".
3. Oath, power and blessing: the right, the oath, the good people "right, the rightists".
4. Day and time: the unit of time, the day of judgment "day, day of judgment".
5. Calling and signal: The primary calling tool "O".
6. Personal communication "pronouns": J speaker and J feminine address for direct linkage.
7. Ratio and characterization: J ratio relates a thing to its origin or characteristic.
8. Manifestations of the Most Beautiful Names: "The Living Qayyum".

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:
    - Palate/Gary's voice, almost silent "bug", loud, loose, thinning. It comes out of the center of the tongue as it rises.
    - Fluidity and softness: His soft, soft and extended voice suits the meaning of ease, fluidity and gentle appeal.
2. Grammatical and linguistic role:
    - Call letter "O".
    - The letter D and Line.
    - The first person pronoun is connected "j".
    - A feminine pronoun addressed is connected "in the verb".
    - J ratio.
    - Part of the root: enters into the composition of many roots.
3. Figure and writing "J, J, J, J/Z":
    - "Duck-shaped" retroversion: at the end of the word, it suggests return, containment, softness, fluidity.
    - The two substratums: distinguish it from others, may symbolize the foundation, depth, or duality.
    - Alif compartment "Z": Another form of the ending, often for feminization or to signify termination.
4. Cultural and symbolic manifestations:
    - Hand: The tool of action and giving "begins with the Yaa".
    - Yemen: blessing and goodness.
5. Name of the letter "J" "YY":
    - Combining certainty, stretch and initiation: may symbolize extended certainty or decisive call.

Summary:
The letter Yaa, the epilogue of the alphabet, is the letter of firm certainty and the desired ease. It is the instrument of close appeal and the conscience of personal communication. It is associated with the oath and with the day. Its streamlined retrospective shape and extended soft voice embody ease, softness and return. It is a letter that concludes the march with a symbol of confident knowledge, easy life and close communication.

3.29 THE LETTER "E" AND ITS NAME "HAMZA": THE STARTING POINT, THE STRENGTH OF THE QUESTION, AND THE SOUND OF THE CHAPTER

Introduction
: Hamza, although it is no longer an independent letter in the traditional alphabetical order sometimes "but a movement or part of a thousand", but it is an authentic sound and a pivotal letter in the Qur'anic Arabic tongue. It is the sound of the absolute beginning, the starting point from the deepest point in the throat. It is the power of the question that awakens the thought, the voice of separation that discerns and cuts, and the symbol of the will that begins and acts. It is the letter with which God's greatest name begins, the names of the self, and the acts of creation and command. Its secrets unfold by contemplating its unique uses in The Holy Qur'an, and the analysis of its name, shape and sharp explosive sound.

(a) Basic "Quranic and Cosmic Connotations":

1. Absolute origin and beginning:
    - Initiation sound: The hamza is the first sound that can be produced from the deepest point of the speech apparatus "larynx", representing the departure from stillness or nothingness to vocal existence.
    - The beginning of the great names: It begins with essential names such as "God", "Uhud", "First", "Other", "Adam", "Aya", "Earth", "Command". This confirms its role as a symbol of the beginning, origin and foundation.
    - Manifestation of divine primacy: linked to the status of God "first" and "Badi" as the "starting point".
2. The power of the question and interrogative "awakening thought":
    - Pivotal Interrogative Tool: Hamza is the primary interrogative tool in the Qur'an, and is used for multiple purposes beyond simply asking for information.
    - Denial and defiance: "Is God with God?".
    - Rebuke and reproach: "Did you say to people...?".
    - Exclamation and astonishment: "Will you make someone corrupt in it?".
    - Seeking guidance and seeking knowledge: "Are there any good Lords...?".
    - Report and confirmation: "Didn't we explain to you your breast?, isn't God enough for His servant?".
    - Compromise: "Whether we preach...?".
    - The function of reflection: Interrogating the hamza in the Qur'an is often an invitation to reflection, reflection, awakening the mind and challenging erroneous postulates.
3. Sound of separation, cutting and discrimination:
    - Sharpness and cut: The sound of the hamza "laryngeal pause" has a sharp and sudden cut of the airway, symbolizing separation, discrimination and cutting between things.

- The cutting hamza: It is the one that separates the words and confirms their independence, unlike the connecting link.
- Distinguishing truth from falsehood: Its strength and clarity make it suitable for adjudicating matters and clarifying the truth.

4. Will, command and action "force of execution":
   - Beginning of the verb: Many verbs indicating an order, will or initiation begin with the hamza "command, permission, came, believe, do...".
   - Divine action: It is related to God's actions such as command and creation.

(b) Additional linguistic and cultural illuminations:

1. Acoustic characteristics:
   - Laryngeal voice, stop/explosive, intense, loud or whispered "depending on the context and dialects, but the origin is powerful." It comes out of the far throat by closing the vocal chords and then opening them suddenly.
   - Sharpness and explosion: This sudden sound explosion from the deepest point reflects the meaning of a strong start, decisive cut, direct question, or enforceable command.
2. Grammatical and linguistic role:
   - Cutting and hyphen: A basic distinction at the beginning of words that has its own rules and provisions.
   - A letter calling to the neighbor: "more".
   - Question letter: "to visualize and believe".
   - Settlement link.
   - Present tense letter for the speaker: "I write".
   - Superlative: "I do".
3. Form and writing "E, A, E, E, E, A":
   - Original shape "E": Resembles the tip of a small eye, perhaps an indication of the depth of the exit or origin.
   - Chairs "A, O, E": The hamza often needs the letter "alif, f, j" to settle on it, which shows its dependence on its surroundings to manifest itself, but it is she who initiates and determines the sound.
   - The elongated alif "a": the meeting of two hamzat or hamza and a thousand tides.
   - Morphological diversity: reflects the diversity of their functions and their ability to start from different positions.
4. Letter name "hamza":
   - The root "e m g": It is related to the meaning of promising, winking, pushing, pressing and intensity. This fits with the power of her voice and her role in a strong interrogative or decisive initiation.
5. In literature and rhetoric: used to highlight the power of questioning, reporting, or exclamation.

Summary:The
letter hamza, with its deep strong pronunciation, is the sound of the absolute beginning and the first starting point. It is the power of the question that stimulates thought and reveals facts, and the voice of the decisive separation that distinguishes and paves. It symbolizes the divine will and command, and is manifested at the beginning of the name "God" and self-nouns and pivotal verbs. Its many forms reflect its various manifestations, and its name "hamza" indicates its power and permeability. It is the first spark, the fundamental question, the decisive word.

in the agreed expanded form.

3.30 Summary of the section: Secrets of the names of letters and their cosmic and Quranic connotations

Proceeding from the fact that the Holy Qur'an is the first source and supreme reference for understanding God's words, and that deep reflection is the key to its treasures, this section explores the deep cosmic and Qur'anic connotations of Arabic "letter names". We do not deal with letters as abstract sounds or drawings, but as basic units in the "Qur'anic Arabic tongue", and as keys that carry essential energies and meanings derived from their manifestations in the Holy Qur'an, their association with the names and supreme attributes of God, and from their phonetic and formal structure and their special name.

Methodology of deduction and reflection:

In deriving the semantics of letter names, we relied on a methodology based on:

1. Quranic reflection: tracing the positions of the letter and its manifestations in key words and different Qur'anic contexts.
2. The Beautiful Names of Allah: Linking the connotations of the letter with the names and attributes of Allah that begin with it, include it, or reflect its essential meaning.
3. Letter name and structure: Consider the name of the letter itself "A, B, C..." and its form and sound as additional sources of significance.
4. Quranic Arabic Tongue: Understanding these connotations within the framework of the integrated linguistic system of the Qur'an.

The most prominent connotations of "models":

By applying this methodology to the names of letters A to Z, we have revealed an interconnected network of meanings, including, but not limited to:

- Manifestations of the Divine: Many letters were directly associated with the names and attributes of God, such as Alif "Sunday, the First", Al-Baa "Badi'", Taa "Al-Tawab", Al-Aha "Al-Hayy, Al-Hakim, Al-Haqq", Al-Khaa "Creator, Expert", Al-Dal "Al-Dayan", Al-Raa "Al-Rahman, Al-Rahim, Al-Rahim, Al-Rab", Al-Sin "Al-Salam, Al-Sami'a", Al-Shin "Al-Shakur, Al-Shaheed", Al-Sad "Al-Samad", Al-Qaf "Al-Qawid, Al-Qayyum", Al-Kaf "Al-Kabir, Al-Karim", Al-Lam "Allah, Al-Latif", Al-Meem "Al-Mulk, Al-Muhamina", Al-Nun "Al-Nur", Al-Haa "Al-Hadi", and Al-Waw "Al-Wadud, Al-Wali". , the eye "the knowing, the Most High", and the Ghain "the rich, the forgiving".
- Cosmic and moral principles: The letters reflected basic principles such as creation and beginning "Alif, Baa, Khaa", unity "Alif", connection and purpose "lam, Waw", plural and enclosure "Jim, Meem", strength and stability "Qaf, Saad, Thaa", mercy and love "Raa, Haa, Waw", life "Haa, Noon, Haa", science and knowledge "eye", light and guidance "Noon, Haa, Dal, Dhal", purity and integrity "Taa", ease and certainty "Yaa".
- Structure and shape as a signifier: A remarkable correspondence appeared between the shape of the letter or its sound and its significance, such as the straightness of the thousand "integrity and unity", the lower point of the baa "starting point", the points of Thaa and Shin "abundance and spread", the cup of the noun, the sin and the qaf "containment and depth", the sound of the strong qaf "strength", and the sound of hidden distraction "unseen and kindness".

- Name as meaning: Carry the same letter name "A, B, M, N, F..." Additional semantics enhanced the understanding of its energy and meaning.

Conclusion and Objective:

Contemplating the "names of letters" with this methodology opens up new horizons for understanding the Qur'an, revealing a deeper layer of structural and semantic miracles in God's words. This understanding does not stop at the limits of linguistic analysis, but extends to link the letter to the universe and to the Creator, and provides the reader and the contemplative with additional tools to enrich his understanding and deepen his connection with the Book of God, and move from superficial reading to conscious reflection that touches the essence of the divine message. This section is an invitation to sense the energy and meaning inherent in each letter, and to consider it an essential step in The journey of "rediscovering the Qur'an".

4 Chapter Foor: Keys to Deep Linguistic Structure: Letters and Mathani

4.1 Mathani "literal pairs": the hidden system of the word

Introduction: Beyond the Triple Root?

While traditional linguistics considered the triple root to be the basic morphological and semantic unit of the Arabic word, a deep reflection on the Qur'anic tongue shown, especially in the light of the verse "I have brought you seven of the Mathani and the Great Qur'an" (Al-Hajar: 87), reveals a deeper and more authentic system: the system of "Mathani" or "literal pairs". These Mathani are not just components of letters, but are the essential structural units and the hidden system that govern the formation and connotation of words in the Qur'an, and are the key to understanding the deep structure of God's words.

A. Definition of Mathani and its importance:

1. What are bladders?
    - Language: Mathani plural Muthana, meaning what was two by two, or what was repeated, pagan and folded and carried a hidden or opposite meaning.
    - Idiomatically "in the jurisprudence of the Qur'anic tongue": they are the literal pairs "or "binary roots" if you like" that form the basic nucleus of the Qur'anic words "such as: S/L, P/L, S/L, H/M, R/R... ". Each pair carries a relatively fixed original connotation that can be deduced from the interaction of its letter semantics "as previously detailed" and through a comprehensive extrapolation of its occurrence in different words throughout the Holy Qur'an.
2. The Qur'anic origin of semantic derivation:
   Emphasizing the methodology of the "verbal method", the connotations of the literal pairs "Mathani" are not imposed externally or intuitively only, but are mainly derived from within the Qur'an itself.
    - Deduction mechanism:

        - Letter interaction: Understand the semantics inherent in each of the two constituent letters of the pair "based on the singular literal analysis".
        - Comprehensive Qur'anic Induction: Tracing and studying all the places of occurrence of this literal pair "Muthana", in its original order and in its inverted order, in the roots of the different words "triple, quadrilateral, quintet" throughout the entire Holy Qur'an. This study involves observing the common, interrelated, or opposite contexts and meanings in which this pair appears. "This may require significant research effort and possibly computational tools to help track and analyze this vast amount of linguistic data."
        - Determination of the original fixed connotation: Based on this systematic extrapolation, the axial and relatively constant original connotation of each literal pair is derived. This connotation represents the "greatest common denominator" of the meanings that this pair contributes to different words.
        - Inverted and Inverse Analysis: Understanding the significance of the inverted pair (e.g. l/s as opposed to s/l) through the same extrapolation process helps illuminate and define the meaning of the original pair more precisely, often by contrast, complementarity, or pointing to an opposite direction to the same process.
    - The hidden system: This "mathani" and its connotations derived from the Qur'an constitute a subtle but systematic semantic system that governs the construction of words and their meanings, and is the main key to understanding the deep structure of the Qur'an and interpreting its words structurally beyond the superficial dictionary meaning.
    - The importance of this clarification:
        - Raising objectivity: Emphasizing that semantics are derived from the Qur'an through systematic induction imparts a higher degree of objectivity to the curriculum compared to relying solely on abstract or intuitive analysis of letters or limited examples.
        - Verifiability "theoretically": The process of induction, although arduous and requires the establishment of clear criteria, is a process that can "theoretically" trace, verify and review its results.
        - Affirmation of the centrality of the Qur'an: reinforces the idea that the Qur'an is an integrated system that interprets each other even at the level of its deep dual literal structure.
3. Why "bladder"? Because these pairs:
    - "recurs and overlaps": it repeats, interacts and overlaps with other pairs or single letters to construct triangular, quadrilateral, and quintuple words, forming a complex web of interconnected meanings.
    - Fold "flip and spin": The inverted pair "such as l/s opposite s/l" often carries an opposite, complementary or opposite meaning in direction, enriching the significance and revealing its different dimensions.
    - It is bent "folded and carried invisibly": represents the deep or folded structure of the word, which needs systematic reflection to reveal it and reveal its underlying meaning.
4. The importance of the bladder:
    - The original structural foundation: They are the real essential units on which the construction of words and meanings in the Qur'anic tongue is based, and they are earlier and deeper than the triple root.

- The key to deep connotation: understanding the semantics of the bladder opens the door to understanding the original and kinetic meaning of words, going beyond the idiomatic or dictionary meaning.
- Hidden Relationship Detection: Helps uncover the subtle and interrelated relationships between words that share the same literal pairs, even if their phenomenological triple roots differ or seem far apart in superficial meaning.
- Transcending synonymy: shows how each word has its own dual structure that gives it a unique and precise connotation that negates the possibility of a complete synonym with another word.
- The basis of the "seven mathanis": These literal pairs and their connotations represent the raw material that "seven of the mathani" may refer to in the verse of the stone, which "according to this approach" represent the basic origins or types of literal pairs on which the great Qur'an is built.

B. The mechanism of breaking down the triple root into a bladder "for the purpose of study":

The traditional understanding of the triple root may obscure the deeper dual structure. The "Qur'anic Jurisprudence of the Tongue" approach proposes a mechanism for deconstructing the triple root "H1 H2 H3" into its overlapping literal pairs as a tool for reflection and revealing levels of meaning. This is not morphological derivation in the traditional sense, but a semantic analytical tool.

1. Basic deconstruction into a complementary couple:
   - Proposed mechanism: The initial rule "as in the third method previously" is to break up the triple "H1 H2 H3" into the couple "H1 H2" and "H2 H3". This deconstruction represents the overlap of a couple that shares the middle letter.
   - Example "create" "kh l s ": It is seen as the product of the interaction of the Muthanna "Kh L" with the Muthanna "L S".
   - Example "Palace" "S Y R ": is seen as the product of the interaction of Muthanna "QQ" with Muthanna "YY".
2. To increase the depth of analysis and explore all structural and semantic possibilities, other deconstructions of the triple root can be triple, with the awareness that basic deconstruction "1-2 and 2-3" may often be structurally strongest:
   - Deconstruction "H1 + H2 H3": Separation of the first letter and consideration of the last two letters as one second. "As in the previous fifth method ".
     - Example "Mashj": It is seen as the product of the interaction of "m" with "shaj".
   - Deconstruction "H1 H2 + H3": Separating the last letter and considering the first two letters as one two. "As in the previous fourth method ".
     - Example "Meshj": It is seen as the product of the interaction of "mesh" with "c".
   - Deconstruction "H1 H3 + H2": "less common structurally" considering the first and last letters as folded with the second letter in the middle. This may be useful in some roots where a strong association appears between the first and third letters.
     - Example of "swimming": It may be seen as the product of a "sah" interaction with a "b" mediation, to explore the relationship of "swam" in the sense of broad movement "sah" in an aquatic or space medium "ba".
3. Integration of meanings and derivation of levels of significance:
   - The overall meaning of the word is understood by the integral and interaction of the semantics of the extracted pairs "and the singular connotation in the second and third deconstruction states".

- Each deconstruction mechanism may highlight a different level of meaning or a particular aspect of the kinetic significance of a word. Basic deconstruction "1-2 and 2-3" may refer to the successive or integral stages of the verb or adjective, while other deconstructions may refer to other aspects such as the instrument, middle, result, or dominant adjective.
- Example "create" "khls ":
  - Disassembly "vinegar + laq": as mentioned, refers to initialization and then demonstration.
  - Deconstruction "x + lq": may focus on the state of "invisibility" or "absence" "x" followed by "encounter" and "appearance" "lq".
  - Disassembly "vinegar + s ": may focus on "preparation" "vinegar" which ends in "force", "decision" or "do" "s".
  - Deconstruction "khq + l ": may focus on "strongly creating" "kh" associated with "soft", "communicate" or "superfluous" "l". "This is a less obvious dismantling."
- The goal: not necessarily to find a "single true meaning" from each deconstruction, but to use these mechanisms as tools to explore the semantic richness of the Qur'anic word and the multiple dimensions of its kinetic meaning, and how these meanings are formed from the interaction of smaller structural units (muthani and singular letters).

4. The need for research and scrutiny:
   These mechanisms remain ijtihad tools that need to be applied widely and systematically to the roots of the Qur'an and to verify their consistency and effectiveness. The most important thing is to establish clear rules for how to determine the semantics of the literal pairs "Mathani" themselves through comprehensive and systematic Qur'anic induction, as this is the basis on which the objectivity of the analysis is built.

c. Mathani in the Qur'an "the verse of stone as a model":

Ayat al-Hijr 87 (And I have brought you seven of the Mathani and the Great Qur'an) is the founding text of this vision: "Tafsir al-Ustad 'Abd al-Ghani ibn 'Udeh":

- "seven": It does not necessarily mean the arithmetic number seven, but is a symbol of perfection, completeness and organized multiplicity "as in seven heavens, seven seas... ". It refers to a basic and complete set of "types" or "origins" of literal pairs that make up the basic structural structure of the Qur'anic tongue.
- "From the Mathani": "Mathani" is the literal pairs themselves, and the "from" here is graphic or consequential; that is, these seven "complete" origins are of the genus Mathani, and they represent the basic templates of them, and are not necessarily exclusive to all possible pairs in the Qur'an.
- "The Great Qur'an": Waw here is an exegetical or emotion of kindness statement, that is, these seven Mathani "with their origins, branches and interactions" are the essential structural basis of which the great Qur'an is formed with its words, its system and its miracles.

Conclusion:

The Mathani "literal pairs" is the hidden system and the authentic structural basis of the word in the Qur'anic Arabic tongue. Understanding and analyzing how they interact and integrate (especially within the triple root through different deconstruction mechanisms as a tool of contemplation) is key to diving into the depths of Qur'anic meanings, revealing the subtle relationships between words, and realizing

the structural and moral miracles of God's words. It is an invitation to go beyond the traditional view of roots and words, and to explore the deep dual structure referred to in the Qur'an itself in its saying "seven of the Mathani".

d. Mathani and the deconstruction of non-tripartite words and what is thought to be foreign:

1. Beyond root boundaries:
   The bladder system and word structure are not limited to only triple roots. Words with more than three letters "quadrilateral, pentagonal... Even names that are thought to be foreign in origin, such as many prophets or places such as "hell", can and should be analyzed and studied according to this methodology to reveal their harmony with the Qur'anic system.
2. Initial Step: Search for Compound Analysis First:
   - Methodology: Before deconstructing a word directly into its literal pair "mathani", the first step is to study the possibility that the word is a compound word of two or more units, each unit having a recognizable meaning within the Qur'anic tongue or established Arabic roots. This possibility is considered first because it may provide a more direct and clear structural explanation.
   - Application:
     - Example of "Abraham": first considers the possibility of its synthesis from "Ibra" meaning repudiation and hiking + "Him" meaning heman, meditation and spiritual thirst. If this deconstruction gives a deep and harmonious meaning to Abraham's personality and message in the Qur'an "which it seems so", this is considered the first and most direct level in the structural analysis of the name.
     - Example "hell" "c e n m ": first consider the possibility of its composition of "jh" + "nm".
       - "Jh": may be linguistically associated with "destination" "direction and place" or "jahm" "roughness and frowning face". It may indicate a specific destination or a severe condition.
       - "Sleep": may be associated with "sleep grow" in the sense of continuous increase and spread "such as the spread of fire or the growth of torment" or from "gossip" "the transmission of speech and continuous spoiling". It may indicate a state of suffering or constant evil that is developing and spreading.
       - Possible compound meaning: "hell" becomes "the side or state of constant torment and evil growing and spreading" or "the side with the coarseness and constant growth of fire and torment". This complex meaning seems very in tune with the Qur'anic description of hell as a place of perpetual and increasing torment. This analysis shows how the name, even if it has origins in other languages, has been employed and chosen in the Qur'an to carry its connotation from its structure in harmony with the Qur'anic system.
3. Second Step: Analysis with bladders "if necessary or to increase the depth":
   - Case: If the analysis of the initial structure does not produce a clear or convincing result, or if the contemplative wants to dive into deeper layers of the structure, the word "whether it is clearly compounded or not" is resorted to to its overlapping "bladder" literal pairs as explained earlier "such as the decomposing of "Abraham" into ab + br + ra + ah + she + yum ... Or "hell" to jh + hn + nam ... ".
   - Objective: This level of analysis aims to uncover finer structural relationships and understand how interactions of smaller literal pairs contribute to shaping the overall

meaning of a word, even if the word is originally compound. This level may reveal deeper semantic harmonies.

4. Methodological Conclusion:
   Dealing with long or foreign words goes through two main stages:
   - First, try to deconstruct them into larger components "compound words" with recognizable meaning.
   - Second, "if the first fails or to further deepen" deconstruct them into their smaller structural units (bladders/literal pairs) and study their interactions.

This systematic arrangement prioritizes larger and clearer structures before moving on to smaller, more subtle structures, and allows for a multi-level understanding of the Qur'anic word, emphasizing that even seemingly extraneous nouns have been fully integrated and fused within the miraculous linguistic and moral system of the Qur'an, so that they carry their meaning from their internal structure.

1. Root boundary transcendence:
   The bladder system is not limited to only triple roots. Words with more than three letters "quadrilateral, pentagonal... "Even names that are thought to be foreign in origin, such as many of the names of the prophets mentioned in the Qur'an, can and should be analyzed and must be analyzed and their structure studied by deconstructing them into their constituent muthani literal pairs.
2. The proposed dismantling mechanism is "discretionary":
   - The quadruple words "H1 H2 H3 H4": can be broken up into overlapping pairs such as: "H1 H2" + "H2 H3" + "H3 H4", or separate pairs "H1 H2" + "H3 H4", or other structural possibilities. The aim is to search for "Mathani" pairs whose significance is known from Qur'anic induction and to observe how they interact to form the meaning of the word quatrain.
     - Example: "earthquake" "g l g l " = "g l " + "l g " + "g l ". The repetition of the fold "g l" and its reciprocal "l g " may indicate a strong, turbulent and repeated movement back and forth.
   - The pentagonal words "H1 H2 H3 H4 H5": They can be broken down into more complex overlapping pairs: "H1 H2" + "H2 H3" + "H3 H4" + "H4 H5", or other combinations such as "H1 H2 H3" + "H4 H5" where the triple part is analyzed first and then the binary part.
     - Example: "Ibrahim" "A B R A H I M" - Assuming it is analyzed as a word of Arabic origin or fully Arabized within the Qur'anic system:
       - It can be tried to disassemble them into pairs: "AB" + "BR" + "RA" + "AH" + "YY" + "YM".
       - Or break them down into larger connotations if they can be linked to known roots: "Ibra" + "Hem" as previously suggested, and then analyze each part with a bladder.
   - Foreign words: The basic premise here is that the Qur'an, as a "clear Arabic tongue", has absorbed these names and their "Arabs" not only phonetically but also within its structural and semantic system based on the Mathani. Thus, their letters are treated as Arabic letters subject to the same mechanism of deconstruction and analysis to derive a connotation that is in harmony with the Qur'anic context of the character. This opens the door to a new understanding of these names that goes beyond their historical origins in other languages and links them directly to the Qur'anic message.

3. The goal of deconstruction:
   The goal is not to necessarily return each word to a binary origin, but to use the concept of "bladder" as an analytical tool to understand how the complex meanings of longer words are formed through the interaction and integration of the semantics of their constituent literal pairs, and to reveal semantic harmony even in nouns that are thought to be extraneous.

Applied models "with a focus on the disassembly mechanism as an example":

A- Adam "A.D.M.":
- Possible disassembly: "AA" + "AD" + "DM" / or "AD" + "Blood" / or "E" + "Blood" ...
- Bladder analysis "Example ":
  - "aa": initiation, initial apparition, connection "to the divine command?".
  - "AD": performance, coming, being "on earth?".
  - "DM": permanence, continuity, matter "dirt/blood?".
- Composite significance: Its deconstruction may refer to the first divine initiation "AA" that led to the continuous and permanent physical presence "AD" on earth. He associates his name with his origin from the perpetuity of the earth "blood" and the beginning of creation "aa/ad", honoring and continuing.

B- Idris "EDR.I.S.":
- Possible disassembly: "ED" + "DR" + "RR" + "YY"...
- Bladder analysis "Example ":
  - "DR": management, knowledge, deep understanding "from the lesson and know-how".
  - "YS": Ease, sovereignty, directed movement "Who walks?".
- Compound significance: His name may refer to the personality that began "D" with study, deep understanding and management "D.R.", which led to its elevation, sovereignty and easy movement "J.S." in the path of knowledge and guidance. ﴿And we raised him to a higher place﴾.

C- Ibrahim "A B R A H I M": "previously detailed by a proposed analysis of "Ibra" + "Him"
- Application of bladder disassembly "as a different example":
  - "PR": innocence, appearance, blessing.
  - "R.H.": awe, hidden guidance, walking "Rahwa".
  - "HJ": guidance, being, heman" may interfere with Hem's analysis."
  - "YM": Yam, Science, Water, Completeness.
- The composite connotation "probability": Its dismantling may refer to a character who began "B" to disavow and appear with the truth "B.R.", and walked with guidance and awe "R.H.", towards guidance and heman "H.J.", leading to a complete knowledge and certainty "Y.M". This analysis, albeit ijtihad, attempts to link the structure of the name to its journey from innocence from polytheism to certainty in God.

D- Ismail "S.M.A.L.":
- Possible disassembly: "Y" + "SM" + "GS" + "YY" + "YL"... / or "Name" + "EL"? / Or "heard" + "elle"?
- Bladder analysis "Example of hearing + elle ":
  - "SAG": hearing, responding and obedience.

        - "YL": Referring to "el" "God in ancient Semitic languages", or elevation and purpose.
    - Compound connotation: "Responder/Hearer of God/High End". It is in harmony with his response to the command to slaughter and God's response to the supplication of his parents. ﴿When they surrendered and followed him to the forehead﴾.

E- Moses "M and S.I":

- Possible disassembly: "m and " + "f " + "x y ".
- Bladder analysis "Example ":
    - "m and ": may be associated with water or origin.
    - "F": Breadth, latent power, obsessive "faced".
    - "SJ": Seeking, ending, dominion "over Pharaoh".
- Composite connotation: Its deconstruction may refer to the personality that came out of the water/origin "m o", with latent force "o", and sought a higher purpose and achieved sovereignty by right "xy". He associates his name with the story of his recovery from the water and his role as a savior and leader.

Conclusion: Names of the Prophets. An integrated linguistic and moral system

Deconstructing the names of the prophets into their basic "bladders", even those that seem pentagonal or foreign, reveals a precise linguistic system and deep meanings that are strikingly in tune with the Qur'anic context of their stories and messages. This confirms that these names are not merely transmitted historical designations, but are an integral part of the linguistic and cognitive fabric of the Holy Qur'an, which has been "Arabized" and integrated into its Mathani-based constructivist system to accurately reflect the essence of personality and message.

This approach invites us to reconsider the Qur'anic names, not only the names of the prophets, but all words, as miraculous linguistic structures that carry in their literal structure secrets and connotations waiting for those who contemplate them to discover them, stressing that every letter and every literal pair in the Book of God has its place, meaning and purpose.

4.2 CUT LETTERS: SYMBOLS FOR BLADDERS AND THE ARCHITECTURE OF THE FENCE

Introduction: Code or keys?

The cut letters remain in the openings of some surahs "alm, r, kahias, ham, q, n, ..." One of the most questionable Qur'anic phenomena. Are they just mysterious symbols whose secret only God knows? Or do they carry connotations and meanings that the contemplator can reach? Within the framework of the jurisprudence of the Qur'anic tongue, we move away from traditional interpretations that often stand at the limits of confusion or distant interpretations, and offer a new vision that considers these letters not as an obscure code, but rather keys and symbols that indicate the deep dual structure of the surah.

A. Cut letters as court verses:

- Part of the Qur'an: The Qur'an describes these letters as "verses of the Book" (those are the verses of the Holy Book), "The Scriptures... ﴿ Emphasizes that they are an essential part of the text and not just formal openings or neglected letters.

- Not random: the association of certain groups of cut letters with specific groups of surahs, and the similarity of these surahs in their themes or general "architecture", indicates that the selection and distribution of these letters is not random but subject to an intentional system.

B. Cut letters as symbols for bladders:

The central vision here is that each syllable letter "or set of syllable letters" is a symbol that refers to a specific set of "bladder" "literal pairs". This group of bladders is which:

1. Dominates the surah: it is remarkably repeated in the roots of the keywords and the central words of the surah.
2. Its "architecture" defines: it forms the structural basis of the main themes, the sequence of ideas and the linguistic style characteristic of the surah.

- Examples:
    - "Al-M": symbolizes the group of Mathani that focuses on the issues of faith "m/n", revelation and the book "k/t", and the connection and command "a/l, l/m", which dominate the surahs with which "al-Baqarah, al-Imran...".
    - "R": symbolizes another group of Mathani associated with the message and prophecy "R/S/L", Vision and Lordship "R/A/Z", and Wisdom and Wisdom "H/K/M", which are key axes in the surahs of Yunus, Hud, Joseph, Abraham and Al-Hajar.
    - "Ham": symbolizes a third group associated with praise, mercy, life "h/m", king "m/l/k", revelation and book, which are prominent themes in the surahs with which they begin.

c. How to make broken letters as keys:

- Title or key: The cut letters act as a title or key for the meditator, directing his attention to the literal pairs "Mathani" and the main themes on which the surah will focus.
- Linking tool: It helps to understand the hidden links between the surahs that begin with the same cut letters, and to reveal the objective and structural unity between them.
- A guide to reflection: Encourages the analysis of the words of the surah through the mathani, which is symbolized by the cut letters at the beginning.

Summary:
The cut letters in the openings of the surahs are not intractable mysteries, but rather divine symbols and structural keys that refer to the hidden system based on the bladder "literal pairs". It is a guide for the contemplative to understand the "architecture" of the surah and its basic themes, and reveals another aspect of the structural miracle and amazing harmony in the Book of God Almighty. Understanding this relationship between the cut letters and the Mathani opens up whole new horizons for contemplating the Holy Qur'an.

4.3 Kinetic meaning: the essence of the Qur'anic significance

Introduction: Beyond the Consonant Meaning?

Are words just rigid templates with fixed and specific idiomatic meanings in dictionaries? Or are they living beings, carrying energy, movement and influence that reflect the reality of the name and the dynamics of existence? The jurisprudence of the Qur'anic Arabic tongue, starting from the intentional principle and focusing on the dualistic structure, presents the concept of "kinetic meaning" as the

essence of the Qur'anic connotation, an understanding that goes beyond static and superficial meaning to reveal the dynamic and influential dimension of the word.

A. Definition of kinetic meaning:

- Not only lexical meaning: kinetic meaning is not just the linguistic or idiomatic definition of a word.
- Dynamic connotation: It is the deep original meaning that links the word to the reality of the name, its movement, influence and function in the order of the universe, life and the laws of God. It reflects the potential energy of the Word and how it manifests itself in reality.
- Derived from structure: This meaning is not hypothetical, but is mainly derived from the analysis of the structure of the word and the semantics of its letters and its "literal pairs" that reflect this movement and effect.
- Example of "Rawasi": The kinetic meaning is not "fixed mountains" "static meaning", but "forces that entrench, stabilize and prevent the field" through internal movement "derived from the root of "rasa" and from the analysis of its possible pairs".

B. The importance of kinetic meaning:

- True Meaning Uncovering: Helps to understand the deeper and more authentic meaning that God intended, which may differ from the superficial or common idiomatic understanding.
- Perception of cosmic interdependence: It connects the Qur'anic word with cosmic and kinetic facts and norms, and shows how the language of the Qur'an reflects the order of creation.
- Transcending metaphor: reduces the need to say metaphorically, because kinetic meaning is often comprehensive and includes both sensory and moral meaning within a single movement.
- A deeper understanding of miracles: Another aspect of miracles is revealed in the ability of the Qur'anic tongue to express the dynamic realities of existence with a tight linguistic structure.
- Practical application: Understanding the kinetic meaning helps to apply the teachings of the Qur'an more consciously and effectively, because it associates the word with life and movement.

c. How do we arrive at kinetic meaning?

- Emphasis on action: Looking at the word not as a rigid noun, but as an event, action, movement, or effect.
- Bladder analysis "literal pairs": It is the main key, as the semantics of pairs are often kinetic and reflect basic interactions "such as addition and separation, appearance and invisibility, movement and stillness...".
- Context Contemplation: Understanding how kinetic meaning manifests itself in different Qur'anic contexts.
- Connecting language to the universe: Reflecting on how the kinetic meaning of a word is reflected in cosmic, psychological, or social phenomena.

Conclusion:
The search for "kinetic meaning" is the essence of reflection in the jurisprudence of the Qur'anic Arabic tongue. It is an invitation to transcend consonant and lexical meanings, and dive into the structure, letters, and bladders of the word to explore its potential energy and dynamic significance that links it to life, the universe, and the laws of God. It is this understanding of kinetic meaning that

reveals the true depth of God's words and makes the Qur'an a living book that interacts with our reality and our constant movement.

4.4 Mathani as building units: towards a new reading of the unity of the Qur'anic text

Introduction: From character to integrated text

Having explored the "names of letters" as referees, the "muthani" as the "literal pairs" as a hidden system of the word, and the "syllabic letters" as symbols of these mathanis, we now move on to see how these structural keys contribute to the understanding of the Qur'anic text as an integrated and coherent whole. The jurisprudence of the Qur'anic tongue does not stop at the limits of the word, but extends to include the relations between verses and surahs, considering that the Mathani are also the basic building blocks that make up the overall fabric of the text.

A- . Mathani as the basis of the unity of the text:

- Repetition of Mathani = Coherence of meanings: The repetition of the same literal pairs "Mathani" in different words across multiple verses and surahs is not just a linguistic coincidence, but rather indicates a deep semantic and objective link between these places. This Masnavi repetition is one of the most important manifestations of the unity and coherence of the Qur'anic text.
- Understanding hidden relationships: By tracing these repeating pairs, we can unravel the network of hidden relationships that connect different concepts and themes in the Qur'an, which may not be evident in superficial reading.
- Example: Follow the literal pair "s/l" in words like "say, say, say, heart, little, create us..." Throughout the Qur'an, the Qur'an reveals a close connection between the concepts of divine saying, the heart as a center of reception, creation, and the lack of thankful or contemplative.

B- Cut letters as structural units:

- Define the "architecture" of the surah: As mentioned, the cut letters symbolize groups of bladders that define the general structure and main themes of the surah.
- Linking similar surahs: Surahs that begin with the same cut letters often share certain thematic or stylistic axes, emphasizing the existence of a structural system that connects the different parts of the Qur'an.

C- Towards a new reading of the Qur'an:

Understanding the role of the bladder and the sliced letters as basic structural units leads us to a new reading of the Qur'anic text:

- Associative reading: Goes beyond reading verses as separate units to reading them as part of a broader semantic and structural network that connects them to others through common bladders.
- Structural reading: Paying attention to the structure of the surah and its general structure indicated by the cut letters and the dominant bladder in it.
- In-depth: Dive beyond the apparent meaning of words to reach their deep dual connotations that connect them to the overall system.

D- Evidence from the stone verse "87" again:

The verse "I have brought you seven of the Mathani and the Great Qur'an" can be understood in this context as indicating:

- "Seven of the Mathani": The basic origins or types of literal pairs that form the infrastructure of the Qur'anic linguistic system.
- "The Great Qur'an": The Waw is exegetative; that is, the great Qur'an "the total text" is the result based on these dualistic foundations. The verse clearly links the Mathani "pairs/building units" to the Qur'an, "the complete and complete construction".

Conclusion: The
repetition "literal pairs" and the syllabic letters are not only keys to understanding the single word, but also keys to understanding the unity of the Qur'anic text and its structural and moral coherence. By tracing these elements through verses and surahs, we can move from a fragmentary reading to an integrated networked reading, through which we realize how the Qur'an is one tight fabric, each part of which serves the whole and reflects the miraculous divine order. This understanding strengthens our faith in the tightness of God's book and invites us to reflect deeper to reveal its interdependence and unity.

4.5 MATHANI - SLICED LETTERS AND KINETIC MEANING: TOWARDS AN INTEGRATED READING

Introduction: Installing Keys

In the previous parts of this chapter, we reviewed the keys to the deep linguistic structure of the Qur'an: "names of letters" as courts, "muthani" (literal pairs) as a hidden system of word, "syllabic letters" as symbols for the mathani and architecture of the surah, and "kinetic meaning" as the essence of connotation. Now, we seek to link these keys together to see how they complement to form a deeper and more coherent reading of the Qur'anic text.

1. From the letter to the "Muthanna" pair:

- The connotation of the literal pair "Muthanna" does not arise from a vacuum, but is the product of the interaction of the semantics and energies of the two singular letters that make it up.
- Understanding the basic semantics of letter names "as passed in the analysis of each letter" is the starting point for understanding the initial semantics of pairs. "Example: Q/L combines the power of the qaf and the hyphenation of the lam".
- Qur'anic induction confirms and allocates this initial connotation of the husband by tracing his occurrence in words and contexts.

2. From the husband to the word "kinetic meaning":

- The Qur'anic word "especially triple" is often the product of the interaction of an integral couple of bladders.
- The "kinetic meaning" of the word arises from this dynamic interaction between the connotations of its constituent pairs, and reflects its function and effect in its context. "Example: "created" as an interaction between "vinegar" and "laq".
- Bladder analysis is the primary tool to uncover this kinetic meaning and go beyond the static lexical meaning.

3. From the word to the surah "cut and architectural letters":

- The cut letters at the beginning of the surah serve as keys or symbols indicating the dominant groups of bladders that form the basic structure of the surah.

- These dominant bladders determine the "architecture" of the surah: its main themes, the sequence of its ideas, and sometimes even its linguistic style.
- By identifying the mathani symbolized by the syllabic letters, we can better understand the general framework of the surah and the deep connections between its verses and words.

4. Systematic integration:

- Multi-level reading: The integrated approach calls for reading text on multiple and interactive levels:
    - The level of the character "its significance and energy".
    - The level of the spouse/double "basic structural significance".
    - The level of the word "kinetic meaning resulting from the reaction of the bladder".
    - The level of verse and sentence "immediate context".
    - The level of the surah "Architectural and main themes indicated by the cut letters and the dominant bladders".
    - The level of the Qur'an as a whole "integrated system".
- Continuous interaction: These levels interact continuously; understanding the letters helps to understand the bladder, understanding the bladder helps to understand words, understanding words helps to understand verses and surahs, and understanding the surahs helps to understand the Qur'an as a whole, and vice versa.

Conclusion:
The keys to the deep linguistic structure of the Qur'an (the names of letters, the mathani, the syllabic letters, the kinetic meaning) are not separate elements, but are interconnected parts of an integrated and miraculous system. By understanding each key individually, and then understanding how they interact and integrate at different levels (from letter to total text), we can reach a new reading, more deep, coherent and in harmony with the nature of the Arabic Quranic tongue and its eternal message. This is the essence of the "jurisprudence of the Qur'anic Arabic tongue" as a comprehensive and integrated management approach.

4.6 The role of the term in understanding the Qur'anic text: the keys to reflection and building meaning according to the jurisprudence of the Qur'anic Arabic tongue

Introduction:

The Holy Qur'an, the miraculous word of God, represents a sea whose wonders do not end, and a sweet and inexhaustible source of help. Understanding this founding text is not an intellectual luxury, but a faith and civilizational necessity for the Islamic Ummah. In the quest for a deeper and more accurate understanding of God's will, the Qur'anic word, and more specifically the "Qur'anic term", emerges as a central tool and an indispensable key. Understanding the connotations of the Qur'anic term in its multiple contexts, and understanding its integrated conceptual network, is the way to transcend superficial understanding, dive into the depths of the text, and draw inspiration from its enlightening gifts. The aim is to highlight the pivotal role of the term in understanding the Qur'anic text, while presenting the methodology of "the jurisprudence of the Arabic Qur'anic tongue" as a practical tool for studying and understanding these terms originally.

1. The centrality of the Qur'anic text and the importance of accurate understanding:

The Qur'anic text occupies a lofty place in the Islamic system; it is the first source of legislation, the supreme authority in doctrine and behavior, and the eternal constitution that regulates the life of the individual and society. Hence, a correct and accurate understanding of it is not just a scientific goal, but the basis of the integrity of religion and worldliness. Any slippage in the understanding of the text, or deviation in its interpretation, may lead to serious intellectual, doctrinal and behavioral deviations, and the history of the nation testifies that many disputes and strife arose due to misunderstanding of some texts or Quranic terminology.

2. What is the "Quranic term"?

The term language is derived from reconciliation and agreement. Idiomatically, it is a term that denotes a certain concept, which some people have agreed to use in this sense. As for the "Qur'anic term", it goes beyond this general concept to acquire a unique specificity stemming from its divine source and the nature of the text in which it is mentioned. It can be defined as: "Every Qur'anic word or structure that carries a central concept and central significance within the cognitive and value system of the Qur'an, and its understanding requires a special awareness of its contexts and relationships to other terms."

Terms such as "faith", "disbelief", "piety", "prayer", "zakat", "jihad", "usury", "justice", "injustice", "patience", "thanksgiving"... They are not just ordinary words, but keys to basic concepts that form the intellectual, doctrinal and legislative fabric of the Qur'an. Each term has its own semantic field, its own distinct boundaries and interrelationships with other terms.

3. The importance of the term in building understanding:

The importance of the Qur'anic term lies in the fact that:

- Keys to meanings: Terminology is the tools with which we open the doors of understanding of the text. Understanding the significance of the term accurately is the first step towards understanding the verse, surah, or Qur'anic theme as a whole.
- Flags of intent: They are the prominent signs that guide the reader to the purposes of the divine discourse. Ignoring them or passing through them quickly loses the reader's compass of correct understanding.
- Precision and Precision Tools: The Qur'an's use of precisely defined terminology prevents ambiguous understanding or uncontrolled interpretations. Each term has its own boundaries and scope, which control and fortify the process of understanding.
- Depth and Coherence Detector: The study of the term through its multiple occurrences in the Qur'an reveals the depth of meaning, and highlights the coherence of the text and its thematic unity, as the semantics of the term are integrated in its different contexts.
- A bulwark against distortion: An accurate understanding of the authentic Qur'anic term is the strongest bulwark against attempts to distort the moral or project concepts that are alien to the text. Many intellectual deviations start from the manipulation of the semantics of basic terms.

4. Danger of omission of term:

Dealing with the Qur'anic text without paying sufficient attention to the term leads to many risks, including:

- Superficial understanding: sufficiency in the direct or common linguistic sense without diving into the special Qur'anic idiomatic connotation.
- Apparent contradiction: Some verses may seem contradictory if the term contained in them is not understood in its precise sense that eliminates the conflict.

- Projection of external concepts: Interpreting the Qur'anic term with concepts imported from other cultures or with contemporary concepts that may differ radically from the Qur'anic meaning.
- Doctrinal and intellectual differences: Many historical and contemporary disputes have their roots in different understandings of the significance of a particular Qur'anic term "such as the concept of faith, disbelief, governance, or jihad."

5. The methodology of "the jurisprudence of the Arabic Quranic tongue" in the study of the Qur'anic term:

Careful handling of the Qur'anic term requires a methodology that goes beyond impressionistic reading or exclusive reliance on traditional lexicons. The "jurisprudence of the Arabic Quranic tongue" provides an integrated methodology derived from the structure of the Qur'anic text itself, and is based on specific principles that ensure a deeper and more original understanding of the term, and the most important of these principles in their application to the study of the term:

- A" The specificity and intention of the Qur'anic tongue: starting from the fact that the Qur'an's choice of a particular word as a term is not arbitrary, but rather a precise and intentional divine choice that carries a unique essential connotation within its "clear Arabic tongue".
- B" The dynamics of meaning and the multiplicity of its manifestations of the unity of origin: the realization that the Qur'anic term has a unique semantic imprint "resulting from its letters and bladders" that gives it a range of meanings, and that the context and the overall system determine the meaning manifested and intended in each place, while negating the complete synonymy that may blur the nuances between the converging terms.
- c) The essentiality of "letter names" and "Mathani" as an introduction: the analysis of the term by deconstructing it into its basic letters and literal pairs "Mathani", and studying the "kinetic meaning" of these components, reveals the deeper and more original semantic layer of the term, which links it to the norms of creation and life and transcends the direct idiomatic meaning.
- D" Governance of the Qur'anic context of all kinds: Understanding the term is not complete without placing it in its context:
    - Direct verbal context: the relationship of the term to what comes before and after in the verse.
    - Thematic context: The location of the term and its role in building the subject of the surah.
    - Overall Qur'anic Context: Tracing the term through its multiple occurrence in the Qur'an to understand its integrated semantic network and its interaction with the overall system.
- e) The unity of the text and its overall system "rejection of fragmentation": the study of the term as part of an interconnected conceptual network in the whole Qur'an. The understanding of the term in one place must be linked to its understanding in other places, and to the overall contractual, value and legislative system, to avoid a fragmented or contradictory understanding.
- And "exploring the apparent and the inner through the "Qur'an": the search for the "methodological subconscious" meaning of the term "derived from its structure and kinetic meaning" with the need to compare and link it "the Qur'an" with its apparent meaning in the context, and with the overall system, to ensure an integrated and consistent understanding.

- g) Familiarize the manuscript evidence and the original drawing with "caution": The original drawing of the term in ancient manuscripts may provide additional illumination or reveal subtle semantic aspects, thus enriching the study process.
- Consistency with the overall purposes of Sharia: Ensuring that understanding and interpreting the term does not conflict with the overall purposes of Sharia and the supreme values of the Qur'an.
- I. Relevance to reality and credibility of application: Seeking to understand how the Qur'anic term interacts with universal and human reality, and how its application can achieve the purposes of Sharia in life.

6. Application of the methodology: "detailed in Chapter VI"

To illustrate how these principles are applied, we can address a central term such as "piety." Instead of simply defining it as "fear of God" or "avoiding incest", the "jurisprudence methodology" analyzes its root "waq", "q", "qi", and studies the "kinetic meaning" of effective protection and prevention, and then traces its manifestations in its different contexts to show that it is a comprehensive concept that combines awareness, caution, systematic commitment and taking protective causes in all aspects of life, not just a negative heart feeling. This understanding deduced from the structure and contexts of the word makes it a more lively and practical concept.

Conclusion:

The Qur'anic term is the gateway to the depths of the divine text. The application of a clear and disciplined methodology such as the "jurisprudence of the Arabic Qur'anic tongue" with its principles derived from the text itself, which focuses on linguistic structure, context, overall system, purposes, and connection to reality, is the guarantee of an authentic and deep understanding of these terms. This understanding is not an end in itself, but rather a means to receive the guidance of the Qur'an correctly, apply it effectively, build a conscious and fruitful relationship with the words of God, and immunize Islamic thought from deviations and superficial interpretations. or tendentious.

5 CHAPTER FIVE: APPLICATIONS OF THE JURISPRUDENCE OF THE QUR'ANIC TONGUE: FROM THE LETTER TO THE WORD AND THE CONCEPT.

Introduction to this chapter:

Having laid the theoretical and methodological foundations of the "jurisprudence of the Qur'anic Arabic tongue" in the previous chapter, and revealed the role of "letter names" as arbitrators and "mathani" as "literal pairs" as a hidden structural system, we now move on to the field of practical application. This chapter aims to show how to use these methodological foundations and tools in the contemplation of central Qur'anic words and concepts, to reach a deeper and more accurate understanding that transcends superficial interpretations and is consistent with the overall system of the Qur'an.

In analyzing each word or concept, we will follow the methodological steps that have been explained, focusing on:

1. Identify the root and bladder core.
2. Understand the semantics of the letters and bladders that make up the word.

3. Trace the places of occurrence of the word and its different Qur'anic contexts.
4. Deduction of the fixed connotation or kinetic meaning of the word.
5. Linking this understanding to the overall system of the Qur'an and its general principles.
6. Compare the inferred understanding "cautiously" with traditional interpretations to highlight the addition or correction.
7. In some cases that are difficult to understand the word, refer to the original manuscripts to make sure that the word is drawn

We'll start by analyzing some of the words that were previously covered in your attached texts, but we'll now revisit them more consistently with the integrated methodology that was established.

5.1 Analysis of the word: "conjecture" "zn"

1. Word: conjecture "and its derivatives: they think, think..."
2. Root and bladder:
    - Triple root: "z n n".
    - Possible bladder/pairs "according to the 1+2 and 2+3" mechanism:
        - Think "z n": the first pair.
        - nn "nn": The second pair "repeat n".
3. Indications of Mathani "deductive ijtihad":
    - The connotation of "z n": consists of zaa "appearance, clarity, and in return shadow and invisibility" + noun "negation, denial, absence, or point/self". The interaction of appearance with negation or absence may indicate an "uncertain appearance", "knowledge that is not fully visible," or "a state between clarity and invisibility."
    - The repetition of the noun "negation, absence, self" may emphasize a state of "incompleteness", "focus on the self that is denied certainty" or "deep doubt".
4. Places of occurrence and contexts: "As mentioned earlier"
    - The context of certainty "metaphorically or special case?"Those who think that they are the companions of their Lord... ﴿ "The Cow: 46". Here "they think" comes in the sense of certainty or firm belief based on evidence of faith, although not direct vision.
    - The context of doubt and conjecture: ﴾...Thinking does not enrich anything from the truth ("An-Najm: 28", "If we think but think and we are not sure") "Al-Jathiya: 32".
    - The context of bad thinking forbidden: ﴾...Avoid too much thinking that some thinking is sinful﴿ "Al-Hujurat: 12".
5. Extracting meaning and determining the fixed connotation:
    - The bladder reaction suggests the meaning of "incomplete or uncertain appearance of knowledge/truth" (z) with confirmation of the state of incompleteness or uncertainty (nn).
    - Fixed connotation: Conjecture is "a belief or perception of something that is not based on certain knowledge or conclusive evidence." It is a state of knowledge between science and ignorance, between certainty and doubt.
6. Harmony with the Qur'anic system:
    - This connotation is in tune with different contexts:
        - In the context of the hereafter, al-Baqarah 46 is a faith certainty based on revelation and not on a sensory vision, as it is a "conjecture" in this sense "not a direct science of certainty".

- In the context of the truth "star 28": the conjecture "inconclusive belief" does not replace the truth certainty.
- In the context of skepticism "Jathiya 32": a direct confirmation that conjecture is not certainty.
- In the context of sin "Rooms 12": bad thinking is the construction of a negative belief without conclusive evidence, and this is sin.

7. Compared to interpretations: The methodology asserts that conjecture is not only "doubt", but a broader state that includes "uncertain belief" that may amount to faith certainty in certain contexts or remain in the circle of doubt or illusion in others. It is the context that determines the nature of this "inconclusive belief".

Conclusion of the word "conjecture":
Through the analysis of the Mathani "zn" and "nn" and their interaction with the Qur'anic contexts, it is clear that "conjecture" represents the state of belief or perception that is not based on direct certainty or conclusive evidence. This belief oscillates between the certainty of faith "as the thought of meeting God" and doubt and conjecture or delusion and bad conjecture that is forbidden.

5.2 Analysis of the word: "male" "YKR"

1. Word: Dhikr "and its derivatives: male, mention, remembrance, remembrance..."
2. Root and bladder:
   - Triple root: "y k r".
   - Possible bladder/pairs "according to the 1+2 and 2+3" mechanism:
     - That's "y": the first pair.
     - Kr "KR": The second pair.
3. Indications of Mathani "deductive ijtihad":
   - The connotation of "y-k": consists of the adverb "remembrance, remembrance, awareness, self, discrimination" + kaf "sufficiency, perfection, containment, universe, discourse". The interaction of remembrance/consciousness with sufficiency/perfection/containment may refer to "full awareness", "adequate and comprehensive remembrance", "masculine discourse" or "self-containment in consciousness" ".
   - The connotation of "KR": consists of kaf "sufficiency, perfection, containment, universe" + raa "movement, repetition, return, mercy, lordship". The interaction of perfection/containment with movement/repetition may refer to "repetitive movement towards perfection", "perfection that reproduces and manifests", "comprehensive and continuous containment" or "Repetition that leads to sufficiency." "The word 'repeat' itself comes from this pair."
     - Inverse "RK": may be associated with "corner" "stability" or "focus".
4. Places of occurrence and contexts: "As mentioned earlier"
   - Qur'an/Revelation: "We have revealed the dhikr... ﴿ "Stone: 9". Ask the people of remembrance... ﴿ "Bees: 43".
   - Reminder and exhortation: "This is a remembrance... ﴿ "p: 49". ﴾ There is in remembrance of the one who had a heart ﴿ Q: 37.
   - Remembrance of Allah "worship": ﴾...Is it not by the remembrance of Allah that hearts are reassured﴿ "Thunder: 28".
   - Honor and prestige: "It is a remembrance of you and your people" "Ornamentation: 44".
   - Remembering is a "mental act": "The first of the kernels" remembers "Thunder: 19".

5. Extracting meaning and determining the fixed connotation:
    - The reaction of the bladder suggests that the "male" is a process of "comprehensive and sufficient awareness and remembrance" (YC) involving "repetition and continuous movement towards perfection or origin" (KR).
    - Fixed connotation: Dhikr is "the evocation of an object in the consciousness and heart in a complete, repeated and influential manner, aimed at identifying, alerting or communicating with it." It is not merely a passing remembrance, but a living and active evocation of the meaning or self mentioned.
6. Harmony with the Qur'anic system:
    - This constant connotation of "repeated full conscious evocation" is in tune with all contexts:
        - Qur'an/Revelation: It is a complete and repeated evocation of God's words and teachings.
        - Reminder and exhortation: It is an evocation of facts to alert consciousness.
        - Remembrance of God is "worship": It is the conscious and repeated invocation of God in the heart, tongue and limbs.
        - Honor and prestige: It is to constantly evoke the status and qualities of a person "good remembrance".
        - Remembering is a "mental act": it is the process of evoking information from memory to consciousness.
7. Compared to commentaries: traditional commentaries mention these different meanings "the Qur'an, revelation, remembrance, honor, remembrance of God...". The Mathani approach helps to find the constant intrinsic connotation that connects all these meanings, which is the process of "repeated complete conscious evocation".

Summary of the word "dhikr": Through the analysis of the root bladder "y.k.r.", it is clear that the "dhikr" in his Qur'anic tongue represents a process of living, active and comprehensive "dhikr" evocation of the meaning or self mentioned, involving repetition and continuous movement towards perfection and the end "k.r". It links awareness to perfection, memory to movement, and heart to truth, whether it is a remembrance of the Qur'an, revelation, God Almighty, or exhortation and exhortation.

5.3 Analysis of the word: "way" "SBL"

1. Word: sabeel "and its derivatives: sabil, sabalna..."
2. Root and bladder:
    - Triple root: "x bl".
    - Possible bladder/pairs "according to the 1+2 and 2+3" mechanism:
        - SP "SP": The first pair.
        - Rather, "b.l.": the second pair.
3. Indications of Mathani "deductive ijtihad":
    - Indication of "SP": consists of the S "walk, path, continuation, question" + B "beginning, appearance, communication, by". The interaction of the walk/path with the beginning/apparition may indicate "the beginning of the path", "the path appeared", or "the continuation from the starting point".
    - Indication of "bl": consists of the baa "beginning, appearance, connection, by" + lam "connection, end, king, jurisdiction". The interaction of the beginning/emergence with the connection/end may refer to "reaching the end", "the beginning of the goal", or "the

emergence leading to a result". "The letter 'Bel' itself is useful for striking and moving to another end."

- The inverse "LB": may be associated with "core" "mind, essence" or "infuse" "stay".

4. Places of occurrence and contexts: "As mentioned earlier"
   - The Way/Path: "This is my straight path, so follow it, and do not follow the paths, and it will separate you from its path... ﴿ "Al-An'am: 153". ﴾Call to the way of your Lord... ﴿ "Bees: 125".
   - Method/Method: "Say, this is my way, I pray to God... ﴿ "Joseph: 108".
   - Plural "ways": "And those who have strived for us to guide them our paths... ﴿ "Spider: 69". "The Multiple Ways of Guidance".
   - Block him: ﴾...They repel you﴿ "An-Nisa: 61" - blocking the path of the Prophet.
5. Extracting meaning and determining the fixed connotation:
   - The bladder reaction suggests that the "pathway" is "an apparent path that starts with x b and reaches a specific end b l". It combines the starting point "x b" and the point of arrival or end "bbl".
   - Fixed connotation: The path is "the clear path (material or moral) that has a beginning and an end "end", and is taken to reach that end." It is not just a random road, but a path with a destination and a destination.
6. Harmony with the Qur'anic system:
   - This connotation of "the clear and highly conductive path" is in tune with all contexts:
     - The way of God/the way of your Lord: The clear path that God has set for His servants to reach the "end".
     - Subul "combination": The multiple clear ways to which Allah guides the Mujahideen in which "the paths of guidance".
     - Blocking the path: Preventing people from taking the clear path leading to God or the Prophet.
     - Delusion: deviating from the obvious path.
7. Compared to interpretations: Traditional interpretations agree that the primary meaning is "way" or "method". The Mathani approach adds structural depth to this meaning by linking it to the idea of the very conductive "SP" beginning.

Summary of the word "sabeel":
Through the analysis of the root bladder "s.b.l.", it becomes clear that the "sabeel" in his Qur'anic tongue is not just a path, but a clear and specific path that starts from the point "SP" and ends with the purpose of the information "BL". It represents the method and method that reaches the goal, whether that goal is Allah Almighty and His favor "the way of Allah", or any other good or bad end.

5.4 Analysis of the word: "piety" "and s"

1. Word: piety "and its derivatives: be pious, pious, pious..." from a protective root, in which there was a substitution of Waw T and Idgham."
2. Root: "f s j".
3. Possible bladder/pairs "according to the 1+2 and 2+3" mechanism:
   - And s "and s": the first pair.
   - Q. "Q": The second pair.

Method One: Literal Analysis "Semantics of Single Letters"

1. Semantics of single letters:
    - Waw "and": connection, combination, friendliness, awareness, occurrence, commitment "promise and fulfillment", concealment "hidden". "The most prominent indication here may be connection, commitment or occurrence/concealment."
    - Qaf "s": strength, ability, standing, steadfastness, proximity, speaking the truth, cutting, standing. "The most prominent connotation is strength, standing and standing."
    - Yaa "Z": certainty, ease, call, ratio, equity, continuity "cmd", end. "The most prominent connotation may be certainty, continuity or characteristic."
2. Synthesis of meanings "attempt to deduce":
    - "WQ" can be understood as a process that combines the following:
        - Connection/Commitment/Covering" and: Binding or covering the soul.
        - Strongly, steadily and "s": This binding or curtain is done strongly, steadily and based on the command.
        - To attain certainty or as a continuous attribute "j": the end is certainty or that this commitment becomes a permanent characteristic.
    - Therefore, piety "from my protection" may mean: commitment and the constant strong "s" that inherits the certainty "j". Or connect "and" the soul by force "s" as a necessary adjective "j". Or cover "and" self strongly "s" and certainty "j".
    - These meanings revolve around the idea of "prevention" and "protection" of oneself through constant strong commitment.

Method Two: Pair Analysis "Integral Bladder"

1. Complementary pairs:
    - And s "and s": the first pair.
    - Q. "Q": The second pair.
2. Understanding the semantics of couples "deductive diligence according to your approach":
    - Indication of the pair "s "and s":
        - Waw interaction "connection, commitment, cover, awareness" and qaf "strength, doing, steadfastness, cutting".
        - This pair may signify a strong connection, firm commitment, tight cover-up, awareness of divine power, or standing at a certain limit with strength. "The word 'waqa' itself means fever and safeguard, and 'waqf' means steadfastness." This pair carries the meaning of protection, strength and constancy.
    - Indication of the husband "Q" "Q":
        - The interaction of qaf "strength, standing, closeness, saying" and yaa "certainty, ease, continuity, ratio, adjective".
        - This pair may signify power based on certainty, continuous standing, easy proximity, certainty. It represents constancy and force that is continuous or generated by certainty.
        - Inverse "js": may be associated with "certainty" itself or "vomiting" "output".
3. Merging the connotations of the couple "wq" + "qi" in the meaning of "waqi" "the origin of piety":
    - We combine the connotations of the couple: "protection/strength/persistence" "s" + "strength/continuous or certainty-based" "qi".
    - The abstract meaning "ijtihad": the root of "waqi" "and from it piety" means the act of strong and constant protection and maintenance "waq" which continues and is based

on the certainty "qi". It is not just passive protection, but a state of strong fortitude and constant vigilance based on awareness and certainty to protect oneself.
    - The form of "piety" "fabrication": This form often denotes exaggeration and exaggeration in doing or taking something. Piety is the exaggeration and exaggeration of taking continuous prevention and protection based on certainty and strength.
4. Link to the Qur'anic context:
    - ﴿Guidance for the pious﴾: The Qur'an is guidance for those who take this prevention and protection as a method and behavior.
    - "May you be pious": Worship leads to a state of piety and prevention.
    - ﴿Fear God...﴾: The order to take this precaution, caution and strong commitment.
    - The connotation derived from "taking a strong, steadfast, continuous and continuous, based on certainty" fits perfectly into all the contexts of piety in the Qur'an, which revolve around fear, caution, adherence to commands, and avoiding prohibitions, all of which are actions aimed at protecting oneself from God's wrath and torment.
5. Compared to interpretations: Interpretations agree that piety is fear, caution, commitment and prevention. The Mathani approach adds a structural dimension to this understanding, highlighting the elements of strength, constancy and continuity and certainty inherent in the root of the word.

Conclusion of the word "piety" from a protective root":
Through the analysis of the root bladder "and qj", it is clear that taqwa in its linguistic origin is a process of taking strong, constant and continuous prevention and protection "q" based on certainty and knowledge "qi". The formula "piety" emphasizes the need to exaggerate and exaggerate this protective behavior. It is not just a passive fear, but a state of vigilance, commitment and hard work to protect oneself in this world and the hereafter.

5.5 Analysis of the word: "sedition" "FTN"

1. The word: sedition "and its derivatives: fascinated, fascinated...".
2. Root: "FTN".
3. Possible bladder/pairs "according to the 1+2 and 2+3" mechanism:
    - FT: The first pair.
    - Ten "TN": The second pair.

Method One: Literal Analysis "Semantics of Single Letters"

1. Semantics of single letters:
    - Faa "F": conquest, separation, immediacy, appearance, action, détente, flight. "The most prominent connotation here may be conquest, separation, or sudden apparition."
    - Taa "T": completeness, completeness, repentance, piety, sequence, transformation, femininity. "The most prominent significance may be transformation, completeness or sequencing."
    - Noon "n": light, emergence, emergence, self/self, point, negation, denial, stability "in the end". "The most prominent connotation may be appearance, negation, or self."
2. Synthesis of meanings "attempt to deduce":
    - FTN can be understood as a process that combines the following:
        - Opening, separating or appearing "F": Uncovering, separating or initiating something.

        - Leading to a transformation or completion of "T": This opening or separation leads to a change or completion of a state.
        - Relates, reveals, or denies the self "N": This transformation affects the self, reveals its truth, denies its previous state, or leads to new stability.
    - So, fitna may mean: the process of opening or separating "F" leads to the transformation of "T" in the self or its appearance "N". Or the appearance of "P" turning "T" was hidden "N".
    - In the context of the test: it is the revelation of "F" to the truth of the self "N" by transforming "T" by affliction.
    - In the context of delusion: it is the opening of a "P" door to turn "T" away from the light or the right "N".
    - In the context of torture: it is a continuous verb "f" "v" that affects the self "n".

Method Two: Pair Analysis "Integral Bladder"

1. Complementary pairs:
    - FT: The first pair.
    - Ten "TN": The second pair.
2. Understanding the semantics of couples "deductive diligence according to your approach":
    - Significance of the pair "FTTH":
        - The interaction of the faa "conquest, separation, immediacy, emergence" and taa "completeness, completion, transformation, sequence".
        - This pair may denote "conquest leading to completeness", "final separation", or "successive or mutant appearances". It marks the beginning of transformation or reveal. "The verb 'ft' means breaking and fatt".
    - Significance of the pair "Ten" "T.N":
        - The interaction of Taa "completeness, transformation, sequence" and Noun "light, emergence, emergence, self, negation, stability".
        - This pair may denote "apparent completeness", "self-transformation", "stable sequence", or "total negation". It represents the state of the self after transformation or the result of sequencing.
        - Inverse "NT": It may be associated with protrusion or "smell".
3. Merging the connotations of the couple "ft" + "ten" in the meaning of "fitna":
    - We combine the connotations of the couple: "conquest/separation/transforming appearance" "ft" + "apparent perfection/transformation in self/total negation" "ten".
    - Abstract meaning "ijtihad": The root of "fitn" means the process of opening, separating or revealing "fit" that leads to an apparent or complete transformation of the state of the self or its negation from its original state "ten". It is a process of testing that reveals the truth of a thing and its transformation from its original state.
    - Testing and burning: This meaning corresponds to the lexical origin of the word "fitn", which means to display gold on fire to rid it of impurities, it is a process of revealing "ft" that shows the reality of the metal "ten".
4. Link to the Qur'anic context:
    - Affliction and testing: ﴿People figured to leave... They are not fascinated, and we will condemn you to evil and good is fitna. This corresponds to the meaning of revealing the truth of faith and transforming the condition of the believer.

- Blocking the path of Allah: Sedition is more severe/greater than killing. Turning away from religion is the process of converting a strong FT from the truth.
- Delusion: Inflicting people in a test that diverts them from guidance.
- Torture: Those who fascinate the believers... ﴿, ﴾The day they are on fire they are mesmerized﴿. Torture is a test and burning aimed at converting them from their religion.
- Fixed connotation: "the test that reveals the truth of an object and transforms its state." This includes all the meanings mentioned "affliction, delusion, torture, repelling" as they are all forms of this revealing and transforming test.

5. Comparison to interpretations: Interpretations agree on the meanings of testing, delusion, and torture. The Mathani approach introduces the constant intrinsic connotation that combines these meanings: "detector and transforming testing."

Conclusion of the word "fitna" from the root of fitna":
Through the analysis of the root bladder "ftn", it is clear that "fitna" in his Qur'anic tongue represents a process of testing, opening or separating "fit" that reveals the truth of the thing and leads to an apparent transformation in its state or itself "ten". It's like putting metal on fire, revealing essence and transforming appearance. This process encompasses all forms of affliction, testing, deception, repelling and torture to which a person is subjected to in order to reveal the truth of his faith or to convert him from the truth.

5.6 Analysis of the word: "whale" "H and T"

1. Keyword: Pisces.
2. Root: "h and v".
3. Possible bladder/pairs "according to the 1+2 and 2+3" mechanism:
    - Ho "H F": First pair.
    - Wt "and T": the second pair.

Method One: Literal Analysis "Semantics of Single Letters"

1. Semantics of single letters:
    - Haa "H": life, wisdom, love, truth, praise, dream, briefing, containment, essence. "The most prominent significance here may be surrounding, containment and life."
    - Waw "and": connection, combination, friendliness, awareness, falling, entry, covering. "The most prominent indication may be the connection, the combination, or the jacket/vessel."
    - Taa "T": repentance, completion, completion, sequencing, stopping, closing, femininity. "The most prominent connotation may be completeness, cessation or closing."
2. Synthesis of meanings "attempt to deduce":
    - "H and T" can be understood as a process that combines the following:
        - Enclosure, Containment and Life "H": Something that surrounds and contains or is related to life.
        - With hyphenation and plural "and": This containment includes a hyphenation or plural of what is inside.

        - Reaching completeness, stopping, or closing "T": This containment reaches its end or represents a state of cessation and completion.
    - So, "whale" may mean: the circumferential vessel "h" of the whole "f" which represents the end or completion of the "T" phase. Or life "h" that is contained and connected "f" to a stop or completion "T".
    - In the context of the story of Yunus: The whale is that being that "H" surrounded Yunus and collected "F" in his belly for a specific period or until the completion of repentance "T". It is a symbol of complete containment that marks the end of the "escape" phase and the beginning of a new phase of "repentance".

Method Two: Pair Analysis "Integral Bladder"

1. Complementary pairs:
    - Ho "H F": First pair.
    - Wt "and T": the second pair.
2. Understanding the semantics of couples "deductive diligence according to your approach":
    - Significance of the pair "ho" and "h":
        - The interaction of Haa "briefing, containing, life, truth" and Waw "connection, combination, friendliness, awareness".
        - This pair may strongly signify inclusive containment, conscious surrounding, or connected life. It represents a state of collection, annexation and deep containment. "The word "contained" or "contained".
    - Indication of the pair "wt" and t:
        - The interaction of waw "connection, awareness, falling, concealing" and taa "completeness, repentance, stopping, closing".
        - This pair may indicate the ending connection, the awareness that leads to repentance or cessation, completeness and completeness, or temporary cover-up. It marks the end or completion of a state.
        - Inverse "v": may be associated with "to" "then and moment".
3. Integration of the connotations of the couple "ho" + "out" in the meaning of "whale":
    - We combine the connotations of the couple: "inclusive containment/conscious encirclement" "ho" + "ending connection/completion and stopping" "wt".
    - Abstract meaning "ijtihad": "Pisces" is that entity or circumstance that carries out the process of containing and surrounding the university of "Ho" for something, bringing it to the point of completion, stopping, or the end of the stage "T".
    - In the context of Jonah's story: Pisces is a symbol of "complete and surrounding divine containment" that put an end to Yunus' apparent movement and brought him to a point of pause, repentance and reflection "wt". It is not just a fish, but the embodiment of the state of deep containment that precedes transformation and repentance (spiritual darkness) or "depression" as in the symbolic interpretations I mentioned earlier, which leads to the end of a phase."
4. Link to the Qur'anic context:
    - The story of Yunus confirms this meaning, as the whale was a vessel of containment and forced cessation that prompted Yunus to praise and repent "reaching the end of the stage of anger and flight".
    - ﴿The whale met him and he is a millimeter﴾: Al-Alatqam is the summit of containment "Ho", and being a millimeter indicates that he has reached the end point or blame "T".

- ﴾If it weren't for the fact that he was one of the rosaries to broadcast in his stomach... ﴿: Praise is the one that ended the state of cessation "wt" within the containment "ho".

5. Comparison to interpretations: The traditional interpretation focuses on the whale as a miraculous animal. The structural methodology "whether in letters or pairs" opens the door to a deeper symbolic understanding of the whale as a state of complete containment that leads to cessation and transformation, and this corresponds to symbolic interpretations that refer to the spiritual darkness or tribulation that embraces man to push him towards repentance and light.

Conclusion of the word "whale":
By analyzing the components of the root of "whale" "whether single letters or the pairs "ho" and "wet", "whale" can be understood in its Qur'anic context as a symbol of "universal containment and the surrounding "ho" which represents the end, stop, or complete of a stage "wt". It embodies the situation in which a person may find himself surrounded by circumstances or feelings that compel him to pause, reflect and repent, as a prelude to the transition to a new stage.

This is an analysis of the word "whale" using both methods. Do you have another word to analyze, or should we move on to another topic?

5.7 "Gamete": The Diversity of Approaches to Reflection

The word "gamete" is one of the Qur'anic words that has attracted the attention of commentators and researchers throughout the ages, due to its deep connotations related to the origin and composition of man's creation. In this research, we seek to provide a comprehensive explanation of the word "gamete" in the Almighty's saying, "We created man from the sperm of gametes" "Human: 2", with a comparison between three different ways to derive the meanings of this word, and evaluate each method and its features.

"Gametes" in the traditional language and interpretation:

In classical Arabic, the word "gamete" is plural of "gamete" or "gamete", and means:

- Mixed: Something that has been mixed with other genera or species.
- Humours: the combination of different things.
- Water of men and women: It is often used in traditional interpretation to refer to the mixing of the water of the man "sperm" and the water of the woman "egg" to form sperm.

In the traditional interpretation, the saying "sperm gametes" is understood to mean:

- Mixed sperm: Any sperm that consists of mixing the water of the man and the water of the woman.
- The origin of man's diverse creation: an indication that the origin of man's creation is due to the combination of different elements and components.

The three ways to derive the explanation of "gametes" :

Three different ways to derive deeper meanings for the word "gametes", go beyond the traditional superficial interpretation, and seek to reveal new dimensions of the word in the light of linguistic and cognitive reflection:

Method one: change the middle letter of the linguistic root: (د يوسف أبو عواد)

- Methodology: This method is based on the assumption that the Qur'an is "an explanation of everything", and that the Qur'anic word carries with it deep meanings that can be extracted by changing the middle letter of the linguistic root of the word, and exploring the semantics of similar resulting words in the Qur'an.
- Application to "gametes": changed the middle letter of the root "gamete" "m-sh-c" and explored the words "wave", "meadow" and "mix", and deduced the meanings of "overlap", "contain" and "mixing" as possible connotations of the word "gamete".
- Extrapolated explanation: "Gametes" refers to "interference in the sperm itself" and "interference between many components", consistent with scientific discoveries about DNA interference.
- Features: A creative and thought-provoking methodology that stimulates the mind to meditate, and attempts to link the Qur'an with modern science.
- Disadvantages: unconventional linguistic methodology, completely unjustified semantic leaps, loading the word with modern scientific meanings, ignoring traditional linguistic interpretations.

The second method: literal analysis of the linguistic root:

- Methodology: This method is based on analyzing the letters of the linguistic root of the word "meem, shin and jim" each letter separately, exploring the semantics of each letter in the Arabic language and the beautiful names, and then merging the semantics of the three letters to derive the meaning of the word.
- Application to "gametes": The letters "m", "u" and "c" were analyzed and the semantics of "overlap, combination, universality, movement and orientation" were deduced, and then these connotations were combined to explain "gametes".
- Inferred explanation: "Gametes" refers to "widespread and comprehensive overlap" and "directed and structured collection" of sperm components, focusing on the positive aspects of formation and creation.
- Features: A more traditional linguistic methodology and more consistent with Arabic grammar, detailed analysis of the letters of the word, providing an integrated and structured explanation.
- Disadvantages: They may be less creative and exciting than the first method, not too focused on linking to modern science.

The third way: disassembling the word into an integral couple "Fiqh of the seven Mathani" (بنعودة عبدالغني):

- Methodology: This method is based on the application of the principles of the "jurisprudence of the seven Mathani", which assumes that each word or concept consists of two complementary pairs of meanings. The word is broken down into complementary couples, the meaning of each pair is derived separately, and then the two meanings are combined to understand the word more deeply.
- Application to "gametes": "gametes" were deconstructed into the couple "mesh" and "shaj", deriving the meanings of "phenomenological movement and superficial mixing" for "mesh", and "internal penetration, deep complexity and potential power" for "shaj", and then merging the two meanings to explain "gametes".
- Inferred explanation: "Gametes" are not just superficial mixing, but "a complex complex structure, resulting from deep interference, carrying latent strength, affliction and rehabilitation of man towards hearing, sight and deep understanding."

- Features: An innovative methodology that combines linguistic analysis and conceptual reflection, offering a new and different vision of the word, focusing on complementarity and comprehensiveness in meaning.
- Disadvantages: An unconventional methodology in interpretation, which may seem subjective or subjective in identifying the complementary couple and the deduced meanings, needs further clarification and theoretical rooting.

Comparison and evaluation of the three methods:

Comparison	Method one: change the middle letter	Method Two: Literal Analysis	The third method: the jurisprudence of the seven Mathani
Linguistic methodology	Unconventional, creative, exciting	More traditional, systematic, structured	Unconventional, innovative, linguistic and conceptual combination
Depth of analysis	medium	Deep and detailed	Deep and innovative
Linking to Science	Strong and direct	Less direct	Less direct
Adherence to traditional interpretation	Weak	medium	medium
Subjectivity and objectivity	More subjective	More objective	May be subjective in application
Persuasion and attractiveness	High, intriguing	Medium, logical and structured	High, offering a new vision

Conclusion:

The three methods used to derive the commentary on "Amshaj" show the diversity of approaches available for reflection in the Qur'an, and the possibility of reaching deeper and richer meanings of Qur'anic words through different approaches.

- The first method is "changing the middle letter": the value of creativity and boldness in reflection and stimulating the mind to explore linguistic and cognitive possibilities, but it needs more systematic control and critical evaluation.
- The second method, "literal analysis", represents a more traditional and systematic linguistic approach, focusing on detailed analysis of the letters of the word and providing an integrated and structured explanation, but it may be less exciting and attractive than other methods.
- The third method, "Fiqh al-Saba al-Mathani", presents an innovative methodology that combines linguistic analysis and conceptual reflection, and opens new horizons for Qur'anic understanding by focusing on integration and comprehensiveness in meaning, but it needs more theoretical and applied rooting to consolidate it as a quantity of interpretive methodology adopted.

In conclusion, it can be said that each of these three methods offers added value in understanding the word "gametes", and reflects different aspects of the richness and depth of the Qur'anic meaning. The

choice of the most appropriate methodology depends on the purpose of reflection, the personal inclination of the contemplation, and the scientific and cognitive level of the addressees. The most important thing is the continuous endeavor to reflect on the Book of God and deepen the understanding of its meanings, with all the tools and methods at our disposal, while maintaining scientific methodology and cognitive integration in the journey of exploring God's miraculous words.

5.8 "UNBELIEF": INGRATITUDE OF GRACE AND THE REWARD FOR FLEEING

Sure, here's how to merge the two articles into one comprehensive essay, while preserving the main ideas and their logical sequence:

Disbelief: From ingratitude of grace to the challenges of the age in blocking the path of God

Introduction
: The word "disbelief" is one of the most common words in religious discourse, and is often understood in the sense of denial and denial. But is this the only, most accurate, and comprehensive understanding of this pivotal word in the Qur'an? The concept of "kufr" must be reconsidered, based on the Qur'anic Arabic tongue and away from superficial traditional interpretations, to discover that kufr is an act before it is a belief, and that it is ingratitude to grace before it is a denial of the Creator. Understanding this term in the context of its descent and contemporary applications is also necessary To avoid simplification in dealing with it, especially when projecting it on our reality and its renewed challenges.

First: Disbelief - Transcending the traditional interpretation towards the Qur'anic depth

- Not just denial: disbelief is not just a denial of the existence of God Almighty, or the denial of His Messengers, or the ingratitude of the Last Day. These are all forms of disbelief, but they are not kufr in essence.
- Not just covering and covering: Kufr is often interpreted as covering and covering, based on a verse: "Like a gheith, the disbelievers admired his plant" (Al-Hadid: 20), where the "disbelievers" are understood here as the farmers who cover the seeds with dust. However, this is a deficient understanding, as the verse talks about the worldly life and its adornment, and the "disbelievers" here are the ones who were fascinated by this adornment, and defied the reality of the hereafter and the grace of guidance to it.
- Disbelief is an act: Disbelief is not just a state of the heart or a negative belief, but a positive act, which has manifestations in behavior, attitudes and actions.

Second: Disbelief in the Qur'anic tongue: the reward for fleeing from thanksgiving

- Linguistic analysis: Let's analyze the word "kufr" in the Qur'anic Arabic tongue:
    - Root: kufr (k/f/t).
    - Bladder: K/F.
    - "K": denotes sufficiency, completeness, fullness, abundance (grace).
    - "Flee": denotes flight, escape, retreat, retreat.
- Inferred connotation: Unbelief is the "reward for fleeing." That is, it is the infidel who meets the "sufficiency" grace with flight, ingratitude and denial.
- Not fleeing from God, but fleeing from thanksgiving: the disbeliever does not flee from God (this is impossible), but flees from thanking God, flees from acknowledging his bounty, flees from performing his right.

Third: Infidelity ingratitude of grace (Quranic evidence)

The Holy Qur'an emphasizes this meaning in several places:

- "We have guided him to the path either thankful or forgiving" (Human: 3): Here is a direct contrast between thanksgiving and disbelief (in the exaggerated form "kaffour"), for disbelief is the opposite of thanksgiving.
- "Do the family of David, thank you, and a few of my servants of thanksgiving" (Sheba: 13): Thanksgiving is work, and disbelief is leaving this work, that is, abandoning thanksgiving.
- "What Allah will do with your torment if you give thanks and believe and Allah is thankful for you" (An-Nisa: 147): The verse links thanksgiving and faith, and deliverance from torment. Unbelief is the cause of torment, because it is ingratitude to God's grace.
- "With the permission of your Lord, while you give thanks to me for increasing you, and while you disbelieve, my punishment is severe" (Abraham: 7): Thanksgiving is the cause of increase, and disbelief (ingratitude of grace and failure to perform the duty of thanksgiving) is the cause of torment.
- "And Allah gave an example of a village that was safe and reassuring, and its livelihood came from everywhere, and it disbelieved in the blessings of Allah, and Allah gave it the clothes of hunger and fear with what they were doing" (Al-Nahl: 112): a statement of disbelief in blessings.
- "And when we said to the angels, 'Bow down to Adam,' and they worshiped except Iblis, my father, and he was arrogant, and he was one of the disbelievers" (al-Baqarah: 34): Iblis's disbelief was not a denial of the existence of God, but a disobedience to God's command, an arrogance to confess God's favor over Adam, and ingratitude to God's right to obedience.

Fourth: Infidelity is a conscious act and related concepts

- Unbelief is a conscious act (not out of ignorance): The infidel often teaches the truth, but chooses to be ignorant of arrogance and arrogance, or to follow whims, or to preserve worldly interests.
- Kufr and shirk (two different concepts):
    - Unbelief: ingratitude of grace and rewarding it with fleeing.
    - Shirk: It may be understood in contexts as steadfastness and rigidity on one opinion that prevents from seeing the truth, or involving someone other than God in what is his pure right. The evidence for the possibility of differentiation: "If you call them, they will not hear your supplication, even if they hear what they have answered you, and on the Day of Resurrection they will disbelieve in your shirk" (Fatir: 14), here the so-called partners disbelieve (ungrateful and deny) the shirk of those who worship them.
- Bad is an increase in disbelief: Bad is delay and procrastination in the performance of rights and thanksgiving. "But the bad is an increase in disbelief" (at-Tawbah: 37). Delay in giving thanks and fulfilling rights is a kind of ingratitude, an "increase in disbelief."
- Kfour: An exaggerated version of an infidel, indicating the severity and repetition of ingratitude of grace.

Fifth: The Changing Concept of the "Infidel": From the Context of Descent to the Challenges of the Age

The term "infidel" carries specific doctrinal and behavioral connotations in the context of revelation. In the context of the first revelation, the term often referred to those who defied the message of the Prophet Muhammad, denied the oneness of God, and adhered to prevailing polytheistic and pagan beliefs. Acts of infidelity at that stage included verbal and physical abuse of early Muslims, blocking the path of Allah, and fighting the Islamic call. As the Almighty said: {Those who disbelieved, repelled from the path of Allah and died while they were disbelievers, Allah will not forgive them} (Muhammad: 34).

However, as Islam expanded and the situation changed, the methods of blocking the path of God took new forms. Infidelity is no longer confined to outright denial of the message, but has extended to behaviors and practices that obscure the light of guidance from people and mislead them in more complex ways.

In our time, blocking the path of God is manifested in a variety of forms:

- Distorting facts and spreading deviant ideas: through various media outlets, presenting behavioral models that contradict Islamic values.
- Exploiting digital content: to promote suspicions, embellish falsehood, and target youth and children with materials aimed at undermining their faith and values.
- Institutional pushback: through organizations that systematically seek to spread atheism or ideologies that contradict the essence of Islam.
- Perverted religious discourse: which is used to mislead people and provide erroneous interpretations of religion that serve certain agendas, and may even come from visible religious figures who exploit their influence.

Sixth: The responsibility of the believer in the face of contemporary misinformation

Understanding this development in the methods of blocking the path of God is necessary to face contemporary challenges with awareness and foresight. The believer today is required to:

1. Deepening religious understanding: fortifying with the correct legal knowledge.
2. Vigilance and awareness: for the ideas and behaviors promoted in his surroundings, and the distinction between right and wrong.
3. Spreading awareness and stating the truth: with wisdom and good advice, using available and appropriate means.

Going beyond the simplification of understanding the term "infidel" requires not reducing it to a stereotype, but understanding it in its various contexts, and realizing that the essence of disbelief is ingratitude, stubbornness and arrogance about the truth, and that the methods of expressing this ingratitude may change and evolve.

Conclusion:
Kufr in the Qur'anic Arabic tongue is not just denying the existence of God, but is in essence an act of ingratitude of grace, rewarding it with flight and denial. It is a conscious act, and its true opposite is practical thanksgiving. This understanding invites us to review our behavior and attitudes, and to be thankful to God Almighty in word and deed. At the same time, we must realize that the manifestations of this disbelief, especially with regard to blocking the path of God, have evolved and changed their methods in the modern era, which requires us to be aware and insightful to confront These challenges effectively, and work to spread the truth and refute falsehood by all legitimate means.

5.9 "Envy": negative energy and destructive effects

Envy is not just a fleeting sense of wishful thinking, but a driving force that may go beyond wishful thinking into concrete actions aimed at harming others. Let us dive into the depths of the word "envy" to reveal its linguistic and social dimensions, based on a detailed linguistic analysis and another derived from the interpretation of Surat Al-Falaq.

Envy in language: movement and prevention

If we look at the word "envy" from an analytical linguistic perspective, we find that it consists of two syllables: "sense" and "dam". "Sense" refers to movement, action and influence, while "block" means blocking and closing. When those concerned are brought together, it becomes clear that envy is a movement or negative influence aimed at preventing the good from the envied and closing the doors of grace before him.

This linguistic analysis reveals the active side of envy, as it is not just a negative feeling in the soul, but a driving force that may push the envious to take actual steps to harm the envied, whether in words or deeds.

Envy in Surat Al-Falaq: Spoiling the contract

In the context of the interpretation of Surat Al-Falaq, envy acquires an additional dimension. Envy is linked here to the knot, that is, the bonds and relationships that bind a person to various aspects of his life (family, work, money, etc.). Envy is seen as an act aimed at corrupting and dismantling these knots, as the envious not only wishes for the disappearance of grace, but actively seeks to sabotage these bonds.

From this perspective, "sense" is interpreted as a "movement of facts," meaning that envy involves movement, interaction, and tangible impact. As for "dam", it remains in the sense of prevention and closure. Thus, envy becomes a negative movement that seeks to prevent the good from the envied and corrupt his bonds and relationships.

Envy: declared negative energy

What is interesting in the analysis derived from Surat Al-Falaq is the reference that envy may be "announced" and not necessarily "tucked". This means that the envious may express his envy explicitly, whether in words or deeds, and not just subtle inner feelings.

Envy is also referred to as "directed negative energies," which means it may have a real impact on the envied, beyond mere distress or psychological harm.

Envious: a criminal against himself and others

In conclusion, the envious person is described as a "criminal", and this description reflects the seriousness of envy and its destructive impact on the individual and society. The envious not only harms the envious, but also himself, as he fills his heart with distress, worry and hatred, and prevents himself from feeling satisfied and contented.

Understanding envy as a negative movement that blocks the doors of goodness, whether linguistically or through the interpretation of Surat Al-Falaq, invites us to beware of this destructive feeling, and to seek to cleanse our hearts of it, and to fortify remembrance, supplication and seek refuge in God from the evil of the envious.

5.10 "Creation" as a pair consisting of "vinegar" and "laq" opens up new horizons for understanding the Qur'anic meaning.

Let's complete this analysis and delve deeper into these complementary pairs:

1. Spouse "vinegar" "x l":

- Basic meaning: imbalance, deficiency, separation, humor, and decomposition.

- Linking to "creation": This pair represents the aspect that refers to the process that precedes creation, which is the state of nothingness, emptiness, or imperfection that precedes creation and formation.
    - Incompleteness: Before something exists, there is incompleteness or emptiness.
    - Preparation: "Vinegar" represents the state of preparation, the removal of obstacles, or the elimination of shortages that precede creation.
    - Change: refers to the change that occurs in the case of vinegar in order to begin creation.
- Examples from the lexicon "expressing this aspect":
    - "Vinegar of the thing": "There is a defect in it".
    - "Meat vinegar": "Say and humor".
    - "Vinegar in his prayer": "Allocate".

2. Spouse "Lq" "L Q J":

- Basic meaning: encounter, encounter, perceive, emerge, that is, to show and connect with the thing that has been created.
- Linking to "creation": This pair represents the aspect that follows creation, which is the manifestation of the new existence, its interaction with the world, and its visibility.
    - Appearance: After creation, something appears in existence.
    - Interactivity: The object appears and interacts with what is around it.
    - Cognition: The new creature perceives the world, and the world perceives this creature.
- Examples from the lexicon "expressing this aspect":
    - "The person met": "He came across him and saw him."
    - "He met the thing": "He came across it".
    - "Received the thing": "He took it and learned it."

3. The relationship between "vinegar" and "laq" and "create" " "

- Creation is an integrated process: "vinegar" and "vinegar" represent two complementary stages in the "creation" process.
- Initialization and manifestation: Creation begins with the initialization of the domain "vinegar", followed by the manifestation "laq".
- Continuous creation: This process is not a single event, but an ongoing process in the universe, where God renews creation at every moment.
- Human impact: Man can participate in this process, by creating, innovating and discovering, that is, by creating something new or facing something new.

4. Apply this rule to our understanding of the Holy Quran:

- Creation and Contemplation: We can see in the Qur'an how God describes the process of creation in all its stages "from emptiness to existence, from nothingness to formation".
- Cosmic verses: This rule helps us understand the verses that describe the creation of the universe and natural phenomena.
- Balance between beauty and majesty: It helps us to see the balance in the Qur'an between beauty "finding" and majesty "preparation".
- Human actions: encourage us to think of our actions as a continuous "creation", and how we can participate in the process of divine creation with creativity and goodness.

5. Examples of integral couples in the Qur'an:

- Night and day: Night represents the state of "vinegar" (lack of light), and the day is the state of "light".
- Death and life: Death is a state of "vinegar" (the end of life), and life is a state of "resurgence".
- Poverty and wealth: Poverty is the state of "vinegar" (lack of money), and wealth is the state of "labour" (the emergence of money).
- Disease and health: Illness is a state of "vinegar" (lack of health), and health is a state of "laureate" (emergence of health).

Conclusion:

- "Create" "FS" is an integrated process.
- "Vinegar" "khl" represents initialization and imperfection.
- "lq" "lqq" represents the emergence and confrontation.
- These couples help to understand the process of creation and creativity.

Using this rule will help us understand the Qur'an more deeply and see the balance and divine creativity in everything.

5.11 Falaq: Slitting, Separating and Output

The word "falaq" carries with it the meanings of part, separation and output, both in the abstract Arabic language and in Quranic usage. Let's explore these meanings in detail:

A- Linguistic meaning "P + Lq":

- "Faa": Faa at the beginning of the word often denotes the meaning of openness, appearance and beginning.
- Laq "lam and qaf": This combination "laq" carries the meaning of meeting and combination, but with the presence of faa before it, the meaning turns into the opposite of convergence, i.e. separation and separation.

Thus, the combination of the two letters together "P + L" gives meaning:

- Separate the object from the object after they meet.
- Slit the thing and take out what's inside.
- Show something that was hidden.

Linguistic examples:

- Love split: split it and take out the plant from it.
- Splitting the rock: breaking it and splitting it.
- Split the speech: show it and clarify it after it was ambiguous.

E- Meaning in the Qur'an:

In the Qur'an, the word "falaq" and its derivatives appear in several places, all of which carry the basic meanings of shaq, separation, and output, but in different contexts:

- ﴿Say I seek refuge in the Lord of the Falaq﴾ "Falaq: 1":
    - Here, "Falaq" is interpreted with two main meanings:
        1. Morning: For it breaks through the darkness of the night and brings out the light.
        2. All that God created: because God splits things apart and brings them out of each other "like bringing plants out of love, animals from eggs, etc."

    - Therefore, seeking refuge with the "Lord of the Falaq" is seeking refuge in God who splits, separates and brings things out by His power.
- ﴿ Allah is the creator of love and nuclei ﴾ "Al-An'am: 95":
    - Here, "fault" means hard and exit.
    - God breaks love "like wheat and barley" and kernels "like date kernels" so that the plant comes out of them.
    - This verse highlights God's ability to create and resurrect.
- ﴿Break the morning and make the night a dwelling﴾ "Al-An'am: 96":
    - "Morning break" means the hardship of the darkness of the night so that the morning light comes out of it.
    - This verse highlights God's ability to control and manage the universe.

Conclusion:

"Falaq" in the language and the Qur'an means slitting, separating and directing. In Surat Al-Falaq, it means the morning and everything that God has created, and in other places, it means splitting love and nuclei to bring out the plant, and splitting the darkness of the night to bring out the morning. In all these contexts, the Word highlights God's power and greatness in creation and management.
Comparison between "FLS" and "FLS" in the Qur'anic context

Side	FS "create"	P L s "Falaq"
First stage	Initialization "Void/Deficiency".	Disassembly "Slit/Break".
Second stage	Show "Presence/Interaction".	The output is "Detect/Appear".
Purpose	Find something new.	Transform an existing thing into a new state.
Symbolism	Creation from nowhere "creativity".	Radical change "measure".

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4. Interpretive implications of the analysis

1. Unification of Divine Power:
    - Both roots affirm that God is:
        - The Creator "out of nowhere".
        - The mastermind of "existence through transformations".
2. Human dimension:
    - A person is required to imitate these Sunnahs in:
        - Creativity is "like creating ideas".
        - Change is like breaking the intellectual deadlock.
3. The Qur'an is a dynamic book:
    - The use of the two roots in multiple contexts "such as the creation of man and the splitting of the morning" reflects:
        - The objective unity of the Qur'an.
        - Semantic layers that link cosmic phenomena to spiritual realities.

5. Conclusion

Masnut analysis of the two roots reveals:

- Creation: A divine process that begins in emptiness and ends with perfection.
- Falaq: A divine process that reveals the hidden through transformations.
- The relationship between them:
    - Creation is creativity from nothing, and falaq is a measure of something to serve a greater purpose.
    - Together, they form a cosmic order that reflects God's wisdom and power.

5.12 Interpretation of the verse of the believers and the believing women in Surat Al-Ahzab

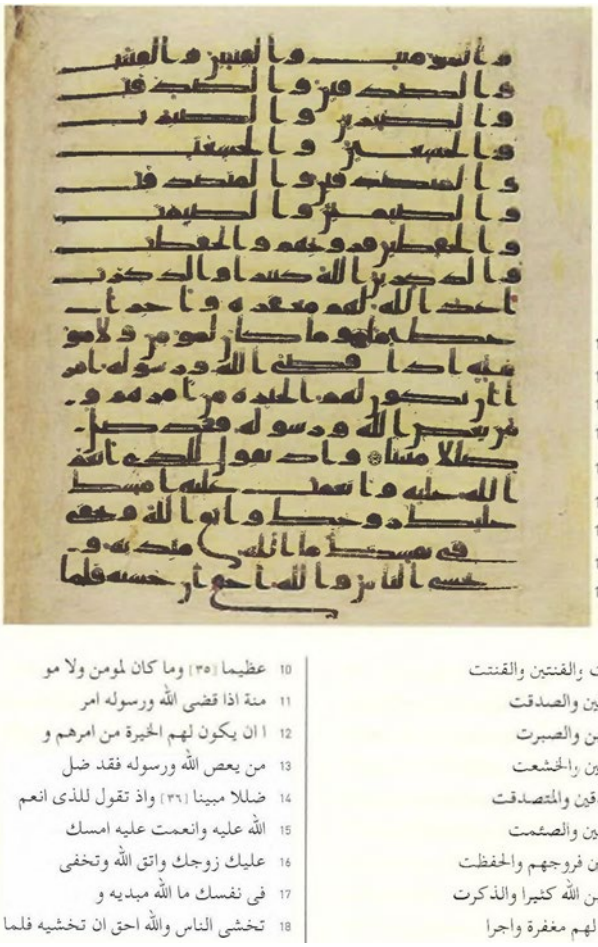
Verse 35 of Surah Al-Ahzab: A new reading that goes beyond the distinction between the male and female sexes (ايهاب حريري)

Verse 35 of Surat Al-Ahzab "The Muslims, Muslim women, believers, believing women, judges, judges, honest women, honest women, patient and patient and humble and humble and charity and charity and fasting and fasting and keepers Farooj and Hafiz and Hafiz Allah a lot and memories God has prepared for them forgiveness and great reward" of the verses that sparked wide discussion On the significance of the distinction between masculine and feminine in Quranic discourse. One lecturer offers an unconventional interpretation of this verse, going beyond superficial gender reading, and focusing on the intellectual and epistemological context of the verse.

Critique of traditional gender interpretation:

The lecturer criticizes the common interpretation that sees in the verse a division of virtues between men and women, considering that adding "alif al-khanjar" to feminine words such as "Muslims" and "believers" is a later misrepresentation that entrenches this gender distinction. He describes this traditional interpretation as "superstitions" resulting from "ignorance of the ancient Arabic language" and "lack of understanding of context."

Alternative Interpretation: Focusing on the Intellectual and Cognitive Context:



والمومنت والقنتين والقنتت 1
والصدقين والصدقت 2
والصبرين والصبرت 3
والخشعين والخشعت 4
والمتصدقين والمتصدقت 5
والصئمين والصئمت 6
والحفظين فروجهم والحفظت 7
والذكرين الله كثيرا والذكرت 8
اعد الله لهم مغفرة واجرا 9
عظيما (٣٥) وما كان لمومن ولا مو 10
منة اذا قضى الله ورسوله امر 11
ا ان يكون لهم الخيرة من امرهم و 12
من يعص الله ورسوله فقد ضل 13
ضلالا مبينا (٣٦) واذ تقول للذى انعم 14
الله عليه وانعمت عليه امسك 15
عليك زوجك واتق الله وتخفى 16
فى نفسك ما الله مبديه و 17
تخشى الناس والله احق ان تخشيه فلما 18

The lecturer believes that the verse falls within the context of an "intellectual fight" in Surat Al-Ahzab, where arguments and arguments take place between the Prophet (peace and blessings of Allaah be upon him) and the Companions and among other sects. According to this interpretation, the words "Muslim men and women" and "believers" do not refer to biological sex, but to different categories of participants in this intellectual dialogue, based on their level of comprehension and conviction of the Qur'anic argument.

- "Muslim women": those who are oppressed by the argument: The lecturer interprets the "Muslim women" as "those who have been praised by the argument based on the explanation, description and contemplation of these Muslim companions."
- "The believers": those whose minds have been tightened by argument: "The believing women" are interpreted as "those whose minds have been indoctrinated by argument from among the believers, for those who are among the People of the Book."

Applying the interpretation to the rest of the attributes in the verse:

This interpretation extends to the rest of the attributes mentioned in the verse "the two laws and the qantat, the honest and the truthful, etc.". Rather than being considered as characteristics specific to men or women, they are understood as signifiers of different levels of religiosity and commitment, based on the degree of understanding, reflection, and conviction of the Qur'anic argument.

Conclusion:

This interpretation offers a new reading of verse 35 of Surat al-Ahzab, which goes beyond superficial gender discrimination and focuses on the intellectual and epistemological context of the verse. It is a call for a deeper understanding of Qur'anic discourse, transcending traditional gender divisions, and focusing on the spiritual and epistemological essence of faith and Islam. Wine: Between Truth and Metaphor

The concept of "wine" in Islam has long been a subject of debate and reflection, from the categorical prohibition in this world to its description as bliss in paradise. But can our understanding of wine go beyond the literal meaning of the intoxicating drink? And can it carry a deeper symbolism related to other aspects of human existence? This is what we tried to explore in our previous dialogue, delving into unconventional linguistic and symbolic aspects of this Qur'anic concept.

5.13 Alcohol in the Traditional Islamic Balance: Prohibition in this World and Bliss in the Hereafter

The traditional understanding of wine in Islam begins with the decisive distinction between the wine of this world and the wine of paradise. In this world, alcohol – that is, intoxicating alcoholic beverages – is categorically forbidden by explicit Qur'anic texts. The Holy Verses have explained the reasons for this prohibition, because of the serious damage that alcohol has on the individual and society, as it goes away from the mind and leads to sin, enmity and rejection of the remembrance of God.

On the other hand, the Holy Qur'an describes the wine of Paradise as bliss from the bliss of the hereafter, and rivers flowing from the wine of "pleasure for drinkers", which do not get drunk or lose sight of the mind, but are pure and joyful pleasure. This apparent contrast between the two wines raises the question of the wisdom behind this double description.

Unconventional vision: wine as a symbol of imagination, positivity and negativity

In our interview, an innovative vision was put forward that links the concept of wine with imagination, specifically imagination in both its parts: positive and negative. This interpretation views wine not only as an intoxicating substance, but as a symbol that transcends the literal meaning and carries deeper connotations related to the spiritual and psychological energy of man.

Wine in the world: the negative imagination that leads to loss

According to this vision, the wine of the world can be considered a symbol of negative imagination. Wine in this context represents indulging in illusions and delusions that distance man from reality and from truth. It is the unbridled imagination that leads to loss of consciousness, falling into sin, and turning away from the path of guidance. Just as wine intoxicates the mind and goes away with it, negative imagination can intoxicate and mislead the soul.

Paradise Vintage: Positive Imagination and Pure Spiritual Ecstasy

In contrast, paradise wine can be understood as a symbol of positive imagination or pure spiritual ecstasy. The wine of paradise in this interpretation represents the sublime spiritual manifestations, the deep and impeccable pleasure of faith. It is the imagination that elevates the soul, bringing it to a state of serenity and pure spiritual joy, without any damage or negative consequences. Just as paradise wine delights its drinkers, positive imagination can delight and enlighten the soul.

Linguistic analysis that supports the symbolic vision:

To reinforce this symbolic vision, a linguistic analysis of the word "vintage" has been delved into in two ways:

- Analysis of the characteristics of the letters "x, m, t":
    - Kha "Kh": It was associated with invisibility and secrecy, representing the hidden or mystical side of wine, whether its intoxicating effect or its imaginary symbolism.
    - Meme "M": It was associated with surrounding and control, which reflects the power of the influence of alcohol on the mind or imagination, and its ability to surround and change the human state.
    - Ra'a "R": It was associated with repetition and movement, which represents the cycle of the influence of wine or imagination, and its movement that is far from the natural state or reality.
- Analysis of the two integral roots "Myrrh and Khum":

- Khum: refers to the covering and fermentation, the subtle process that leads to the influence of wine, and can be linked to the subtle processes of the subconscious mind and imagination.
- Bitter: refers to bitterness, strength and bitterness, representing the unpalatable aspect or negative consequences of worldly wine, but also representing the strength of its effect and being a temporary state, whether negative or positive.

This linguistic analysis, while unconventional, offers a symbolic framework that supports the idea of linking wine with fiction, and highlights the aspects of invisibility, influence and change that are evident in both concepts.

Bottom line: wine is a multifaceted symbol

In conclusion, it can be said that the concept of "wine" in the Qur'an, as manifested in our dialogue, carries deeper dimensions than just being an intoxicating drink. By linking it to imagination, both positive and negative, we can understand it as a symbol of the internal transformations that man goes through, whether negative leads him to loss, or positive that elevates his soul to the heights of spiritual bliss.

Important notice: It must be emphasized that this symbolic interpretation of wine is an unconventional vision and personal diligence. The prevailing Islamic understanding of wine is based on the literal meaning of drink, with a clear distinction between the forbidden wine of this world and the permissible wine of Paradise. This symbolic interpretation remains a valuable addition to enrich the debate on Qur'anic concepts, and open new horizons for reflection on their deep meanings, with the need to be aware that it represents a special point of view that may not agree with the prevailing traditional interpretations.

5.14 "The dead" and "intelligence" in the light of the Qur'anic tongue - editing the present with conscious acclamation

Introduction: Application of the Qur'anic tongue approach
This topic, within the methodology of the "Quranic tongue", which calls for diving into the roots of words and understanding their deep connotations away from ready-made explanatory templates, seeks to re-read the concept of "dead" in the Almighty's saying, "I forbid you to die". We will link this concept to an expanded interpretation of the word "smart" in Surat Al-Ma'idah, inspired by the linguistic root "y-k" meaning beyond legal slaughter, to reveal the role of "intelligence" and "wisdom" as necessary "purification" tools to free our present from the shackles of the bygone past.

"The dead": Beyond the physical carrion
in the Qur'anic tongue, the "dead" may not be limited to the animal that has died. Rather, it may refer in a broader sense to all that has lost its vitality and has become a lifeless burden and corpse in the intellectual and societal body of the nation: negative heritage, outdated ideas, inherited conflicts, blind traditions, intellectual rigidity. All this represents a "dead" that hinders progress and drains the present, and must be dealt with to avoid harm.

"Except what you have intelligent": the recommendation of science and knowledge, not just slaughter
Here comes the role of the pivotal exception (except what you have intelligent). The common interpretation limits it to perceiving the animal alive before it dies and slaughters it legally. But the Qur'anic tongue approach invites us to consider the root of the word "y k". According to the intrinsic vesicose analysis, the root combines:

- Humiliation: Humiliation, which is the softening, facilitation and adaptation of the difficult, and this comes only from a deep understanding of the laws of the thing to be overcome.
- Kaf "K": selection, designation and adjustment.

Therefore, "intelligence" or "acclamation" in its Quranic linguistic essence is the process of "overcoming the unknown, difficult or harmful through a deep understanding of science and knowledge and defining its laws and controls". It is a cognitive process that requires intelligence and understanding to distinguish the beneficial from the harmful, neutralize the harm, or even convert the harmful substance into the beneficial through science and careful processing.
This goes far beyond ritual slaughter to become a method for dealing with challenges and resources, including those that are inherently taboo because of their harm caused by ignorance or mishandling.

"Smart Acclamation" of Heritage and Concepts:
By applying this understanding to the metaphorical "Meta" "Heritage and Ideas", "Acclamation" becomes a critical intellectual process that requires intelligence and wisdom "which is to put something in its proper position resulting from a deep understanding":

1. Understanding and overcoming the difficulty of the past: Using intelligence and science to analyze heritage and understand its contexts and complexities, to "overcome" its difficulty in superficial understanding.
2. Identify and identify the beneficial from the harmful: Employing wisdom and intelligence to sort and identify what is alive and useful in this heritage "eternal values, human wisdom" and what is "dead" and harmful "nervousness, superstition, injustice".
3. Neutralization or diversion of damage: the rejection of harmful and dead elements, or in some cases "as in dealing with natural resources that were harmful such as pigs in precision and therapeutic medical uses", the science of "cognitive intelligence" can find ways to make safe use after the damage has been completely removed or neutralized.

Conclusion: Wisdom and intelligence to overcome the dead
The prohibition of the "dead" in the Qur'anic tongue, when deeply understood, is a call to activate innate "intelligence" and ask for "wisdom" to carry out a continuous scientific and intellectual "recommendation" process for our heritage, ideas and even resources. With this approach based on deep understanding and subtle discernment "identification", we can transcend the "dead" of the past and consciously deal with the challenges of the present, to build a future based on wisdom, knowledge and light.

5.15 "STRIKING IN THE GROUND" AS A QURANIC APPROACH TO OVERCOME THE DEAD STALEMATE

Introduction: "Hitting" in the Qur'anic tongue as an act of change
To complement the approach of the Qur'anic tongue in understanding its terminology away from common and limited meanings, we address the concept of "beating in the ground" Looking at the root of the word "z.r.b" and its essential meanings, we discover that "hitting" is not just a physical movement "such as hitting with the hand or traveling", but is in its depth "making something the opposite of what it was", that is, bringing about a fundamental change in its condition or nature. With this understanding, "beating the ground" becomes a Qur'anic methodology to get out of the intellectual and social "dead" state of inertia and imitation.

The
most dangerous form of "dead" that afflicts societies is intellectual stagnation, passive submission to

inherited reality, and sanctification of the past simply because it is past. This inertia kills creativity, hinders development, and makes the nation an exhausted body incapable of reacting dynamically to the challenges of the times. It is the state of "non-change", which is the antithesis of what the concept of "multiplication" advocates.

"Multiplication by the ground": Methodology of radical change:
When we understand "multiplication" as "making something the opposite of what it was", the dimensions of "multiplying by the ground" become clear:

- Hitting the stalemate - > vitality: It is the quest to make the state of stagnation and intellectual stagnation "dead" unlike what it is, that is, turning it into a state of vitality, research, questioning and renewal.
- Striking the prevailing ideas - > a new critique and understanding: It is a process of deep thinking aimed at "hitting" inherited ideas and rigid postulates, that is, making them contrary to what they were "sacred and untouchable" to become the subject of criticism, analysis and scrutiny in order to reach a new and original understanding "making the idea contrary to its previous state of blind acceptance".
- Striking reality - > change and development: It is not just a geographical travel, but rather a relentless pursuit and a serious attempt to "strike" the lived reality "with its backwardness, injustice and ignorance", that is, to make it the opposite of what it is, by transforming it towards the better, the finest, the most just and the most knowledgeable.
- Proverbs as a mechanism of understanding: Just as "proverbs" in the Qur'an aims to make abstract meaning tangible and understandable "to make it the opposite of abstraction", "multiplication on earth" as a method of thinking and pursuit is in itself a practical "proverb" of how to overcome inertia and reach the truth.
- A possible relationship to "hitting the ears": The intellectual journey of "hitting the ground" may require periods of deep reflection and temporary disconnection from the noise of the prevailing external influences "as if it were a "hit on the ears" in the sense of temporarily blocking them" to enable the process of internal research and evaluation to mature and reach a new and different vision "making the state of listening to the prevailing contrary to what it was".

The challenge of resistance to change:
This process of "beating" "radical change" will inevitably face resistance from those who adhere to the status quo, who reject any change "disbelievers in this change". Breaking the norm and "hitting" the heritage requires a willingness to confront this resistance as a natural part of the process of change and development.

Conclusion: Beating in the ground to get out of the dead
"beating in the ground", in the light of the Qur'anic tongue, is a dynamic and effective methodology to get out of the "dead" of inertia and imitation. It is a constant call to use reason, thought, research and strive to "strike" stagnant reality and rigid ideas, that is, radically change them for the better. Only through this conscious journey of intellectual and practical "beating", which requires courage, perseverance and critical thinking, can individuals and societies transcend their negative legacies, react flexibly and wisely to the challenges of their time, and create a future. Alive and bright, free from the "dead" of the past.

5.16 THE CONCEPT OF "TONGUE" AND THE APPLICATION OF THE SEVEN RULES OF THE ARABIC TONGUE AND THE MEANINGS OF THE LETTERS "L, S, N"

Introduction:

The word "tongue" in the Arabic language, as shown by the dictionaries of the language, carries the meanings of language and speech in general, in addition to being called the tongue as a member of pronunciation. However, by examining the roots and structures of the word, and using Arabic philology and grammar, we can reach a deeper and richer understanding of this concept. This research aims to explore the concept of "Lasn" in detail, and apply the rules of the "seven Arabic tongue Mathani" and the meanings of the letters that make up the word "lam, sein, noun" to derive deeper and more comprehensive meanings for this important linguistic term.

The concept of "tongue" in Arabic:

As stated in language dictionaries, "tongue" means language and speech in general, and is also called the organ tongue. However, looking at the root of the word "not", which denotes eloquence and eloquence, and its derivatives such as "tongue" meaning Easter and Balagh, and "tongues" in the sense of eloquent eloquence, we realize that "tongue" is not limited to ordinary speech, but carries deeper connotations related to the quality of language, eloquence of expression, and the ability of the tongue to clarify and clarify.

The seven Mathani and the rules of the Arabic tongue:

"The Seven Mathani" is a Qur'anic term that often refers to Surat al-Fatihah, the mother and foundation of the book. In the linguistic context, "the seven Mathani" can refer to the basic and essential rules of the Arabic language, those rules that are repeated and bent in the structure and structures of the language, and that represent the basis of a deep understanding of the language of the Holy Qur'an and the tongue of the Arabs. Applying these rules, including understanding the meanings of letters, helps us dive deep into words and linguistic concepts and extract their hidden connotations.

The meanings of the letters "l, x, n" and their indication of "tongue":

To analyze the word "tongue" more deeply, we review the meanings of its constituent letters, as stated in the information you kindly provided:

1. The letter lam "for":

- Connection: The letter lam reflects the idea of connecting and connecting things and concepts. In the word "word", the lam connects the letters to form the word. In the word "sentence", it connects words to form a sentence. This connection is the essence of language, as it connects individuals, communities and ideas.
- Goal and Objective: L reasoning denotes causation and purpose. Language and speech are not just tools of expression, but have lofty goals and objectives, such as communication, persuasion, influence, and knowledge transfer.
- Peace and Unity: The letter lam is associated with God's name "peace" and reflects the connection with which peace begins between individuals and communities. Language is an essential tool for building peace and unity among people through understanding and dialogue.
- Universality and Mercy: As in God's name "Rahman", the letter lam refers to the universality of mercy and its access to all creation. Language must be compassionate, inclusive, and able to absorb and express various feelings and ideas.

2. The letter "S" "S":

- Path and Walk: The curved shape of the letter Sin symbolizes the path, movement and progress. Language is not static, but is in constant motion and movement, evolving and changing to keep pace with ages and civilizations.
- Behavior and method: Seine reflects the behavior and the way in which it is walked. Language has a variety of styles and ways of expression, eloquent and eloquent, or simple and colloquial, and each maqam has an article.
- Visibility and clarity: The sin is associated with cosmic norms and apparent natural laws. Language must be clear, able to show and clarify meanings, and reflect cosmic truths and norms.
- Linking the Hidden and the Manifest: In Sufi commentary, the sin connects the hidden world with the apparent world of creation. Language is a tool for transferring hidden thoughts and feelings from the world of the mind to the world of apparent reality, and for the expression of the inner and the hidden.

3. The letter "N":

- Beginning and benefit: Nun represents beginnings and benefit. Language is the beginning of thought, knowledge and communication, and it is a tool of benefit for man and society.
- Energetic and active: The sound of the noun is characterized by vitality and activity. Language is a living, vibrant language, capable of expressing all that is alive and active.
- Completeness and stability: the noun at the end of the words gives the meaning of sufficiency and stability. Language must be complete, able to express all meanings, and to achieve stability and understanding in communication.
- Mercy and Domination: Nun is associated with the name of God "beneficial" and "the most gracious" and "the most gracious". Language must be an instrument of mercy and guidance, capable of dominating thoughts and directing them towards goodness and goodness.

The structure of the meanings of letters in the concept of "tongue":

By combining the meanings of the letters "l, x, n" combined, we have a deeper understanding of the concept of "tongue":

- "Tongue" is a language and speech characterized by communication and communication "L", walking in a clear path and has a variety of methods "Sin", and achieving benefit, completeness and stability "N".
- "Tongue" is an eloquent language "from the root of "Less", combining clarity and beauty "Sin", and carrying with it the mercy and guidance of "Lam, Noun".
- Lesan is a connecting tool between individuals and communities (L), capable of expressing the outward and inner "O", and achieving effective and stable communication "N".
- "Tongue" is the beginning of knowledge and thought "N", proceeds in an orderly and clear manner "O", and achieves the goal and purpose of communication "L".

Applying the rules of the seven Arabic tongue to understanding "tongue":

Understanding "tongue" through "seven bladders" means applying the basic rules of the Arabic language to understand the dimensions of this concept. This includes:

- Understanding the semantics of linguistic roots: Going back to the root of "less" and its derivatives to understand the etymology of the word "tongue" and its connection to eloquence and statement.

- Analysis of word structures: understand how the letters "l, x, n" are structured and the effect of this structure on meaning.
- Use of linguistic context: Understand the meaning of "tongue" in different contexts, whether in poetry, prose, the Qur'an, or the hadith.
- Use of language dictionaries: Refer to Arabic dictionaries to understand the different linguistic meanings of the word "tongue" and its derivatives.
- Apply grammar and morphology: Understand how the word "tongue" works in a sentence, its expression, and its various conjugations.

Conclusion:

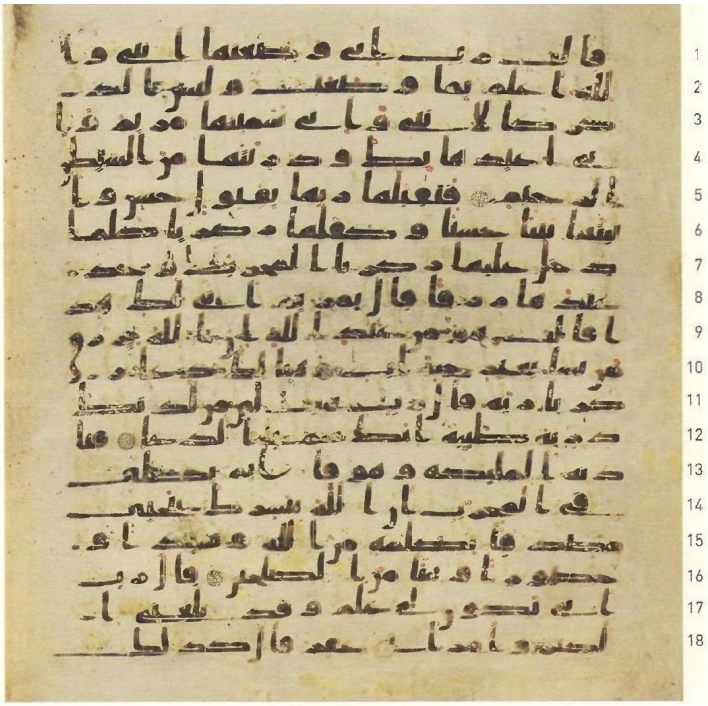
The concept of "tongue" in Arabic goes beyond being a word denoting language or tongue. By delving into the meanings of the letters that make up the word "lam, sin, nun", and applying the seven rules of the Arabic tongue Mathani, we reach a deeper and richer understanding of this concept. "Tongue" is a language and speech characterized by eloquence, eloquence, clarity, compassion, and the ability to connect and communicate effectively. It is an instrument of benefit and guidance, a means of achieving peace and unity, and the beginning of knowledge and thought. Understanding "Tongue" in this depth opens up new horizons for us in understanding the power of language and its importance in human life and society.

5.17 "Mihrab", "The Wall" and "The Treasure": Quranic symbols that transcend craftsmanship to the horizons of knowledge

Introduction:

The Holy Qur'an is replete with symbols and signs that carry deeper and farther meanings than direct apparent meanings. These symbols are not mere fleeting words, but are keys to a deeper understanding of the message of the Holy Qur'an, and an invitation to reflect and reflect on its verses. In Surah Maryam, the symbols of the mihrab, the wall and the treasure stand out as prominent examples of this Qur'anic symbolism, for which this new interpretation offers a vision that goes beyond literalism to the horizons of knowledge.

Mihrab: The Intellectual Battlefield:



قالت رب انى وضعتها انثى وا
الله اعلم بما وضعت وليس الذ
كر كالانثى وانى سميتها مريم وا
نى اعيذها بك وذريتها من الشيطن
الرجيم [٣٦] فتقبلها ربها بقبول حسن وا
نبتها نبتا حسنا وكفلها زكريا كلما
دخل عليها زكريا المحرب وجد
عندها رزقا قال يمريم انى لك هذ
ا قالت هو من عند الله ان الله يرزق
من يشا بغير حساب [٣٧] هنالك دعا ز
كريا ربه قال رب هب لى من لدنك
ذرية طيبة انك سميع الدعا [٣٨] فنا
دته الملئكة وهو قائم يصلى
فى المحرب ان الله يبشرك بيحيى
مصدقا بكلمة من الله وسيدا و
حصورا ونبيا من الصلحين [٣٩] قال رب
انى يكون لى غلم وقد بلغنى ا
لكبر وامراتى عقر قال كذلك

The concept of "mihrab" in this commentary is not limited to the physical place of prayer in the mosque, but extends to include the mind and thought, where man's battle against false ideas and corrupt beliefs is waged against false ideas and corrupt beliefs. It is the arena of the greatest jihad, the jihad of the soul, and the jihad of word for word.

- The evidence is from the Qur'an: The Almighty says: "Whenever Zakaria enters the mihrab, he finds a livelihood" "Al-Imran: 37". The writer believes that the "mihrab" here symbolizes Mary's mind and intellect, and the "livelihood" symbolizes the knowledge and knowledge she received from divine revelation.

Wall: The separation between the apparent and the inner:

The concept of the "wall" in this commentary transcends the physical wall, becoming a symbol of the separation between the zahir and the batin, between the literal meaning of the Qur'anic text and the profound meaning it carries. It is an invitation to penetrate beyond letters and words, and to dive deep into meanings.

- The evidence is from the Qur'an: The Almighty says: "As for the wall, there were two orphans in Medina, and under it was a treasure for them" (Al-Kahf: 82). The writer believes that the "wall" here symbolizes the heavenly book "Torah", the "orphan boys" symbolizes Jesus and Mary, and the "treasure" symbolizes knowledge and knowledge that were hidden from people in the appearance of the text, and need to be deduced and interpreted.

Treasure: Science and hidden knowledge:

The concept of "treasure" in this interpretation is not limited to buried money, but extends to include the science and knowledge that we must seek and extract from the interior of the texts and from our lives and experiences. It is a precious treasure, but it may be hidden from view, and it requires effort, research and excavation.

- The evidence from the Qur'an: The same previous verse in Surat Al-Kahf "As for the wall, there were two orphans in Medina and under it there was a treasure for them" supports this interpretation, as the treasure here is not buried money, but it is science and knowledge that were hidden in the appearance of the text and need to be deduced.

Conclusion:

Understanding these Qur'anic symbols of the "mihrab", "wall" and "treasure" invites us to:

1. Transcending literalism: not being satisfied with the apparent meanings of texts, and seeking to understand the deeper and farthest meanings.
2. Meditation and reflection: Allocate time to meditate on the verses of the Holy Qur'an and try to understand them and draw lessons from them.
3. The search for knowledge: the pursuit of science and knowledge, and not only ignorance and imitation.
4. Intellectual jihad: Fighting false ideas and corrupt beliefs with science, argument and proof.

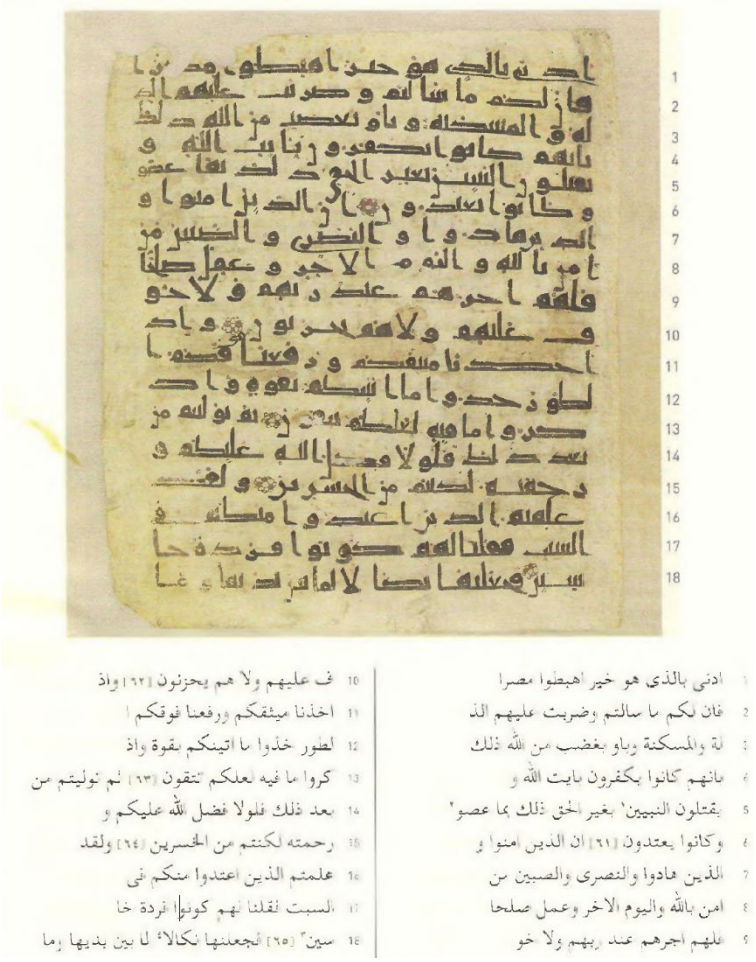
These symbols are a call for every Muslim to be a thinker and a seeker of truth, to seek to understand the Holy Qur'an deeply and sincerely, and to apply its teachings in his life. It is a call to self-advancement through science and knowledge, and to contribute to building a better and more conscious society.

5.18 An alternative reading of verse 60 of Surat Al-Ma'idah : Is it about animal metamorphosis or spiritual corruption?

Verse 60 of Surat Al-Ma'idah is one of the verses that has provoked wide debate throughout Islamic history, and it reads: "Say, "Do I tell you human beings who are rewarded with Allah, who curse Allah and are angry with Him, and make monkeys and pigs among them, and the slave of Taghut, those who are evil in a place and stray from the right path" "Al-Ma'idah: 60".

The traditional and prevailing interpretation of this verse is that God punished some of the Israelites (or recalcitrant Jews) with literal metamorphosis, turning them into apes and pigs as punishment for their disobedience and disbelief. However, an alternative reading has recently emerged that offers a radically different interpretation, rejecting the idea of literal metamorphosis, providing an understanding based on linguistic analysis and the alleged verse context in the original manuscripts.

Criticism of traditional interpretation:



ادنى بالذى هو خير اهبطوا مصرا
فان لكم ما سالتم وضربت عليهم الذ
لة والمسكنة وباو بغضب من الله ذلك
بانهم كانوا يكفرون بايت الله و
يقتلون النبيين بغير الحق ذلك بما عصوا
وكانوا يعتدون [٦١] ان الذين امنوا و
الذين هادوا والنصرى والصبين من
امن بالله واليوم الاخر وعمل صلحا
فلهم اجرهم عند ربهم ولا خو
ف عليهم ولا هم يحزنون [٦٢] واذ
اخذنا ميثقكم ورفعنا فوقكم ا
لطور خذوا ما اتينكم بقوة واذ
كروا ما فيه لعلكم تتقون [٦٣] ثم توليتم من
بعد ذلك فلولا فضل الله عليكم و
رحمته لكنتم من الخسرين [٦٤] ولقد
علمتم الذين اعتدوا منكم فى
السبت فقلنا لهم كونوا قردة خا
سين [٦٥] فجعلنها نكالا لما بين يديها وما

The proponents of this new proposition argue that the traditional interpretation of literal metamorphosis faces several problems:

1. Illogicality: Turning an honored human being into an animal is irrational and contrary to the concept of God honoring man.
2. Body ownership: The body is God's creation and kingship, and changing it in this way seems inconsistent with this concept.
3. Sowing discord: Traditional interpretation is accused of historically being used to fuel interfaith conflicts and demonize others.
4. Contradiction with "reward": The word "reward" is usually associated with good reward "reward", and associating it with "evil" seems contradictory in traditional reading.

Foundations of the new interpretation: (ايهاب حريري)

The new interpretation is based on several main pillars:

1. Singular Dominant Form: Note that verbs and pronouns in the verse often come in the singular: "who cursed him", "was angry with him", "and worshiped the tyrant". This harmony in the use of the singular is fundamental evidence that the context speaks of an individual case and not a collective one.
2. Original manuscripts : Ancient Qur'anic manuscripts contained different versions of some words, and that current versions were "beautified" or modified by later scholars.
3. Re-reading keywords: Different readings and linguistic meanings are suggested for the words of the verse:
    - "Preach from that reward": It is read as "human beings of that reward". Where "Bishr" means "prophet", "that" is a reference to the Qur'an, and "reward" from the garment i.e. return. The meaning is: Did any people come to you with this "Qur'an", which is a means of returning to the truth?
    - "With God": It is considered the beginning of a new sentence meaning: the person who opposes God.
    - "and make them": refuse to read "them" "among them". It is suggested that they were originally "and make who are they?" in the interrogative form. i.e., "And make of what thing his condition?" or "And what worries 'bad condition' afflicted him?". This question comes after mentioning God's curse and wrath on the recalcitrant individual.

- "Monkeys": They were originally "monkeys" "singular". It does not mean animal, but derives from the root "monkey" "monkey skin corrupted", to indicate that a person has become the owner of a corrupt religion as a result of his lack of management.

plural : monkeys and monkeys , feminine : monkeys , plural feminine : monkey

Monkey Skin: Rotten

Monkey Hair: Frizzy and frizzy

Monkey Man: Silence and humiliation

Monkey teeth: shortened by the weevils and caught up with the gums

Monkey tongue so-and-so: It was a stroke

-
- "The pigs: they were originally "pig" "singular". It does not mean the animal "which is called "Halouf" in the language of the Arabs according to this proposition", but is derived from the verb "pig" "thick, looked at the back of his eye", to indicate that the person became thick in thought and mind and traitor because he did not contemplate the Qur'an as commanded.
- "And Abd al-Taghut": The singular verb confirms, according to this interpretation, that talking about one person.

Conclusion according to the new interpretation:

Based on this reading, the verse does not speak of a collective physical deformity, but rather describes the case of an individual who opposes God and refuses to contemplate his message (the Qur'an). As a result of this stubbornness and reluctance, God curses and rages him, and his condition becomes ""Who are they?"" is:

- Religious corruption is "monkeys".
- Hard-handed thought and spiritual betrayal "pig".
- Juggernaut worship.

The central meaning of the verse, according to this proposition, becomes a warning of the consequences of reluctance to contemplate the Qur'an and stubbornness in the face of the truth, and how this leads to spiritual and intellectual degeneration of the individual. He argues that this interpretation focuses on the importance of reflection and deep understanding of religion, rather than focusing on metamorphosis stories that may be used negatively.

5.19 THE CONCEPT OF THE TREE IN THE QUR'AN "FROM THE PERSPECTIVE OF THE JURISPRUDENCE OF THE QUR'ANIC TONGUE"

Introduction: Beyond the Plant

The word "tree" is often understood in the Qur'an in its direct sensory sense as a plant with a stem and branches. However, the approach of the Qur'anic "jurisprudence of the tongue", as presented in the source text, invites us to go beyond this limited literal understanding in some contexts, and dive into the deep linguistic structure of the word. The tree, in this perspective, is always not just a plant, but carries a deeper root connotation.

Root meaning: "All that branched off from an origin"
This approach attributes the word "tree" to its basic connotation of "everything that branched off from an origin". This meaning is not just a distant interpretation, but is supported by the uses of language itself "as in the "genealogy tree" that separates the branching of generations from the great-grandfather", and even the biological structures in man "such as the branching of the nervous system or blood vessels from their centers". This concept of branching is key to understanding the symbolic uses of the tree in the Qur'an.

Applications of the concept in the Qur'an:

1. Mole tree "Adam's story": not eternal life but a path of evolution
    - This approach rejects its interpretation as a tree that confers physical immortality, as Adam was in a state of sufficiency like a mole.
    - Instead, the "mole tree" is understood to represent the "path", "method", "knowledge" or "branching option" that leads to a state of "permanent harmony with the laws of existence", "mole in the sense of harmony and dynamic stability" and "king that does not wear out" "king of science, knowledge and wisdom". Eating them represents conscious engagement in this path of experience, knowledge and responsibility.
2. The good tree and the malicious tree "Surat Ibrahim": the symbolism of the word and ideology
    - Here the symbolic usage is clear and explicit in the Qur'an itself.
    - The good tree: symbolizes the good word "the word of truth, monotheism" derived from the fixed origin "revelation/Qur'an", and from which there are effects and continuous benefit ""its branches in heaven bear fruit all the time".
    - The malicious tree: symbolizes the malicious word "polytheism, falsehood" that has no fixed origin "uprooted from above the earth its decision", and only misguidance and corruption branch out of it.
3. "Under the tree" "Allegiance to Radwan - Surat Al-Fath ": Under the quarrel not the physical tree
    - This approach criticizes the traditional interpretation of a single material tree that all pledges of allegiance have retained for illogicality.
    - It is proposed to associate the word "tree" here with the common linguistic root that carries the meaning of conflict, disagreement and entanglement "as in "as in what a tree among them" - An-Nisa' 65 ".
    - Thus, "under the tree" is interpreted as "in the shadow" or "because of" or "to overcome" that "quarrel" the "dispute" that existed among the believers over conquest and spoils. Allegiance was a transcendence of this dispute and united on a higher goal, and God's satisfaction stemmed from their overcoming this dispute.

Conclusion: Context and root reveal meaning Analysis of the
word "tree" through the prism of the Qur'anic "jurisprudence of the Qur'anic tongue" shows that the word, although used in its direct sensory sense in some places, carries in other places deep symbolic connotations linked to its root meaning "branching from the origin" and other root meanings "conflict and entanglement". Understanding these connotations requires contemplating the context, linking the verses together, and recognizing the non-arbitrary linguistic structure of the Qur'an.

5.20 THE CONCEPT OF THE THRONE IN THE QUR'AN BETWEEN THE HUMAN BRAIN AND THE COSMIC SYSTEM "FROM THE PERSPECTIVE OF THE JURISPRUDENCE OF THE QUR'ANIC TONGUE"

Introduction: Transcending the Sensual Image of the Throne The
concept of "throne" in the minds is often associated with a luxurious royal bed or a high seating space. In the religious context, it is sometimes conceived as a physical throne of God Almighty. However, the "jurisprudence of the Qur'anic tongue" approach, as presented in the source text, provides a deeper insight that transcends these sensory images, revealing multiple and interrelated connotations of the word "throne" based on its Qur'anic context and linguistic structure.

"The Throne of Your Lord" "In Surat Al-Haqqa": The Human Brain and Its Basic Tasks
In the context of talking about man and his responsibility, the text "through the explanation of Dr. Hani" presents a striking interpretation of the "throne of your Lord" carried by eight:

1. It is not the absolute throne of God: it is not the throne of the divine, which is not surrounded by knowledge, but the "throne" of man, that is, the divine order concerning the formation and assignment of man.
2. The throne is the human brain: The "throne" is explained here as the human brain, this very complex structure that represents the center of control, command and responsibility in man, with its trillions of branched and intertwined neural connections "which is commensurate with the meaning of the throne as a structure or structure."
3. Layers of the throne "three brains": This throne-brain is divided into functional levels: the "biological" brain stem, the "chemical-emotional" limbic system, and the "thinking-logical" cerebral cortex.
4. The eight holders of the throne "basic tasks": they are not necessarily seen as angels, but as eight basic tasks or functions of the brain, distributed between the right lobes "sensory, inspirational, holistic" and left "linguistic, logical, analytical". It is these tasks that "carry" the conscious and responsible human being.
5. "The King on the Board": They represent the sub-aspects and details of these basic tasks.

"His throne on water" "In Surat Hud": the cosmic order based on possibility and knowledge
In the context of talking about the creation of the heavens and the earth, the "throne" acquires a cosmic and systematic connotation:

1. It is not a physical throne on top of physical water: the text rejects a literal interpretation, asserting God's removal from the need for a place or space.
2. The throne as a symbol of sovereignty and order: "Throne" is interpreted here as a metaphorical symbol of:
    - Absolute Divine Domination and Domination: The Summit of Power and Control.
    - Exact cosmic order: The laws "laws of God" that govern the universe and ensure its stability.
    - Divine Governing Law: The supreme principles and laws on which everything is based.
3. Water as a symbol of possibility and knowledge: "Water" is understood here not only as a physical substance, but as a symbol of:
    - The principle of life and possibility: a pre-material state, full of potential and potential "sea of potential".
    - Divine Knowledge and Wisdom: The eternal science that is the basis of creation and management, and which gives real life to understanding and insight "spiritual water".

4. The overall meaning of the verse: The meaning becomes that God's sovereignty, order and governing law "the throne" existed, firmly established, and founded on the principle of life, possibility, knowledge and wisdom "water" even before the manifestation of the material creation of the heavens and the earth. Order precedes and establishes creation.

The link between the two meanings: branching, structure and order
Although the two contexts are different, there is a common thread connecting the two interpretations of the throne:

- Structure and branching: Whether the brain with its neural synapses or the cosmic system with its branching laws, both represent an organized and branched structure. The word "throne" itself is associated with the arish as a structure on which plants branch.
- Centrality of control and order: The throne always represents the center of order, control and sovereignty, both in man "the brain" and in the universe "divine laws".

Conclusion: The Throne between Man and the Universe
The "jurisprudence of the Qur'anic tongue" presents a vision of the throne that goes beyond the material concept, to link it in the context of man to the center of his consciousness and responsibility "the brain", and in the context of the universe with the system of creation and its laws based on science and divine possibility. Understanding these multiple and interrelated connotations requires contemplating the context and linguistic structure of the Qur'an.

5.21 Adam's Paradise: The State of Completeness and Sufficiency, Not the Place of Idle Bliss

Introduction: Rereading the Concept of "Paradise"
"Adam's Paradise" is often depicted in traditional interpretations as a specific geographical place, a lush garden full of pure material bliss and free from any toil or imperfection. However, the source text, through the "jurisprudence of the Qur'anic tongue", proposes a different vision that considers "paradise" not necessarily only a place, but above all an existential and psychological "state" characterized by completeness, adequacy and security.

Characteristics of Adam's "paradise" in Surat Taha:

1. No hunger, no nudity:
    - ﴿You may not starve in it nor be naked﴾
    - Beyond the literal meaning: "hunger" here is not limited to the emptiness of the abdomen, but extends to include the general sense of emptiness, imperfection and need in any aspect of existence "physical, cognitive, emotional... ". " Nudity" is not only the exposure of the body, but the exposure of this deficiency and need.
    - Significance: Paradise is a state of complete sufficiency that fills every void and covers every deficiency, a state of self-sufficiency.
2. No thirst or sacrifice:
    - ﴿And that you do not thirst in it and do not sacrifice﴾
    - Beyond the literal meaning: "thirst" is not only thirst for water, it symbolizes a sense of fear, a need for security, and a laborious quest for the unknown to secure the future. "Al-Duha" "of sacrifice and effort in the sun" symbolizes going out to adventure, take risks and face challenges to secure this future.
    - Indication: Paradise is a state of complete security that eliminates fear, anxiety and strenuous pursuit of the unknown.

Paradise as a state of balance, not idleness:
This state of complete sufficiency and complete security does not necessarily mean lethargy, laziness and absence of work, but rather a state of balance, self-sufficiency and comprehensive security. It is the ideal environment that allows the being to exist without the feeling of inferiority or fear that drives him to the exhausted pursuit.

The problem of greed in the mole and the king:
understanding paradise as a state of completion solves the logical problem in traditional interpretation: Why does Adam covet "the mole and the king" when he already owned them in heaven? If heaven is just material bliss, greed seems unjustified. If it is a state of sufficiency and security, the "mole tree" "as previously interpreted as a path of harmony and cognitive development" and "the king who does not wear out" "the king of science and wisdom" represent seduction.By moving from a state of static sufficiency to a deeper state of cognitive development and dynamic harmony with the cosmic norms, which Satan seduced Adam.

Conclusion: Adam's
paradise, in this perspective, is not just a geographical place, but a symbol of an innate existential state of completeness, sufficiency and complete security. Understanding it as a "state" and not just a "place" helps to understand the nature of the first human experience and the problem of getting out of it more deeply and consistently.

5.22 THE MOLE IN THE STORY OF ADAM: HARMONY WITH THE SUNNAHS - NOT ETERNAL LIFE

Introduction: Deconstructing the concept of "mole"
When we hear the word "mole", especially in the context of the story of Adam and the "mole tree", the immediate meaning often comes to mind: endless eternal life, and no physical death. But the Qur'anic jurisprudence approach, as reviewed in the source text, calls for a deeper analysis of the root and context of the word "khld" in the story of Adam, proposing a meaning that goes beyond mere infinite physical survival.

Analysis of the root of "FLD": beyond eternity

- The root "khld" does not necessarily necessarily mean only absolute temporal permanence. By analyzing its dual components "Mathani" and their relations to the rest of the words of the Qur'an "as does the method referred to in the text", it is possible to extract meanings associated with:
    - Connectivity and continuity: "Khl" may be associated with association and companionship "like Hebron".
    - Extreme connectivity and survival: "LD" may be associated with reaching too or staying and persisting "such as biting or persistence".
    - Orientation and push towards a goal: "xd" may be associated with orientation towards a goal or push "such as cheek as destination or push".
- Compound meaning: From this analysis, "mole" can mean not only survival, but a state of "constant correlation and perfect harmony with the norms of existence", "reaching and remaining at the desired end", and "staying in a state of dynamic stability and permanent harmony". It is not just a temporal extension, but a quality of existence characterized by harmony, stability and stability according to the laws of the universe and life.

"Mole Tree": the path of harmony not eternal tree

Based on this understanding of the root of the "khld", the "mole tree" with which Satan seduced Adam is not a tree that gives an endless life, but is:

- "Path", "method" or "knowledge": which leads to the realization of the state of "mole" in its deepest sense "perfect and permanent harmony with the norms of existence".
- Achieving a state of harmony: reaching a state of dynamic stability and harmony with cosmic and cognitive laws.
- Self-realization: achieving the desired goal of human existence within the framework of this harmony.

Why seduce with a mole?

- Seduction was not eternal life originally possessed by Adam "in the sense that there is no death in Paradise before eating from the tree as it may be traditionally understood", but it was seduction by moving from the state of "sufficiency and security" dwelling in Paradise to a state of "deeper and more sophisticated" represented in the pursuit of this cognitive and cosmic harmony "the "mole tree" and the realization of the king of knowledge and wisdom that does not pass away with the demise of the body ""king does not wear out".
- It is a temptation to activate the human instinct that seeks knowledge and development and transcends the current situation, even if it is sufficient.

Conclusion: The mole as a quality of existence rather than quantity of time
The concept of "mole" in the context of Adam's story, from the perspective of the "jurisprudence of the Qur'anic tongue", goes beyond the idea of simple eternal life. It refers to a qualitative state of existence characterized by complete and permanent harmony with the laws of the universe, harmony with cosmic and epistemological laws, and self-realization within the framework of this harmony. The "mole tree" is the path or knowledge leading to this state, and the seduction of it was activated by the innate desire for evolution and knowledge.

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5.23 Obsessive and eating from the tree: engaging in the path of knowledge and taking responsibility

Introduction: Beyond the Simple Deception Satan's
whispering to Adam is often portrayed as a simple deception in which Satan exploited Adam's naivety. However, the source text, through the perspective of the "Qur'anic jurisprudence", provides a deeper reading of the process of seduction and eating from the tree, considering it a fundamental turning point in the human experience, representing the beginning of engaging in the path of knowledge and development, and bearing the consequences of awareness and responsibility.

The nature and weevil of Satan:

1. Seduction by evolution rather than direct deception:
    - ﴿ Phosus to him the devil said Adam will I guide you on the mole tree and a king who does not wear out ﴾
    - Satan did not deceive Adam with something he already possessed "as in the traditional interpretation of the mole and the king in heaven", but seduced him with what is "deeper and more sophisticated".
    - The seduction of moving from the "paradise of sufficiency and security" "which may carry monotony" to the world of the "mole tree" was "a state of harmony and continuous cognitive development" and "a king that does not wear out" "the king of knowledge and wisdom that transcends the body".
2. Activation of latent instinct:
    - Waswasah was not just an external evil, but touched an internal chord in Adam, which is the human instinct "people break their fast" that seeks knowledge, evolution, transcends the current state, and strives for perfection.
    - Satan here played the role of a "catalyst" of knowledge and adventure, although the ultimate goal "according to the general Qur'anic perspective" was to bring Adam out of a state of direct obedience into the wider testing arena.

"Eating from the tree": the symbolism of engagement and decision

- "Eating from the tree" is not just a physical act of eating fruit, but a symbol of actual engagement in the path indicated by Satan.
- It represents Adam's conscious decision (albeit influenced by obsessiveness) to choose the path of experience, knowledge and development, rather than remaining in a state of insecurity and sufficiency.
- It is to get out of the state of "cognitive childhood" "obedience without question" to the state of "maturity" "choice and responsibility".

"The Bedouins of Evil": the exposure of weakness and the beginning of consciousness

- They ate of it, and it seemed to them that they were bad...﴾
- "Bedouins of evil" is not merely an exposure of physical nakedness, but a symbolic exposure of weakness, imperfection and need that was hidden and covered in a state of sufficiency and security "paradise".
- Once engaged in the path of experience and knowledge, the reality of human existence with its needs, shortcomings and challenges is revealed.
- It is the beginning of self-awareness, of the responsibility of choice.

"Disobedience and temptation": breaking the order and choosing the experience

- ﴿...And Adam disobeyed his Lord, and he was tempted
- "Disobedience" here is not necessarily a sin in the purely moral sense that entails immediate eternal punishment.
- It is contrary to the direct divine command to remain in the initial state of obedience ""and do not draw near this tree."
- "Temptation" is the result of this choice, that is, entering the path of experience, knowledge and responsibility, with its hardship and challenges of "misery". It is the beginning of man's journey in bearing the consequences of his multiple choices.

Conclusion: Eating as a decision and awareness as the price
of eating from a tree, in this perspective, is a symbolic act that represents Adam's decision to engage in the path of knowledge and experience. Obsessiveness was an activation of the instinct seeking evolution. The result was "bad Bedouins", "awareness of inferiority and need" and "disobedience" "breaking the order and choosing the path of responsibility", which constituted the starting point for man's eternal journey of striving, misery and choice.

5.24 Landing, Repentance and Guidance: The Beginning of Man's Journey in the Testing Land

Introduction: From heaven to earth, from sufficiency to striving
after eating from the tree, self-exposure and the beginning of an awareness of responsibility, the "descent" phase comes as a decisive shift in the trajectory of Adam and his descendants. This stage, from the perspective of the "jurisprudence of the Qur'anic tongue" as presented in the text, is not just a punishment of expulsion, but a natural and logical transition to a new arena commensurate with the new state of man: the arena of striving, choosing and affliction, while keeping the door of repentance and guidance open.

"Landing": moving to the test yard

- ﴿He said, "Get down from them all...﴾
- It's not just a spatial fall: a landing here doesn't necessarily mean a physical descent from a high place to a low place, but rather a qualitative transition from state to state.
- From the state of "paradise" to the state of "earth": it is the transition from the innate state of "sufficiency and security" to the state of "earth", which symbolizes the arena of pursuit, misery, choice and responsibility. It is the environment that suits the human being after he has chosen the path of knowledge and experience.
- The beginning of the journey of "misery" "choice": landing is the beginning of man's journey in facing life's challenges, its multiple choices, and bearing the consequences of these choices. Misery" here is not just unhappiness, but the hardship of choice, discrimination and responsibility.

"Repentance" and "Receiving Words": Back to the Curriculum

- Adam received words from his Lord and repented of him... ﴾ "Cow: 37"
- Repentance as consciousness and awareness: After experiencing the results of the "bad Bedouin" choice, Adam realized the consequences of his decision and the importance of returning to the divine method.

- "Words" are guidance: These "words" that Adam received from his Lord represent the beginning of divine revelation and guidance that will guide man on his new journey on earth. It is the approach that will help him deal with the challenges of pursuit and choice.
- Accepting repentance as opening the door of mercy: God's acceptance of Adam's repentance represents the opening of the door of continuous divine mercy, and an affirmation that error is not the end, and that a return to the method is always possible.

Divine "Guidance": The Guide on the Journey of Misery

- ﴾...Either guidance will come to you from me, and whoever follows my guidance will not go astray or be miserable.
- Guidance is a necessity in the testing ground: in the arena of multiple pursuit and choice, man needs a guide and a guide. This guidance comes from God through revelation "the Qur'an as a later example".
- Following guidance ensures not to go astray and misery: whoever follows this divine approach, it ensures not to get lost in the manifold paths of life ""so that he does not go astray", and transforms the hardship of seeking and choosing "misery" into happiness and a farmer by reaching the right goal "and not misery" in the sense of achieving happiness and salvation.
- Reluctance to dhikr leads to distress and blindness: "Whoever turns away from my remembrance will have a living in distress and we will blind him on the Day of Resurrection." Refusal to divine guidance and to remember Allah "the method" leads to hardship in living "materially and morally" and blindness in insight "deprivation of the light of understanding and guidance".

Conclusion: Man's eternal journey between choice and guidance
The descent from Paradise is not the end of the story, but its true beginning. It is the transition to the land of testing and striving. Despite the hardship of choosing "misery", the door to repentance is open, and the divine guidance "method and remembrance" is available as a guide. Following guidance turns the journey of misery into a path to happiness and prosperity, while reluctance to do so leads to distress and blindness. The story of Adam, in this perspective, is an existential epic that describes man's eternal journey in the search for harmony and self-realization through science and faith, in the vast arena of choice.

5.25 The Verse of Light: Between the Light of the Heart and the Fabric of the Universe - A Balanced Approach to Interpretations

"God is the light of the heavens and the earth, like his light..." "Light: 35"

Ayat al-Nur is one of the unique Qur'anic verses that captivated minds and hearts with the beauty of its depiction and the depth of its connotations. Allah SWT describes Himself as "the light of the heavens and the earth", and then sets an example of this light with a niche, a lamp, a bottle and a blessed olive tree. This magnificent parable has been a fertile field for commentators and thinkers throughout the ages, leading to the emergence of various exegetical approaches, reflecting the richness of the Qur'anic text and its ability to address different levels of understanding.

This article deals with a balanced approach to two main interpretations of this verse: The first focuses on the symbolic and moral dimension related to the light of guidance in the heart of the believer, which is the dominant and considered interpretation of the public of commentators. The second provides a detailed cosmic vision, based on the approach of "Quranic philology", which delves into the linguistic structure in search of latent cosmic connotations, as reviewed in some modern commentaries.

The first approach: the light of guidance in the heart of the believer "symbolic/moral interpretation"

This trend, represented and widely accepted by commentators such as Imam al-Saadi and others, sees the verse as an example of God's guiding light in the heart of his faithful servant. This interpretation is manifested in the following points:

1. God is the source of light: God is the source of all light, whether it is the sensory light that illuminates the universe, or the moral light represented by revelation, faith, knowledge and guidance.
2. The parable describes the condition of the believer: The elements of the proverb "the niche, the lamp, the bottle, the tree, the oil" are understood as symbols of the believer's state and heart:
    - The niche "alcove": the chest or heart of the believer that gathers the light of faith.
    - The lamp: the light of faith, the Qur'an and the guidance that settled in the heart.
    - The bottle: the believer's pure, pure and transparent heart, with which the light becomes clearer and brighter "as if it were a dry planet".
    - The Blessed Olive Tree: The source of this light, often interpreted as the divine revelation "the Qur'an", the tree of faith, or even the pure instinct of the believer ready to receive guidance.
    - "Neither Eastern nor Western": An indication of the preference, purity, perfection, moderation or universality of the source, as it is not limited to a region or culture, or it is a tree that receives the sun throughout the day and is the finest oil.
    - "Its oil almost shines": a reference to the intensity of the purity of the source "revelation or instinct" and its latent readiness for illumination and guidance.
    - "Light upon Light": The meeting of the light of pure instinct with the light of revelation, thus completing the light of guidance in the heart of the believer.
3. The end is reason: this interpretation confirms that God sets examples for people to reason and reflect, and to bring deep moral meanings closer to understandings.

The second approach: the cosmic olive tree and the texture of the sky "deep cosmic / linguistic interpretation"

This approach, based on the "Qur'anic jurisprudence of the tongue" approach as put forward by some contemporary speakers, offers a different reading that focuses on building a cosmological model based on semantics and structure:

1. The sky is a sea, not a space: the sky is understood as a great "heavenly sea" that fills the universe, not a vacuum.
2. Cosmic Tree: In this heavenly sea there is an enormous and blessed "cosmic olive tree", perhaps upside down "its origin in heaven and its branches down".
3. Stars as flaming branches: "The Dre planet" is not just an analogy to the clarity of the bottle, but a cosmic reality: the stars are the limbs, branches and burning branches of this cosmic tree.
4. Oil is the fuel of the stars: The oil of this cosmic tree has a unique nature that makes it self-illuminate "its oil almost shines", and it is the fuel that keeps the stars "tree limbs" burning.
5. "Neither eastern nor western": means that the tree is cosmic beyond the earthly determinants of sunrise and sunset, and is located above the sun and moon.
6. Stars fall and their locations: meteors and meteorites are the remains of the branches of a tree that are consumed, and "star positions" are the fixed places on the tree where new branches grow in place of the old ones.

7. The purpose is to reveal creation: this interpretation holds that the verse, in addition to its guiding dimension, reveals amazing truths about the structure and creation of the universe, and that the Qur'an contains an authentic cosmic science that must be extracted.

Towards a balanced vision:

Both interpretations offer a rich insight into the verse of light, although they differ in approach and focus.

- The symbolic interpretation of the "light of the heart": strongly manifests itself in the context of the verse itself, which states that it is a "parable", and focuses on the direct spiritual and guiding impact of the Qur'an on the soul of the believer, which is agreed upon by a wide audience of scholars throughout the ages. It touches the faith experience directly.
- The cosmic interpretation "The Cosmic Tree": represents a bold attempt to dive into linguistic meanings and search for cosmic dimensions in the Qur'anic text, based on the belief that the Qur'an contains mysteries about creation that have not yet been discovered. It evokes imagination and invites reflection on the greatness of creation, but it remains within the framework of ijtihad that may lack direct verification tools or broad consensus.

What is needed may not be so much a final trade-off between the two interpretations as an awareness of the multiplicity of layers of meaning in the Qur'an. The Qur'an addresses man on multiple levels: it addresses his heart and conscience "as in symbolic interpretation", and it may also refer to the mysteries of the universe and its construction "as the cosmological interpretation tries to reveal it".

Conclusion:

The existence of such diverse interpretations of a single verse is in itself a testament to the depth, miraculousness and inexhaustible richness of the Qur'an. Whether we understand the blessed tree as a light of guidance that illuminates the believer's heart, or as a cosmic tree with stars shining on its branches, both invite us to glorify the Creator and reflect on his pains and light that fills horizons and souls. The invitation is always open to reflect and dive into the sea of the Qur'an to extract more of its pearls and secrets, while adhering to scientific and methodological constants and controls. "And Allah will set examples for men, and Allah will give all things to them."

5.26 Quran - The Renewed Sea of Secrets

"If there were a tree of pens in the earth, and the sea extends after him seven seas, the words of God would not have run out, for God is dear and wise" Luqman: 27

Our journey in tracing two pivotal Qur'anic words, "tree" and "throne", through the paths of the Arabic tongue and through the lens of "Quranic philology", was not just a show of multiple gloss, but a revelation of a stunning interconnection and depth that captures the hearts. We have seen how the "tree" transcends its botanical meaning to become a symbol of branching, path, word, and even conflict, and how the "throne" manifests itself as a center of control, order and complex structure, both in man's inner being "the brain" and in the vast cosmic system.

Even more surprising is the discovery of hidden connections between these concepts through their linguistic roots. The idea of branching, entanglement and extension from an origin or center weaves a semantic thread that connects the tree with its "physical branching", the throne "with its branching structure or center of power", and even quarreling "with the intertwining of opinions and positions and branching them into points of disagreement". This linguistic harmony is not just a coincidence, but rather evidence that the Qur'an is a tight linguistic and cognitive fabric, and that its words are not

isolated islands, but part of an integrated semantic network that reflects the unity of creation and the unity of the creator.

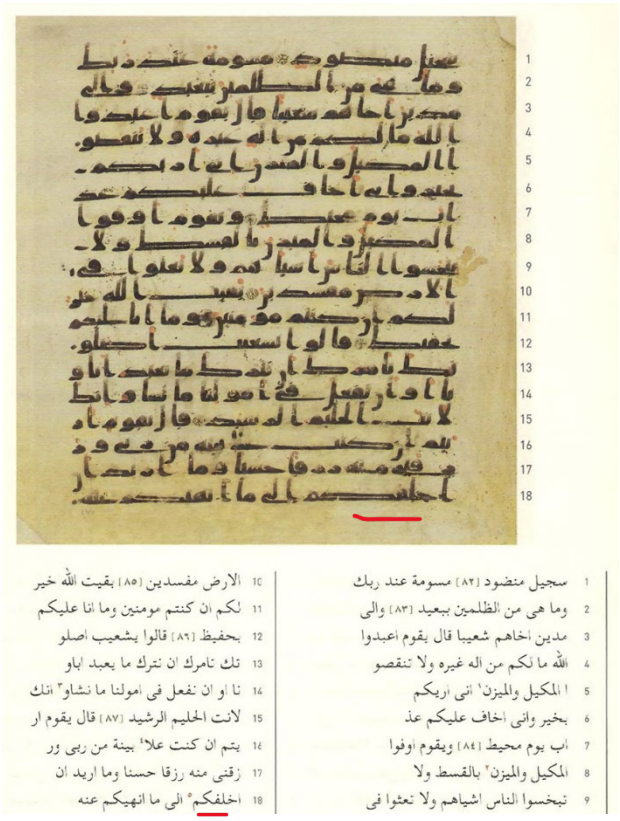
This journey confirms that limiting ourselves to literal or inherited interpretations may obscure many of the mysteries of the Qur'an, especially when it comes to verses that talk about the universe, or about profound human and spiritual experiences. The attached texts clearly indicate that a large part of the Islamic tradition may not have given the verses of cosmic creation their due reflection and reflection, perhaps because they were difficult to grasp in earlier eras, or because attention was focused on direct legislative and doctrinal aspects. But the Qur'an itself invites us again and again to Looking and contemplating the creation of the heavens and the earth and the difference of night and day, and makes this one of the characteristics of the first minds who associate understanding the universe with the remembrance of God and the orientation to the hereafter.

The approach of the "Qur'anic jurisprudence" is not a call to reject heritage, but rather a call to enrich it and transcend its limits when it stands in the way of a deeper understanding of God's words. It is an invitation to return to the original – to the Qur'anic text itself – armed with a deeper understanding of its instrument that was revealed: the Arabic language in all its richness and precision.

The Qur'an is not a book that is read once and its relationship with it ends. It is, as the verse of Luqman describes it, a sea whose words never run out, an ocean of mysteries that are renewed and unfolded to contemplators in every age and generation. The more science progresses, and the deeper we understand language, ourselves, and the universe, the more we can discover new layers of its meaning and wisdom. It is a living book, interacting with its thoughtful reader, offering him guidance and light according to his willingness and thought.

In conclusion, contemplating the Qur'an in linguistic and spiritual depth is not an intellectual luxury, but a necessity to revive our relationship with the Book of God, and to understand its universal and universal human message. It is a constant invitation to unlock our hearts, to open our minds to contemplate its signs, to dive into the inexhaustible sea of its secrets, to extract from it the pearls that illuminate our paths and guide us to the right path.

5.27 "And my reconciliation is only in God" "Hood: 88" - a radical reading that defies traditional interpretation

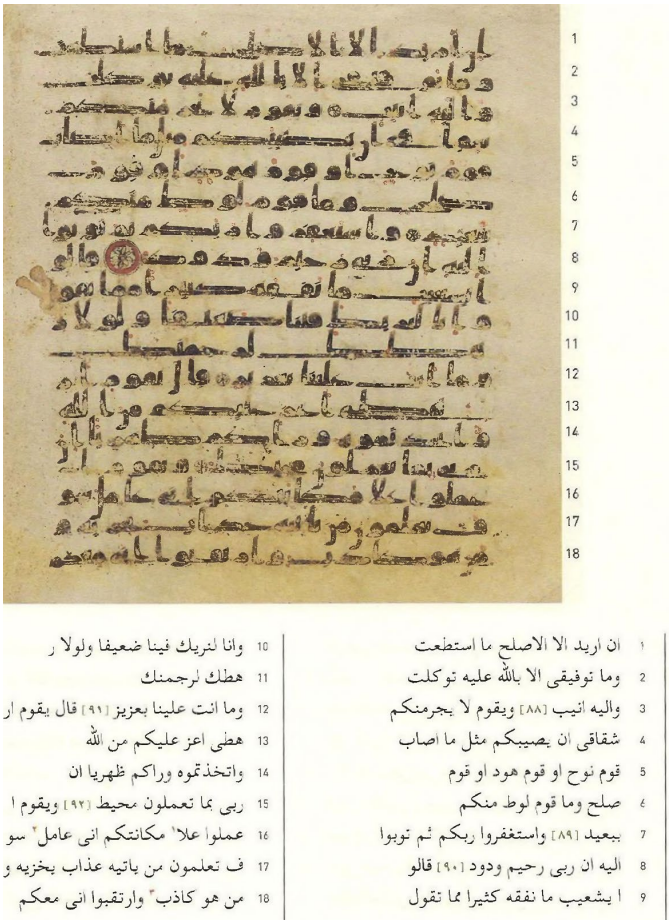


سجيل منضود [٨٢] مسومة عند ربك
وما هي من الظلمين ببعيد [٨٣] والى
مدين اخاهم شعيبا قال يقوم اعبدوا
الله ما لكم من اله غيره ولا تنقصو
ا المكيل والميزن انى اريكم
بخير واني اخاف عليكم عذ
اب يوم محيط [٨٤] ويقوم اوفوا
المكيل والميزن بالقسط ولا
تبخسوا الناس اشياهم ولا تعثوا في
الارض مفسدين [٨٥] بقيت الله خير
لكم ان كنتم مومنين وما انا عليكم
بحفيظ [٨٦] قالوا يشعيب اصلو
تك تامرك ان نترك ما يعبد اباو
نا او ان نفعل في اموالنا ما نشاو انك
لانت الحليم الرشيد [٨٧] قال يقوم ار
يتم ان كنت علا بينة من ربى ور
زقني منه رزقا حسنا وما اريد ان
اخلفكم الى ما انهيكم عنه

Verse 88 of Surah Hud, and in particular the phrase "My compromise is only in God", is one of the Qur'anic phrases firmly established in the Islamic consciousness, traditionally understood as the Prophet Shuaib (peace be upon him) declaring his total dependence on God to achieve success, guidance and repayment in his reform endeavor. However, an alternative and radical interpretation of this verse has recently been put forward, presenting a completely different view, rejecting the traditional understanding as a consolidation of "tawakkul" and one of the reasons for the backwardness of Muslim societies, and claiming that this understanding It resulted from changes to the Qur'anic text and its interpretation by "Islamic scholars".

This alternative interpretation is based on a series of claims about the original text of the verse and a reinterpretation of the meanings of the keywords. : (ايهاب حريري)

1. Context and appeal: It is claimed that "O people" was not a public call, but was originally "rising" "without a thousand daggers", addressed to those who strive and "do" to try to understand the message.
2. Evidence and sustenance: "Evidence" is the same divine message that requires contemplation, and "good sustenance" is the meanings and correct understanding that are extracted from it as a result of this effort.
3. Succession instead of disagreement: It is claimed that "to disagree with you" was originally "to succeed you", meaning "I do not want to be your successor in your superficial ideas".



ان اريد الا الاصلح ما استطعت
وما توفيقى الا بالله عليه توكلت
واليه انيب [٨٨] ويقوم لا يجرمنكم
شقاقى ان يصيبكم مثل ما اصاب
قوم نوح او قوم هود او قوم
صلح وما قوم لوط منكم
ببعيد [٨٩] واستغفروا ربكم ثم توبوا
اليه ان ربى رحيم ودود [٩٠] قالو
ا يشعيب ما نفقه كثيرا مما تقول

وانا لنريك فينا ضعيفا ولولا ر
هطك لرجمنك
وما انت علينا بعزيز [٩١] قال يقوم ار
هطى اعز عليكم من الله
واتخذتموه وراكم ظهريا ان
ربى بما تعملون محيط [٩٢] ويقوم ا
عملوا علا مكانتكم انى عامل سو
ف تعلمون من ياتيه عذاب يخزيه و
من هو كاذب وارتقبوا انى معكم

4. Self-prohibition: It is alleged that "I forbid you from it" was "I forbid you from what I forbid myself from", "superstition and superficial understanding".
5. The fittest instead of the reform: It is claimed that the "reform" was the "fittest", that is, the pursuit of the most correct and correct understanding of the verses.
6. Reconciliation and understanding: "Syncretism" is completely redefined. It does not mean divine success, but rather "my understanding and awareness of the meaning of the verses" and my ability to "agree and reconcile" them to be consistent and not contradictory, as a result of contemplation of "evidence."
7. Reinterpreting "except by God": this is the most radical transformation:
   - He rejects the word "God" in its known form, claiming that it was a subsequent modification and that the original was something like "except for him".
   - "Ela" is interpreted not as an exception tool, but rather as a link to the meanings of "diligence, ability, preparation, leaving the superficiality" derived from different linguistic roots.
   - The pronoun "his" is interpreted as referring to the "book" or verses that belong to God.
   - The proposed meaning of the phrase becomes: "My correct understanding and compromise between the meanings of the verses "syncretism" is only through "by" diligence and ability and leaving the superficial understanding of "the meanings of "except"" for the sake of the book that belongs to God "to him".
8. Trust and deputy: Trust and deputation are interpreted at the end of the verse as relying on this rational and diligent approach to understanding, and a reference to it.

Alternative Vision Summary:

According to this proposition, the verse becomes a statement from the Prophet Shuaib about his strict mental approach to understanding the message of his Lord, stressing that correct understanding does not come as a direct gift, but is the fruit of effort, reflection, comparison and the pursuit of the "fittest" in understanding the divine book, and this approach is the basis of trust and dependence. The proponents of this argument accuse previous scholars of "playing" in the text and meaning to hide this rational and ijtihad dimension and to establish a misconception of divine reconciliation that led to dependence.

5.28 The Concept of "Stunning" in the Qur'an: A Manifestation of Divine Power and a Transmission in Consciousness

Introduction:

The language of the Holy Qur'an is full of vocabulary that carries with it deep semantic dimensions that go beyond the direct lexical meaning. The word "stun" and its derivatives, contained in pivotal contexts

such as the story of the Israelites asking to see God aloud (al-Baqarah: 55) and the experience of Moses (peace be upon him) at Jabal al-Tur (al-A'raf: 143), are typical of these rich words. This section, within the applications of "Quranic Jurisprudence", aims to dive into the semantics of "stunning" by deconstructing its literal and dualistic structure, to reveal layers of meaning that may shed new light on our understanding of these unique Qur'anic experiences.

1. Contextual and traditional meaning:

The meaning of the "thunderbolt" in the story of the Israelites is the mortal torment that came as a result of their intransigence and impossible request, followed by their resurrection as a sign and mercy. The "stunning" of Moses (peace be upon him) is usually understood as a state of extreme fainting or loss of consciousness in the face of the horror of the divine manifestation. Despite the validity of this apparent understanding, it may not grasp the full dimensions of the experience, especially when viewed through the lens of the "jurisprudence of the Qur'anic tongue".

2. Structural analysis according to the "jurisprudence of the Qur'anic tongue":

Applying the tools of analysis that we establish, we look at the root of the word "r-p-s" across two levels:

- A" Semantics of single letters: "A summary of the semantics of the letters Y, P, S as detailed in the chapter of the book is mentioned here." It can be briefly said that the combination of these letters may refer to an experience that involves truthfulness, solidity, resonance and impact, with a depth of perception and knowledge or a height of vigor, resulting from the encounter of divine power, the statement of truth, or the proximity to Qayyum.
- B "The semantics of the Mathani "literal pairs": Based on the method of deriving the semantics of literal pairs from the extrapolation of their Qur'anic roses and the interaction of letters "as explained in the book":
    - Al-Muthanna "Saa": "Here is mentioned the original connotation deduced for the husband "Saa" in the curriculum of the book, which may be related to ascent, difficulty, rift, sudden move, great impact... ".
    - Al-Muthanna "Aq": "Here is mentioned the original connotation deduced for the husband "Aq" in the curriculum of the book, which may be related to the deep relationship, the aftermath and the result, the convening, the separation, the right... ".
    - Bladder integration in "stunning": With the interaction of the connotations "stun" and "stun", "stunning" can be understood not only as an external event, but as a deep internal experience that includes:
        - A sudden and strong "up" transition in consciousness or existential state, which may be an ascent, overtaking, or disconnection from the previous state.
        - It has a deep connection and the inevitable consequence of "licking" for some reason "as a divine manifestation, an intransigent request, or a shocking truth being spoken," and may represent a break from a previous state or a connection to a deeper truth.

"An optional addition here: a reference to the author's previous analysis on Y+Aq and its relationship to schism or exit as part of the author's own reflections."

3. Re-read the verses with a new perspective:

- Moses' shock "Al-A'raf 143": It was not just a physical trance, but a profound ""squal" and sudden "ssaa" transformation in his consciousness and perception as a result of the power

of the divine manifestation "s" and the depth of knowledge "p" that he faced, which led to his temporary separation from his sensory consciousness. It was a revealing experience through which he realized the reality of "you will not see me."

- The thunderbolt of the people "Al-Baqarah 55": "The thunderbolt" here is not just a heavenly punishment, but a decisive and powerful event ""Sa'a", "Q" was the inevitable result of "Aq" for their request to see God aloud. This event brought about a complete "mind" detachment from life (death), followed by a resurrection that represented the transition to a new state and a practical vision of God's omnipotence "a kind of perceptual 'vision' of God's power that they sought, though not in the form they envisioned." Their shock here was a radical existential experience, revealing to them the truth of their limited power and God's absolute power. Their death, their vision of the thunderbolt "as you look" and their resurrection represent the highest degree of realization of God's power and wisdom.

4. Stunning: is it a punishment or a response?

From the perspective of the Qur'anic Jurisprudence, the simple duality of "punishment/response" can be transcended." Stunning" in its various manifestations represents a powerful and decisive divine interaction with a particular human attitude "the sincere request of Moses, the request of the obstinate people." It is a revealing event with the power of "r, s, p", which causes a transformation or transition "saa, aq" in the state of man and his consciousness, whether this transformation is fainting and awakening "Moses" or death and resurrection of "his people". It reveals the divine truth of "the impossibility of sensory vision, the omnipotence to revive and die" in a way that leaves no room for doubt.

Conclusion:

Analyzing the concept of "stunning" with the approach of "Qur'anic jurisprudence", by interrogating the semantics of its letters and bladders and extrapolating its contexts, opens the door to a deeper understanding of this Qur'anic experience. "Shock" is not just an external event, but a symbol of the interaction of divine power with human consciousness, a profound transformative experience that reveals facts, changes the scales, and invites man to realize God's destiny and greatness.

5.29 "As you look": Witnesses of the revealed truth, not just seeing the eye.

Introduction:
When the Qur'an describes the scene of the thunderbolt that took the children of Israel, it concludes by describing their condition (as you look). The meaning at first glance may seem simple: "And you see with your own eyes." But does the depth of the Qur'anic tongue stop there? With the "jurisprudence of the Qur'anic tongue" approach, we invite the reader to a deeper journey into the structure of the word "nazar" to reveal its connotations that go beyond mere visual vision.

Deconstructing "looking" "n z t": Beyond the letters:
Looking at the letters that make up the root "n, z, t" and their energies of "light and self in nun, appearance and revelation in zaa, mercy and vision and return in ra", we have a first impression of a meaning that goes beyond negative observation. It suggests the emergence and revelation of an intrinsic truth concerning self and vision.

Mathani reveals the depth: "naz" and "zar":
When analyzing the literal pairs "bladder" that make up the root, "naz" and "zar", and deriving their connotations from the extrapolation of the Qur'an "as detailed in our method", we reach a deeper understanding. Muthanna "naz" may refer to "disclosure and clarity after invisibility", while

Muthanna "adverb" may suggest **conscious anticipation of a result or appearance of something fundamental"**.

"Looking", then: revealing perception:
With the complementarity of these two meanings, "looking" at "while you are looking" becomes not just a visual act, but "a state of conscious and anticipatory observation of an event through which a truth that was absent or ambiguous unfolds". They are witnesses who remove illusion and suspicion, and deeply perceive the divine force of force majeure and the consequence of intransigence that manifests before them. They were watching with their own eyes, yes, but more importantly, they were in a state of "looking" in the sense of a deep and anticipated awareness of the reality of what was happening before them, the reality of the power of God that they asked to see openly and brought them this shocking manifestation.

Conclusion:
The Qur'anic tongue is a sea whose wonders do not end. The word "look" in this context provides an example of how structural reflection can reveal layers of meaning that enrich our understanding of Qur'anic stories and the experiences of the past. It is not just a passing gaze, but a profound witness with which the facts unfold.

5.30 ﴿You may be thankful﴾: the renewed confession of grace, not just the thanksgiving of the tongue

Introduction:
After Allah the Almighty mentioned His great end to the children of Israel by resurrecting them after their death following the thunderbolt, He concluded the verse with the purpose of this resurrection: "May you be thankful." So what is needed thanks here? Is it just a word being said? Or does the Qur'anic tongue have a deeper vision of the concept of thanksgiving, especially in this dramatic context? The "jurisprudence of the Qur'anic tongue" leads us to explore the structure of the word "thanksgiving" for a deeper understanding of its purpose.

Deconstruction of "thanksgiving" "SHKR": Beyond the letters: The
root letters "U, K, R" carry rich connotations: Shin for the prevalence of grace and witnesses, sufficient for sufficiency and divine presence, and Rah for mercy, lordship and return. Her meeting suggests spreading and demonstrating God's sufficiency and mercy, or witnesses of His being and responding to Him by returning.

Mathani reveals depth: "doubt" and "kr":
When moving to the level of the bladder "literal pairs", we find that the Muthanna "doubt" "as deduced in our method" may refer to "disclosure and clarity that removes confusion and shows sufficient truth", while Muthanna "kr" is clearly associated with **"repetition and return with generosity and benefit"**.

"Thanksgiving", then: the act of renewed confession:
with the complementarity of the connotations "doubt" and "kar", the meaning of thanksgiving is manifested as ****a clear and revealing recognition of the truth of divine grace and sufficiency "doubt", embodied in a repeated and permanent practical response that benefits "kr"**. It is not just a fleeting heart or verbal gratitude, but a way of life based on the realization of grace (especially the grace of resurrection and new life in this context) and the translation of this realization into continuous behavior and action that reflects this recognition. It is the removal of doubt in God's power and grace (doubt) by returning repeatedly to Him by obedience and good deeds (as a "cure).

Conclusion:
"You may be thankful" is not just a call for verbal praise, but a call to adopt a new existential attitude based on a deep awareness of God's grace after the experience of death and resurrection, and to translate this realization into continuous practical thanksgiving that shows the impact of grace on the life of the individual and society. The jurisprudence of the Qur'anic tongue reveals to us that thanksgiving is a renewed revealing act, not just a passing word.

5.31 "Vision" and "sight" in the balance of the Qur'anic tongue: from the sense of the eye to the perception of certainty

Introduction:
The Arabic tongue, and the Holy Qur'an increases its accuracy and eloquence, distinguishes between concepts that may seem similar at first glance. One of the most prominent examples is the distinction between "sight" and "vision". While the former is related to the sense of the eye, the significance of the latter expands to include the horizons of perception and knowledge. The request of the Israelites (so that we may see God aloud) puts this distinction in the spotlight, prompting us to use the tools of the "Qur'anic jurisprudence of the tongue" to clarify the fundamental differences between the roots "B R R" and "R A I" in structure and semantics.

1. Analysis of "Sight" "B.R.R.": Apparently Detection Tool

- The singular letters "b + r + t": the meeting of the "tool/gate" with the "visibility/clarity/solidity" and the back "vision/repetition/stability" suggests that "sight" is the tool "b" that reveals and shows "r" what is visible and observable "t" in the tangible world.
- Bladder "bass + grate": The pair "bass" may refer to the "revealing instrument" or "the means of manifestation clear", while the pair "grate" may indicate "stable apparent truth" or "clear result".
- Integral Signification: "Sight" is the mechanism or sense "bass" that reveals and shows the external sensory truth clearly and stable "grate". It focuses on the function of the eye as a tool for capturing the apparent image, which the Qur'an emphasizes by distinguishing it from blindness of hearts.

2. Analysis of "vision" "RAE": a comprehensive perception that transcends the senses

- The singular letters "t + e + j": the meeting of the raa "vision / lordship / return" with the hamza "starting point / force / separation / question" and yaa "certainty / knowledge / connection / ease " suggests that "vision" is about a certain cognitive perception "j" starts "e" from a source or at a first glance "t", or it is a vision "t" decisive "e" that reaches certainty and connection "j".
- Mathani "OL + IE":
    - Muthanna "Ra": extrapolation of his roses "saw, head, mirror... " may refer to "first shot, initial perception, initial appearance, looking at the source."
    - Muthanna "Any": Extrapolation of its roses "Aya, Aya, Ie, E... " may refer to "the sign, the detector pointer, the conductive tool of certainty and knowledge."
- Integral Signification: "Vision" is the process of perception of "OL" based on the signs and indicators of "any" or leads to the knowledge of certainty and the link "any". It is not just a sensory reception, but a mental and heart process that leads the perceiver to understanding, knowledge or certainty. This explains why its use extends to dream vision, cardiac and conceptual perception, and perception through means, all of which are ways to reach a certain "perception".

3. Comparison and integration: sight, vision, insight

- Sight "B.R.R.": represents the sensory tool for revealing the phenomenon. It's the window.
- Vision RAE: Represents the overall process of perception of meaning and image, whether through the senses or otherwise. It is the understanding of the view from the window.
- Insight is the penetration and depth of sight, the ability to see beyond the apparent image. It is the vision of the heart that goes beyond the boundaries of the window.

4. Reunderstanding the Israelites' Request:

When the Israelites said "until we see God aloud", their choice of the word "see" "from see" instead of "see" "from sight" becomes profoundly significant in light of this analysis:

- They did not simply ask for a sensory image that could be captured with the device of sight, but they asked for a complete, certain, and direct "vision" of the divine.
- They wanted a special "mechanism of perception" that went beyond heartfelt faith, achieving for them a "vision" in the sense of a revealing "i.e.", knowledge that begins with a direct observation of "ra".
- The word "loudness" emphasizes the demand for complete clarity and unveiling of truth in this process of perception.

God's response to them with thunderbolt, death, and resurrection can also be understood as a kind of realization of His "perceptual vision" of His omnipotent power in a way they did not expect, a way that transcended the boundaries of sight and brought them to a certain (albeit horrific) realization of His ability to revive and die.

Conclusion:
Quranic Philology provides us with tools for a more accurate understanding of the Qur'an's linguistic choices. The distinction between "sight" as a sensory tool, "vision" as a universal perception, and "insight" as the depth of this perception reveals multiple levels of sight and knowledge. The request to "see" God aloud represents, in this context, a search for perceptual certainty that transcends the limits of abstract faith, and affirms that the relationship with the great truths requires more than mere sight of the eyes, but a comprehensive vision and permeable insight.

"

5.32 The concept of "cloning" derived from its linguistic structure and the texts of the Qur'an:

Understanding the structural significance of the word "reproduction" in the Qur'anic Arabic tongue, which means "the intended request or action to remove a mirror image from its source and make it firmly established and stable in another record", illuminates and unites the various concepts contained in the Qur'anic texts under this root:

1. Reproduction of works "Accurate Record Well-Established":
    - Pivotal phrase: "We were copying what you were doing" "Jathiya: 29".
    - Meaning "with linguistic analysis ": the structural meaning is clearly manifested here. Allah Almighty produces replica images of human deeds "NS" and confirms them and consolidates them "x" in accurate records "the process of cloning". This is not just a passing record, but a firm and accurate fixation of actions, words and intentions as a fixed and stable "copy" in a "book" or record with which man will be encountered, fully consistent with the meaning of "making something firm and established" inherent in Muthanna "x".

2. "Abrogation" of the verses "output and stability or solid switching":
    - The central phrase: "What we copy from a verse or forget is good from it or like it" "Al-Baqarah: 106 ".
    - Meaning "with linguistic analysis": The verb "copy" here "from NX" means to take out a verse, judgment or stage and install and approve it "x" or, in the context of switching, take it out of the state of stability and work out "nx" to another state "x" which is leaving or forgetting it, with the replacement of another ruling or verse that is fixed and firm instead. That is, the process of copying includes output and fixation, whether the confirmation is the acknowledgment or confirmation of the rule of cancellation and women to be replaced by the new constant "good or like". This understanding moves away from mere removal and emphasizes an orderly and steady replacement process.
3. Reproduction of spiritual lives/cycles "Soul output and stabilization in case of death or transmission":
    - Pivotal phrases: "He will seize the one that has been wiped out by death and send the other" "Cliques: 42", "... We repeat it" "The Prophets: 104 ".
    - Meaning "with linguistic analysis ": the cycle of death and life can be understood as a kind of spiritual "reproduction". The soul takes "x" out of the state of life and stabilizes and consolidates "x" in the state of death "constipation". The other soul brings out the "x" from the state of minor death "sleep" and stabilizes and solidifies "x" in the state of wakefulness and life "transmission". Likewise, re-creation is the removal of the soul and life from the state of nothingness or death and its fixation in a new creation. Here "cloning" means to bring out the soul and to stabilize it in a certain state "death or life, annihilation or resurrection".
4. Reproduction of adjectives "Output of adjectives and their fixation as a reflection in the hereafter":
    - Pivotal phrases: "A day when their tongues bear witness to them..." "Light: 24", "... He is blind in the Hereafter..." "Isra: 72 ".
    - Meaning "with linguistic analysis": The hereafter is the place of directing and showing "NS" what man was like in this world and fixing and consolidating it "x" as his final reality. His works, attributes, and inner spiritual state "blindness or insight" are "reproduced" in the sense of being taken out of the realm of latency or the world and fixed as a firm attribute of Him in the Hereafter.
5. Clone creation "output and switch to static build":
    - Pivotal phrase: "...We must change your parables and raise you up in what you do not know" (Incident: 60-61).
    - Meaning "with linguistic analysis": the ability to alternate proverbs and create in a new creation is also a form of "reproduction" in the sense of taking out the "x" creation from its current form and fixing it "x" into another fixed and stable form and form "new creation". It is ejecting, switching and installing simultaneously.

Summary of the concept of unified linguistic and Quranic reproduction:

By combining structural linguistic analysis with Qur'anic texts, it becomes clear that "reproduction" in the Qur'an is not a biological reproduction in the modern sense, but rather a precise, profound and unified concept in essence, always meaning the process of taking out an image, information, case or work from its original source, then fixing and consolidating it and making it stable and accurate in a record, container or other state. This unified concept applies to:

- Works: "taken out and installed in the registers".

- Verses/Experiments: "Taking it out and fixing it as an applicable ruling, or taking it out of it and confirming its cancellation."
- Spiritual cycles: "Bringing out the soul and fixing it in the state of death or life."
- Adjectives: "Removing it from this world and fixing it as a reflection in the Hereafter."
- Creation: "taking it out of one body and installing it in another by switching and creating."

Thus, Quranic "reproduction" is a concept related to accuracy in transmission, stability and firmness after transmission, whether the transmitted is an action, a judgment, a spirit, an attribute, or a creation. It is an affirmation of God's meticulous preservation of everything and of His omnipotence to output, install, alter, and create.

5.33 "I laugh and cry": when laughter is complete, understanding is not a passing giggle
"a systematic application of the jurisprudence of the Qur'anic tongue"

Introduction:
Is laughter in the Qur'an just an expression of joy and pleasure or even irony, as we understand it in our everyday language? Verses such as ﴿And it is the laugh and weep﴾ "The Star: 43" and ﴿Let them laugh a little﴾ "Repentance: 82" invites us to wonder. The "jurisprudence of the Qur'anic tongue" leads us beyond the direct meaning, to explore the deep structure of the word "laughter" and how it reveals a concept associated with understanding, comprehension, and the product of effort and sacrifice.

Dive into the structure of "laughter" "z h k":
By applying the tools of the jurisprudence of the Qur'anic tongue, we analyze the root through its levels:

- The singular letters "z+h+k": the meeting of the daad "the appearance of the truth, the revelation" with the haa "the truth of life, the wisdom of the truth" and the kaf "sufficiency, completeness, the bowl" suggests the completeness and manifestation of truth or wisdom.
- Mathani "Sacrifice + Scratch": The husband "Sacrifice" refers to "the emergence of the truth after effort and suffering" "linked to sacrifice and clarity", while the husband "Scratch" indicates "Knowing wisdom and cognitive completeness" "Linked to judgment and judgment".

Quranic "laughter": full understanding and clarity of vision:
with the integration of the semantics of the Mathani, the meaning of "laughter" is manifested as **"a state of clarity and cognitive completeness "'clarity'" resulting from a full awareness of the truth of the matter and its wisdom "'rubbing' "after experience, effort or sacrifice"**. It's not just an emotional outburst, it is:

- Completion of the circle of understanding: the moment when the matter becomes clear and fully absorbed.
- Product of sacrifice: This clarity often comes after the effort or sacrifice of "sacrifice" ".
- Expression of assimilation: As in the understanding of a joke that leads to laughter, Quranic "laughter" is an expression of understanding a fact, verse or situation.

Quranic Applications:

- Let them laugh a little: to make it clear to them a little or to rejoice in their position a little, as a result of their little effort or imperfect sacrifice.
- ﴿And that He is the one who laughs and weeps﴾: God, with His laws and laws, is the one who reveals the truths and completes the understanding and comprehension "laugh" to those who

seek, strived and sacrificed, and He is also the one who sets the Sunnahs that lead to other results "I cry".
- You were laughing at them: you were grasping and realizing "perhaps cynically" the reality of their situation or their calling.
- When the verses came to them, they understood their truth and understood them, "laughing at them."

Conclusion:
The "jurisprudence of the Qur'anic tongue" frees us from the superficial understanding of words, revealing a depth associated with the laws of the universe and human action. Laughter in the Qur'an is not just a giggle, but a moment of manifestation of truth and completeness of understanding, often the culmination of effort or sacrifice, and an expression of a deep understanding of the signs of God in souls and horizons.

5.34 "Abkar" in the Qur'an – beyond the direct linguistic meaning? Journey into the semantics of the root (BR)

The Holy Qur'an, a sea whose wonders never end, always invites us to dive into the depths of its words in search of hidden pearls. The word "Abkar", in the context of describing the bliss of Paradise (incident: 36) and in enumerating the attributes of righteous women (Tahrim: 5), is one of those words that has sparked a long debate about its meaning and significance.

Solid linguistic meaning:
Dictionaries and commentaries throughout the ages almost unanimously agree that "firstborn" is the plural of "firstborn" (by breaking the baa), and that "firstborn" means "first of all" or "what has never been likened". One of the most famous applications of this meaning is the description of a girl who has not yet been married (Virgo). In Paradise, it may be part of the description of the perfection of creation and bliss, and in Surat al-Tahrim, it may refer to the social status of a righteous woman.

Exploring the root (BKR) through the "Qur'anic tongue":
But, does the understanding of the word stop there? The "jurisprudence of the Qur'anic tongue" approach, which seeks to derive meanings from the structure and root of the word, offers deeper possibilities. The root (BKR) in Arabic, as documented by dictionaries, carries basic meanings revolving around earliest, primacy, acceleration, and initiative.

Results of Systematic Linguistic Analysis (Summary):
When applying analytical tools such as "literal analysis" (B+K+R) and "B+Cr analysis" to the word "Bakr", and using the intrinsic connotations of letters, we arrive at a central meaning that revolves around "the original beginning of a state of perfection, sufficiency or containment before it undergoes change or repetition". This meaning, derived from the structure of the word itself according to these methodologies, intersects strikingly with the basic meaning of the word "first" in dictionaries ("first thing") and explains its various applications, including "virginity" as an application of primacy in the context of marriage.

Additional semantic possibilities:
Based on this understanding of the linguistic structure and basic meaning, this word can also carry the suggestions of:

- Freshness and bullying: associated with the fact that the object is in its original first state.
- Initiative and vitality: inspired by the meanings of early and haste found in the root of the verb "firstborn".

The
aim of exploring these possibilities is not to abolish the direct and established linguistic meaning, but to enrich understanding and open new horizons for reflection. The Qur'anic word, with its miraculous structure, may carry multiple layers of meaning that complement rather than contradict each other. The description of "firstborn" in Paradise may refer to the perfection of creation in its first state (virgins), with the attendant freshness, vitality and initiative that is part of the perfect bliss.

In the following article, we will discuss how these multiple possibilities of meaning can be channelled in harmony with the Qur'an's higher purposes and address the real-world problems that may arise from superficial or imperfect understanding.

5.35 "Abkar" between the richness of significance and the responsibility of reflection - towards an understanding that serves noble morals

As we have seen in linguistic analysis, whether by returning to the basic meaning of the word "firstborn" (primacy and non-change before) or by applying analytical methodologies such as "Quranic philology" to its structure (B+K+R or B+K+K), the word "Abkar" carries with it the meaning of "the original beginning of a state of perfection and sufficiency before change or repetition". This semantic richness, which goes beyond the mere common application (virginity) to include suggestions of freshness and perhaps initiative, places a great responsibility on the contemplative person.

Contemplative and Supreme Governor:
Deducing possible meanings is just the first step. The final judgment on accepting and directing a particular meaning does not come from the linguistic tool alone, but from the presentation of that meaning to the supreme governing controls established by the Qur'an itself:

- The Qur'anic context and its overall system: Is the meaning consistent with other verses and with the general spirit of the Qur'an?
- Supreme Purposes: Does the meaning serve the purposes of Sharia in achieving justice, mercy, honoring man and preserving his dignity?
- Common sense: Is the meaning in harmony with common sense that is not tainted by passion or corrupt custom?
- Noble Morals: Does the inferred understanding lead us towards moral elevation, which is a fundamental goal of the Muhammadan message ("I was sent to fulfill the noble morals")?

Addressing realistic problems:
Here the importance of "the fingerprint and skill of the mastermind" emerges. The exclusive and partial focus on the meaning of "virginity" of the word "firstborn", and its separation from the system of other Qur'anic values, in some social and cultural contexts, has led to:

- A deficient view of women: their value is reduced to their physical condition.
- Discrimination and injustice: between the virgin and the garment, which contradicts the Qur'an's honor for both (as in Surat Al-Tahrim).
- Psychological and social pressures: on both women and men.

The role of refined reflection: The
sophisticated and harmonious understanding is that:

1. Acknowledges linguistic richness: acknowledges the immediate linguistic meaning ("primary" and its application as "virginity") but does not stop there, but explores the deeper possible

connotations offered by the root and the structure of the word (such as freshness and initiative).
2. Orients understanding to serve values: This semantic richness is used to reinforce higher values. Rather than focusing on the mere physical condition, it is possible to highlight the perfection, purity, freshness, vitality and positive initiative that the description of "Abkar" may symbolize, both in describing the bliss of paradise that transcends our imagination and in describing a righteous woman.
3. It goes beyond unjust projections: categorically rejects the use of any linguistic understanding, even if it is correct, to justify social injustice, discrimination, or the inferiority of women (virgin or female), as this is blatantly contrary to the purposes and moral system of the Qur'an.
4. Focuses on substance: reaffirms that God's true differentiation criterion is piety, good deeds, deep faith, and high morals, qualities that are required of both men and women.

Conclusion:
The Qur'anic tongue methodology and other tools of linguistic analysis offer us possibilities to enrich understanding and open new windows on meaning. But our responsibility as contemplative is to use these tools wisely, and to direct the deduced understanding to harmonize with the overall Qur'anic system and its supreme purposes in achieving noble morals and honoring the human being, and addressing our reality with a sophisticated and fair Qur'anic vision. The real imprint of the contemplative is evident in his ability to combine linguistic precision, spiritual depth and moral commitment.

5.36 The names of the prophets in the Qur'an: linguistic treasures and spiritual mirrors

Introduction: Names Tell Messages

Within the verses of the Holy Qur'an, treasures of wisdom and inspiration are revealed, among which we may sometimes overlook: the names of the prophets, peace be upon them. These names are not mere words or meta signs, but doors to a deeper understanding of their messages, mirrors that reflect their qualities and the essence of their vocation. God did not choose them in vain, but He made in each name a deep linguistic significance and a luminous spiritual lesson, revealing to us the ways of guidance. This research invites us to dive into some of these treasures, exploring the linguistic and spiritual dimensions of Asma. A selection of prophets.

Examples of the names of the prophets and their connotations:

1. Adam "Adam": the origin of humanity and honored humility
    - Linguistic semantics: its name derives from "adim" "the surface and soil of the earth", and possibly from "perpetuation" "continuation". It reminds us of our humble origin from dust.
    - Spiritual meaning: symbolizes the creation of the first man, and distinguishes him by the divine breath that lifted him from all other earthly creatures.
    - Lesson: Combining humility to know the origin and a sense of divine honor. "We have honored the children of Adam."
2. Idris "Idris": Science and prestige

- Semantics: from "lesson" and "study" "deep learning", it was also said to mean "president" or "master of the folk".
- Spiritual meaning: A symbol of knowledge, wisdom, spiritual elevation, and responsible leadership.
- Lesson: The value of knowledge and good deeds in achieving elevation in this world and the hereafter. ﴿And we raised him to a higher place﴾.

3. Ibrahim "Ibrahim": Abu al-Tawhid and the philosophy of innocence and heman

Semantics: Between "innocence" and "meditation":

- He proposes a deep linguistic analysis of the name "Abraham" that links it to the essence of his message:
  - "Ibra" "From the deed I am innocent/innocent": It means innocence, walking and staying away from, as in his repudiation of the worship of his people: "And when Abraham said to his father and his people, I am innocent of what you worship" "Ornament: 26". They indicate a radical separation from polytheism.
  - "Him" "From the verb important/wandering": It refers to the Heman, which is the highest degree of love and spiritual thirst, or contemplative wandering in the Kingdom of God in search of the truth, as manifested in his contemplation of the planets, the sun and the moon to the certainty: "Likewise, we will show Abraham the kingdom of heaven and earth, and to be one of the revered" (Al-An'am: 75).
- Complex meaning: "Abraham" becomes "the one who repudiates polytheism, wanders in love, longing, contemplation of the kingdom of his Lord and thirsts to know it." This analysis finds its echo in his biography based on the smashing of idols "innocence" and the relentless search for truth "Heyman". "While the common interpretation as 'merciful father' may have its origin in other languages, analysis based on Arabic roots and Qur'anic context highlights the aspect of monotheism more strongly."
- Spiritual Meaning: A Journey from Justification to Man in God:

His name represents a spiritual journey that begins with the decisive step: innocence from everything that is worshiped apart from God. Then the soul embarks on the stage of hegemony, spiritual longing and the search for God, leading to humanity in Him and absolute certainty. It is the model of submission and dedication to monotheism, after a journey of search and impartiality.

- Lesson: The philosophy of monotheism begins with separation and communication:

The call of Abraham teaches us that the path of monotheism begins with "there is no god" "innocence from all falsehood and polytheism" and then culminates in "except God" "total orientation, passion and domination of the truth". It is the sincerity in vocation and dedication that made him an individual like the nation. ﴿Abraham was a nation that revered Allah Hanifa and was not one of the polytheists﴾ "Al-Nahl: 120". As he said: "I turned my face to the One who broke the heavens and the earth, and I am not one of the polytheists" "Al-An'am: 79".

- "Abraham" is a name that carries the philosophy of monotheism: a separation from the darkness of polytheism, and a connection with the lights of Godhead!

- Semantics: It is interpreted as a "merciful father" or "high father", and some associate it with "Ibra" "repudiation of polytheism" and "Him" "meditation on the Kingdom of God".

- Spiritual meaning: the model of pure monotheism, absolute submission to God, repudiation of idols and illusions, with the heart of the Father who cares for creation.
- Lesson: Sincerity in the call, and dedication to the sake of God so that the individual becomes like the nation in his influence. "Abraham was a nation that revered Allah Hanifa and was not one of the polytheists."

4. Ismail "Ismail": Response and Delivery
    - Linguistic semantics: means "God hears" or "God hears", a reference to God's response to the supplication of his parents and his response to the command of his Lord.
    - Spiritual meaning: Represents absolute submission to God's command, even in the most difficult situations.
    - Lesson: Sincere obedience to God is the key to being close to Him and gaining His approval. ﴿When they surrendered and followed him to the forehead﴾.
5. Isaac "Isaac": The Good News of Laughter and Certainty
    - Semantics: means "laughs", a reference to the laughter of his mother Sarah when receiving good news at an advanced age.
    - Spiritual meaning: symbolizes joy thanks to God, fulfillment of His promise, and certainty in His power.
    - Lesson: Trusting God's promise and His ability to achieve the seemingly impossible. "We preached it to Isaac and from behind Isaac Jacob."
6. Lot "Lot ": Facing Deviation
    - Linguistic significance: His name is associated with the meaning of "sticking" or "inclination", and may indicate his association with Abraham or to confront the tendency of his people from instinct.
    - Spiritual meaning: The rift represents the right in the face of corruption and moral deviation, and the persistence of the principle despite the lack of followers.
    - Lesson: The duty to call for virtue and confront evil with wisdom and good advice. "And Lot, when he said to his people, 'Do you bring the immoral things that came before you from one of the worlds?'"
7. Moses "Moses": the savior and the power of truth
    - Semantics: It is said to be a compound of "mu" "water" and "si" "tree/land" in ancient language indicating where it was found, or meaning "pulled out of the water" or "rescuer".
    - Spiritual meaning: symbolizes the power of truth in the face of tyranny, saving the weak, and trusting in God in the most difficult circumstances.
    - Lesson: Patience and steadfastness in the path of advocacy and fighting injustice, for God is the supporter of His faithful servants. ﴿Go to Pharaoh, he is overwhelmed﴾.
8. Job "Job": patience and return to God
    - Semantics: Derived from "Father Joub", meaning back and back. He is the father, a frequent return and repentance to God.
    - Spiritual meaning: the greatest example of beautiful patience in affliction, satisfaction with God's judgment, and certainty in His mercy and relief.
    - Lesson: Hardship reveals the metals of men, and the certainty of God is the refuge of the patient. ﴿We found him patient, yes, the slave, he is Awab﴾.
9. Younis "Younes": Repentance after despair
    - Linguistic semantics: It may be associated with "Anas" or refer to being the prophet who was swallowed by the whale "Noun".

- Spiritual meaning: represents the importance of returning to God and repenting even in the darkest circumstances, and that sincere supplication changes fate.
- Lesson: Do not despair of God's mercy, as His door is open to penitents, and supplication is the believer's weapon. ﴿He called out in the darkness that there is no God but You, Glory be to You, for I was one of the oppressors * So we responded to him and saved him from grief, and also we save the believers.

10. Elias "Elias": Jealousy of monotheism
    - Semantics: "My God is Jehovah/God", a name that carries the message of monotheism in itself.
    - Spiritual meaning: symbolizes jealousy for the religion of God, calling people to worship God alone and rejecting polytheism and idols.
    - Lesson: The importance of calling for pure monotheism and fighting polytheism in all its forms. Elias is one of the messengers, as he said to his people, "Do not be pious."
11. Dhul-Kifli "Dhul-Kifl": Justice and Fulfillment of the Covenant
    - Linguistic connotation: means "shareholder" or "owner of the guarantee or guarantee", a reference to his assumption and fulfillment of responsibility.
    - Spiritual meaning: symbolizes justice, fulfillment of covenants, and patient and steadfast shouldering of heavy responsibilities.
    - Lesson: The importance of justice and fulfillment of responsibilities and costs to obtain the rank of good guys. ﴿And mention Ismail, Al-Yasa', Dhul-Kifl and each of the good guys﴾.
12. Jesus "Jesus": the spirit of mercy and the word
    - Semantics: It is said of "soo" as "roaming with goodness" or referring to "whiteness and purity", which is the Word and Spirit of God.
    - Spiritual meaning: A symbol of love, mercy, healing, spreading peace, and supporting brilliant miracles.
    - Lesson: Mercy and blessing are the basis of the call to God, and the word of truth has power and influence. ﴿And He made me blessed wherever I was and commanded me to pray and give alms as long as I live﴾.
13. Saleh "Saleh": the call for reform
    - Linguistic semantics: means "good" or "reformer", a name on the name of his role in calling his people for reform.
    - Spiritual meaning: represents the quest to reform society and end it from corruption in the land.
    - Lesson: The duty of the prophets and their followers is to seek reform as much as they can. ﴿And to Thamud their brother Saleh, he said, O people, worship God, as you have no other God...﴾.
14. Muhammad and Ahmad "Muhammad - may God bless him and grant him peace": The Seal of the Prophets and the Master of the Messengers
    - Linguistic significance: "Muhammad" is a lot of praiseworthy qualities, and "Ahmed" is the most praiseworthy of God or the most deserving of praise than others. Two names that carry the highest meanings of praise.
    - Spiritual Meaning: Represents human perfection in servitude to God, mercy given to the worlds, and final and comprehensive mission.
    - Lesson: He is the absolute example and good example for all humanity in all aspects of life. ﴿You had a good example in the Messenger of Allah for those who hoped for Allah and the Last Day and remembered Allah a lot.

Conclusion: Names of the Prophets. Keys to understanding and emulation

The names of the prophets in the Qur'an are not merely identifying signs, but keys to understanding their messages, lamps that illuminate the paths of guidance. Each name carries with it a treasure trove of linguistic and spiritual connotations, draws a hint of the personality of its author and the essence of his calling, and offers us a unique model of supreme human and divine values.

Contemplating these blessed names and the biographies of their authors invites us to draw inspiration from the lessons and to imitate the lofty values they embodied: Adam's humility, the knowledge of Idris, the monotheism of Abraham, the submission of Ishmael, the patience of Job, the mercy of Jesus, and the perfection of Muhammad, upon whom all of them have the best prayer and the most complete delivery. Let us continue to research and reflect on the Book of God, and in the names of these chosen elite, so that we may find in them what guides us to the righteousness of our religion and our world, and increases our understanding and closeness to God and His honorable messengers.

5.37 Solomon: A name that carries the secrets of wisdom and a just king

Introduction: Names. Treasures of meanings

In each of the names mentioned in the Qur'an, treasures of meaning and connotations lie, reflecting aspects of God's greatness and wisdom. But these treasures appear only to those who contemplate and meditate, going beyond superficial reading to deep understanding. The name "Solomon" - peace be upon him - is no exception; it is not just a proper name, but a title that carries the secrets of wisdom and a just king.

Linguistic root: peace and submission

The name "Solomon" derives from the triple root "s-l-m", a common root in Semitic languages, with connotations associated with peace, surrender, and flawlessness. It is as if the name indicates that the essence of Solomon's personality is inner peace and submission to God's will.

Morphological weight: exaggeration of the adjective

The name "Solomon" is measured by the weight of "Fa'ilan", which is an exaggerated weight used to denote abundance or distinction in adjective. It is as if the name tells us: Solomon is distinguished by peace, very submissive to God, great forgiveness and tolerance.

Detailed Analysis: The Journey of Spiritual Ascension

- Seine "S": symbolizes the beginning with the basic adjective "peace or surrender".
- Lam "l ": connects the root with the central meaning.
- Meme "m": refers to completeness or completeness.
- Yaa "J" and Alif and Nun "An": Appendages indicating exaggeration and glorification.

The name "Solomon" is a spiritual ascension journey that begins with peace, moves toward completion, and ends with divine exaltation.

Religious and historical significance: wisdom and king

In the religious context, Solomon's name was associated with the attributes of wisdom, justice, and great kingship, which corresponds to the root "S-L-M". His reign was an instrument for spreading peace and establishing God's law, not for boasting and domination.

Misinterpretation: not the owner of crowns

Some mistakenly believe that the name means "crown holder" or "crowned king", but this does not correspond to the linguistic root "s-l-m", but rather an inaccurate jurisprudence.

"Lord forgive me": the secret of humility

The noble verse in Surat (pbuh) carries a request from the Prophet of Allah Solomon - peace be upon him -: {Lord, forgive me and grant me a king that no one should after me, you are the Wahhab}. This request is not a request for selfishness, but a request for success and help to carry the burdens of the great king, and to perform the trust entrusted to him by God.

Lessons learned: power in safe hands

The story of Solomon - peace be upon him - teaches us that great power should be given to those who use it for good, not for fitna. A just ruler fears the responsibility of power and asks God to help him with it. The Qur'anic language is accurate and expressive, and needs reflection and understanding.

Conclusion: An Invitation to Reflection

Let us consider the names of the prophets - peace be upon them - and draw lessons from them. In the name of Solomon - peace be upon him - there is a message for us: to seek inner and outer peace, to seek wisdom from God, and to use our strength to achieve justice and spread goodness.

5.38 "Paradise and Hell": Existential Dimensions in the Life of the World before the Hereafter

Introduction:

When the words "paradise" and "hell" are mentioned in the context of the Qur'an, images of resident bliss and painful torment in the afterlife come to mind. This understanding is the cornerstone of belief in the Last Day, and it is an undoubted and established Qur'anic truth. But do these two powerful terms mean only that eschatological dimension? Could "heaven" and "hell" also be concepts that describe existential states, profound psychological and spiritual experiences, that we live and experience here and now in our worldly lives?

Careful reflection on the verses of God, especially in Surat Al-Nazi'at, opens the door to a deeper and more relevant understanding of our reality. Verses "As for those who overwhelm and prefer worldly life, hell is the shelter, but for those who fear the station of their Lord and forbid the soul from passion, paradise is the shelter" [Al-Naza'at: 37-41], it presents us with a binary picture of eschatological destiny, but also, in a deeper perspective, it may describe two opposing situations that man lives in this world as a direct result of his choices and attitude towards truth and guidance. Heaven and hell, in this sense, are not just deferred promises, but a direct and current product of our behavior and the extent of our commitment to God's balance in our lives.

The hell of the world: the reality of immediate suffering from tyranny and following the passion

The Qur'an describes the first group as "the one who overwhelmed and preferred the worldly life." Tyranny is crossing the line, whether it is in disbelief and disobedience, in injustice and aggression, or in following one's passions unconditionally. To cherish the worldly life is to make its decoration and

adornment the great goal, and to preoccupy itself with it from the ultimate goal of human existence and hostility.

What is the "shelter" or inevitable fate of this tyranny and altruism? It's "hell." While this clearly refers to eschatological torment, it has shadows and manifestations in the world that can be considered "earthly hell":

1. Hell of veil and heedlessness: tyranny and altruism of the world obscure the heart and mind from seeing the great truths and understanding the signs of God broadcast in the universe and in revelation. Man lives in ignorance, his mind is captive to materialism, and his heart is closed to the divine light. This is a state of blindness and obscured insight, akin to being in darkness in which he cannot see his way.
2. The hell of psychological turmoil: Turning away from common sense and disobeying God's commands necessarily generates inner anxiety, a sense of loss, and a spiritual emptiness. Envy, hatred, arrogance, greed, injustice, lies – all manifestations of tyranny and following passion – burn their owner with an inner fire of tension, regret, fear and dissatisfaction. This is the "intimate" that boils in the stomachs, and the "melting" that dissolves inner tranquility.
3. The hell of troubled relations: Those who live in their tyranny and passions, their relations are often characterized by conflict, injustice and exploitation, spoiling themselves and those around them with decent livelihoods, and bringing enmities and discord.
4. Hell of distress and distress: the Qur'an describes the life of the exhibition on the remembrance of God as "the living of Dhankah" (Taha: 124). This distress may be physical, but it is often psychological and spiritual, a feeling of suffocation, lack of blessing and loss of meaning, no matter how wide the world may seemingly be.

This state of multifaceted suffering becomes the "shelter" in which the tyrant and influential man of the worldly life settles, an inevitable and logical consequence of his choices and behavior.

The paradise of the world: the bliss of tranquility - tranquility and guidance

On the other hand, the Qur'an describes the second group as "one who fears the station of his Lord and forbids the soul from passion."

- Fear of the Lord' s station: It is not the crippling fear of terror, but the fear coupled with exaltation and reverence, which prevents us from daring to go beyond God's limits and prompts Him to be watched in private and in public. It is the sense of the greatness of the Creator and the responsibility of man before him, and the fear of negligence in his right and in the performance of honesty.
- Forbidding the soul from passion: It is a continuous struggle against the desires and whims of the soul that contradict the truth, justice and goodness. It is the arbitration of reason and Sharia in passions, whether they are carnal desires or intellectual passions that deviate from the straight path. It is self-control and directing it towards what pleases God.

And what is the "shelter" for those who have taken this path? It is "heaven". Just as hell has worldly manifestations, so heaven has appearances and bliss that hasten the believer in this life:

1. Paradise of Insight and Guidance: Faith and piety open the heart and mind to receive God's light and understand His wisdom in His creation and command. The believer lives in a state of intellectual clarity, and sees things with the light of God, by which he distinguishes between truth and falsehood, good and evil. {And whoever believes in God will guide his heart} [Taghabun: 11].

2. Paradise of tranquility and tranquility: The remembrance of God and good deeds bequeath the heart a tranquility that is not affected by the vicissitudes of the world. The believer finds satisfaction with God's judgment, patience in times of affliction, and thanksgiving in grace, so he lives a state of inner peace and psychological balance. {Isn't the remembrance of Allah reassuring hearts} [Thunder: 28].
3. Paradise of good relations: Righteousness on the command of God is reflected in the behavior of man and his relationships, so that he is a source of good and safety for those around him, and his relations of love, mercy and justice prevail.
4. Paradise of contentment and blessing: The believer who forbids himself from passion and fears the station of his Lord, finds blessing in his time, livelihood and life, and feels the richness of the soul and contentment, which is an indestructible treasure. This is the promised "good life" in this world.

This state of inner bliss and harmony with the universe and the divine method is an accelerated "paradise", a safe "shelter" in which the believer finds his true comfort and happiness in this world, before the paradise of the mole in the hereafter.

Conclusion: The choice between two paradises and two hell

Our understanding of heaven and hell as existential states lived in this world does not diminish the eschatological destiny, but rather confirms that the path to the paradise of the hereafter begins with building a paradise of faith and piety in the heart, soul and behavior here and now. The path of eschatological hell paves the way for him with tyranny, following passion and living in distress in this world.

Contemplating these verses from Surat Al-Nazi'at invites us to pause with ourselves: in what "shelter" do we live now? Do we consciously seek to forbid oneself from passion and fear of the shrine of our Lord in order to taste the taste of "paradise" in our world before our hereafter? Or do we leave ourselves to tyranny and cherishing the worldly life, and we are consumed by the fire of "hell" accelerated by anxiety, distress and deprivation of vision?

The choice between these two shelters, in this world and in the hereafter, is a daily choice that we ask for, and the results of which we feel in our reality before we receive the fullest reward. Let us make the fear of the station of our Lord and the prohibition of the soul from passion our way to the paradise of this world and the hereafter.

5.39 Beyond the "Hour": A Deeper Understanding of the Question of the Unseen in the Qur'an

Introduction:

Since the dawn of the Muhammadan message, the question "When is the time?" has occupied the minds of many, whether they are believers eager to encounter God, mocking skeptics, or simply seekers of knowledge of the unseen. This question is repeated in several places in the Holy Qur'an, including the Almighty's saying in Surat Al-Naza'at: "They ask you about the Hour, where is its anchor" [Al-Naza'at: 42]. The direct and common interpretation of this question concerns the time of the Great Resurrection. However, does this Qur'anic question, and the way it is answered, have deeper connotations beyond simply specifying the time of an event? Future? Can this question reveal to us the nature of the human relationship with the unseen, and the Qur'anic approach to dealing with human aspirations to know the unknown?

Analysis of the question and answer in Surat Al-Nazi'at "42-46":

1. Question "Verse 42": "They ask you about the Hour, which anchor it is."
    - "They ask you": the standard verb is useful for interrogating an unknown matter. However, as the different interpretation mentioned earlier indicated, the reading of Yeslunk "from tuberculosis, i.e. extraction" can be considered as a possibility indicating the nature of the question, as it is not merely a request for knowledge, but may be an attempt to lure the Prophet (peace and blessings of Allaah be upon him) into revealing something that Allah has acquired from his knowledge, or that hinders him.
    - "Hour": The word means the exact time, and in the Qur'an it often refers to the Day of Resurrection. However, in the context of the previous talk of the "paradise" of understanding and tranquility and the "hell" of inattention and distress as lived situations, the "hour" may also carry the meaning of a moment of total exposure, a time of decisive transformation, or a time when promise and threat are concretely fulfilled in the lives of individuals or nations.
    - Ian anchored: "When did it occur and stabilize?" This question reflects man's natural concern for the unknown future, and his desire to determine the time of major events. If we take the alternative interpretation of "where did Siha pass", the question becomes about the "place" of overcoming bitterness and ambiguity, that is, how to reach certainty and clear understanding.
2. The first divine response "Verse 43": "What are you from her memory?"
    - This response is not a negation of the Hour, but rather a definition of the role of the Prophet (peace and blessings of Allaah be upon him). Meaning: It is not your business or your job to determine its time or to go into the details of how it occurred, which God has taken over the knowledge of. You are not the source of this information, you are an informant and a reminder. This directive prevents the preoccupation with pointless speculation about the time of the resurrection.
3. The second divine response "verse 44": "To your Lord is finished"
    - This response confirms that knowledge of the time and final essence of the hour belongs to God alone. It is the end to which all things are returned and knowledge. The other interpretation that he reads to your Lord is its end "to your confusion is its end" to indicate that the end of the research is in the "confusing" text itself, remains an interpretation far from the general linguistic and Qur'anic context, but serves the idea that deep understanding requires processing the text itself. The most established meaning is that the science of the hour is absolute to God.
4. Defining the role of the Prophet "Verse 45": "You are a warning to those who fear it"
    - Allah clearly defines the function of the Prophet (peace and blessings of Allaah be upon him): warning. He is not tasked with revealing the unseen, but to warn people of the consequences of infidelity and tyranny, and to remind them of the hour and the punishment. This warning particularly affects those who have "fear"—that is, an innate or acquired willingness to fear God and the consequences of things, making them more responsive to reminders and guidance. Fear here can include fear of doomsday, or fear of falling into delusion and misunderstanding "as in the proposed interpretation."
5. Description of the horror of the hour and its impact "verse 46": "As if the day they saw it did not stop until the night or the day"
    - The Qur'an depicts the horror of the Hour as "the Day of Resurrection" to the extent that the entire life of this world, with all its long hope and immersion, seems to be a very short period of time, as part of a day. This confirms the banality of this world compared to the hereafter.

- The interpretation that links overnight the speed or slowness of the process of understanding "meaning 'by ijtihad'" provides an interesting additional dimension of reflection on the nature of the pursuit of knowledge and access to truth, but it remains within the framework of interpretation, which needs stronger evidence to outweigh the apparent meaning associated with the horror of the Day of Judgment and the short duration of the minimum life for him.

Lessons learned from the Qur'anic approach in dealing with the unseen:

- Focusing on methodology, not timing: The Qur'an does not concern believers with determining the timing of unseen events such as the clock, but rather focuses on the approach that must be followed to prepare for them: faith, piety, forbidding oneself from passion, good deeds, and contemplation.
- The purpose of mentioning the unseen: Mentioning the occult, such as the Hour, Paradise and Hell, is not to satisfy curiosity, but to warn and preach, and to stimulate action and correct the path in this worldly life.
- The Limits of Human Science: The Qur'an teaches us that there are things that God has been aware, and that trying to delve into them beyond what we have been told is a pointless cost.
- The importance of fear: The real benefit of the reminder of the unseen "whether it is the Day of Resurrection or the consequences of deeds in this world" is linked to the presence of "fear" in the heart, which opens the door to reflection, consideration and response.

Conclusion:

The question about the "Hour" in Surat Al-Nazi'at, and the divine response to it, provides us with an eloquent lesson. Instead of frantically seeking to uncover the unseen and determine its timing, the Qur'an directs us to what is most important and beneficial: focusing on reforming our present, purifying our souls, contemplating the signs of God to understand His Sunnah in souls and horizons, and preparing to meet Him with good deeds and conscious fear of His position. The hour is undoubtedly coming, and its knowledge is with God, and our mission is to prepare for it, and to live our worldly life as if it were the "paradise" of obedience and tranquility, avoiding the "hell" of heedlessness. and fancy.

5.40 "Forbidding the Soul from Fancy": The Key to Insight and Liberating the Mind in the Journey of Contemplation

Introduction:

At the heart of human experience lies a constant conflict between the call of reason and spirit on the one hand, and the temptations and unbridled desires of the soul on the other. This conflict is the axis around which many verses of the Holy Qur'an revolve, guiding the believer to the ways of the farmer and salvation. Among the most prominent of these directives is the explicit divine command in Surat Al-Nazi'at: "As for the one who fears the station of his Lord and forbids the soul from fancy, paradise is the shelter ." [Extractors: 40-41]. Upon hearing the "prohibition of the soul from passion", the mind may immediately turn to curbing forbidden desires and slipping into sin, which is a valid meaning and an authentic part of what is intended. But is the blameworthy "fancy" limited to that? Deep reflection reveals that passion has no less dangerous intellectual and psychological dimensions, and that forbidding it is not just a suppression of desires, but rather a process of liberation of the mind and purification of the soul, which opens the doors of insight and leads to the "paradise" of understanding and tranquility, whether in this world or in the hereafter.

What is the "fancy" that necessitates the prohibition?

The word "fancy" in Lisan al-Arab carries the connotations of inclination, decline and fall. In the Qur'anic context, its meaning expands to include every tendency and deviation of the soul from the seriousness of truth and rightness, and it manifests itself in multiple forms:

1. Passion of desires: Falling behind physical and material desires that contradict God's limits and law, such as seeking forbidden pleasure or scrambling for this world and forgetting the hereafter.
2. The passion of suspicions and ideas: It is perhaps the most dangerous in the context of contemplation, and it means a tendency to preconceived ideas, fanaticism of opinions and doctrines, following suspicions, and rejecting facts just because they contradict the norm or come from those with whom we disagree. It is the unscrutinized adherence to rigid legacies, the belief in the possession of absolute truth.
3. Passion in understanding and interpreting texts: This presents a great challenge for the contemplator. It is the tendency to twist the necks of texts to conform to a prior understanding or a hidden desire, or to interpret verses in a way that serves personal or factional interests, rather than submitting to the meanings and purposes of the Qur'an. It is this passion that may make some people exploit the verses of mercy to justify leniency, or the verses of force to justify exaggeration and extremism, which is what the previous verses in Surat Al-Nazi'at warned against when talking about "tyranny".

Why is "self-forbidding passion" the key to insight?

Fancy, in all its forms, acts as a thick veil covering the heart and mind, preventing the light of guidance from reaching and distorting the vision of reality.

- Passion blinds insight: As the Almighty said: "Have you seen the one who takes his god as his passion and is led astray by Allah with knowledge and seal on his hearing and heart and make his sight cloudy} [Jathiya: 23]. Following one's passion makes man captive to his prejudices and desires, losing the ability to objectively distinguish between truth and falsehood, and becoming unable to receive guidance even if it comes with verses of evidence.
- Fancy hinders reflection: true contemplation requires impartiality, objectivity and clarity of mind. The soul controlled by passion searches in the Qur'an for what supports it and supports its opinion, and ignores or distorts what is contrary to it. This eliminates the process of reflection and turns it into a mere projection of preconceived ideas on the text.
- Passion is the basis of tyranny and deviation: As we have seen in the previous verses, tyranny "exceeding the limit" often stems from cherishing the worldly life and following the fancy. This tyranny, in turn, makes the heart harder and the mind darker, closing the doors of understanding and mercy.

"Forbidding the soul": a continuous struggle towards liberation

"Forbidding oneself from passion" is not just a momentary decision, but a process of continuous struggle and constant purification. It requires:

1. Self-awareness: Recognizing the motives of the soul, its hidden tendencies, and its intellectual and emotional whims.
2. Knowledge of the truth: Guided by the Qur'an, the correct Sunnah and sound mind to know what is true and what is whim.
3. Impartiality and objectivity: Seeking to understand things as they are, not as we would like them to be.

4. Intellectual courage: Willingness to review preconceived ideas and abandon them if they are proven wrong, even if they are dear to the soul or inherited.
5. Seeking help from God: acknowledging human weakness and asking God for help and success to overcome passion.

"Paradise is Shelter": The Fruit of Liberation and the Purity of Insight

When a person succeeds in this struggle and frees his mind and heart from the power of passion, he reaps great fruits that represent an accelerated "paradise" in this worldly life:

- Clarity of insight and light of understanding: New horizons open up for him in understanding the Book of God, the laws of the universe and the laws of life.
- Tranquility and tranquility of heart: He is free from anxiety, doubt and turmoil resulting from following conflicting passions, and finds inner peace and true satisfaction.
- Wisdom and balance: Be able to see things from multiple angles, make balanced judgments, and make rational decisions.
- Spiritual strength: a sense of closeness to God, confidence in His method, and the ability to face life's challenges with faith and fortitude.

This state of serenity, light and tranquility is the "paradise" to which those who fear the station of their Lord and forbid the soul from passion shelter. It is the safe haven that protects its owner from the vicissitudes of passions and the darkness of ignorance, and it is the best prelude to the eternal paradise of the mole.

Conclusion:

The command to forbid oneself from passion in Surat Al-Nazi'at is a fundamental call to liberate man from the greatest obstacles to correct understanding and correct behavior. It is not merely the suppression of instincts, but the process of elevating the mind and spirit to transcend subjectivity and personal inclinations to objectivity and truth. In this struggle against passion lies the key to insight, the path of tranquility, and the gate of "paradise" whose features begin to appear in the believer's life here and now, before being completed in the afterlife. It is the method that transforms the Qur'an from a mere A text that reads to a light to guide and a source of strength and a real shelter for the soul.

5.41 Application to the concept of "blood" – revealing the symbolism of life paths through the craft bladder

After reviewing the theoretical foundations of the Qur'anic philology approach and the literal Mathani system, we now move on to applying this approach to central Qur'anic concepts to see how these tools reveal deeper layers of meaning. We will start with the concept of "blood", which is often understood in its limited biological context, to discover how it represents in the Qur'anic tongue a broader universal symbol.

Keyword: Blood "DM"

When dealing with the word "blood" in the Qur'an, it is not enough to stop at its common lexical meaning "red liquid". The approach of philology invites us to deconstruct the word into its initial literal bladder to understand its authentic semantic energy. The word "blood" consists of two basic letters that form an intrinsic bent:

1. D D: As we explained earlier, the letter dal carries the thrust directed at a specific target with maximum force. It represents the launch, the directed movement, the rush to an end.
2. Meme "M": The letter meme carries the energy of containment, assembly, encirclement, and completeness. It represents the bowl, the completeness, and the end that contains the beginning.

Installation of the Muthanna "D + M ": the energy of the completed track

When the directed dal thrust meets the containment and completeness of the meme, the Muthanna energy "blood" is formed, which expresses:

- "Completed and directed path": Any system or process that has a "push" and "perfect, contain" beginning, and moves precisely and directed towards its goal.
- "Vital Cycle": This is the archetype of each cycle or path that ensures the continuation of life and order, where payment and containment are carried out in a balanced manner.

From Muthanna to the Qur'anic concept:

Based on the energy of this essential Muthana, it is clear that the word "blood" in the Qur'an is not merely a reference to the biological fluid, but a universal symbol of all the "paths of life" and the precise cosmic order:

- Physical paths: water cycle "steam push, rain containment", astronomeric motion "propulsion in orbit, gravitational containment", succession of seasons "push towards change, containment within an annual cycle".
- Biological pathways: circulation itself (impulse from the heart, containment in vessels), food chains "push energy, containment within an ecosystem", growth and reproduction "push towards life, containment within species".
- Spiritual and moral paths: laws and laws "pushing towards a certain behavior, containment within a social system", the path of faith "pushing towards God, containment in submission".

Understanding "bloodshed" and "corruption" through the bladder:

With this understanding, it is clear that the angels wonder in Surat Al-Baqarah (Do you make someone corrupt in it and shed blood):

- Corruption: It is the tampering with the Dal card "directed payment", that is, changing the direction of the path from its correct target or causing a disruption in its movement.
- Bloodshed: It is the breaking of the energy of the meme "containment and completeness", that is, stopping the path completely before it is completed or emptied of its vital content, which leads to disruption of order and death "in the literal or symbolic sense".

Empirical Conclusion:

The application of the Qur'anic jurisprudence approach and the literal Mathani system to the word "blood" reveals the depth of this concept. It is not just a liquid, but a symbol of the precise divine order that governs all the paths of life and the universe. The "sanctity of blood" in the Qur'an becomes, in this sense, "the sanctity of harming the cosmic order", a warning against "corruption", "changing the course", "shedding" and "stopping the path". This paves the way for a deeper understanding of the verses of prohibition and exception in Surat al-Ma'idah, as we will see in later applications.

5.42 Application to taboo in the table 3 – symbols disrupt life paths

After we revealed in the previous application how "blood" in the Qur'anic tongue symbolizes the paths of life and the precise cosmic order, we now move on to apply the same approach to the taboos mentioned at the beginning of the third verse of Surat Al-Ma'idah: "I forbid you the dead, the blood, the pork and what is worthy of anyone but Allah by it... This is not just a list of forbidden foods, but is, in the light of the jurisprudence of the tongue, symbols of major patterns of disruption and disruption of the paths of life symbolized by blood.

1. Dead "MT": interruptions and track stops

- Intrinsic bladder: The root "mit" combines the containment and completeness of the meme "m" and the control of the "t" t. Death is a state in which an object reaches the fullness of its stage "M" and is subject to final control "T" that stops its movement or development in that path.
- Application: "Dead" in the verse symbolizes everything whose vital path has been interrupted prematurely or abnormally, losing contact with its source or purpose and becoming stagnant. It represents the sudden interruption of the "vein cord" that feeds the pathway. It is not limited to an animal that dies without being intelligent "in the traditional sense", but includes any process, entity or idea that has stopped developing and upgrading and has become an intellectual or material "carrion", unable to complete its natural path towards benefit or perfection. It is a state of vital energy outages.

2. Blood "DM": compromising the same path

- Bladder Intrinsic: As we have seen, DM represents the energy of the directed and completed path.
- Application: The prohibition of "blood" here emphasizes the sanctity of compromising the vital path itself, either by taking it out of its context and closed system "as in unconscious handling or storing vital energy without understanding", or by disabling and stopping it completely "shedding". It is a prohibition to directly intervene in the artery of the cosmic or individual life without the necessary awareness.

3. Pork "L H M + X N G + Y ": apparent corruption resulting from the change of internal characteristics

- Composite analysis:
    - Meat "l h m": lam "l" for attachment and purpose, haa "h" for movement and life, meme "m" for containment and completeness. Flesh" represents the apparent and integrated entity, resulting from the cohesion and magnification of living components to achieve a purpose. It is the "apparent body" of a living entity or vital process.
    - Khnz "Kh n g": Kh "Kh" for the correlation resulting from an expert law, N "N" for formation and origin, G "G" for characteristics and standards. Pig" refers to a change in internal characteristics and parameters as a result of a certain correlation or intervention that changes the original composition.
    - Yr "YR": Z "Z" for extension and continuation, Ra "R" for repetition and management. ER" refers to the continuity and redundancy of this change.
- Application: "Pork" is not just a well-known animal, but a symbol of every entity or product of "meat" that clearly shows "cohesion and magnification" the effect of a continuous change "see" in its characteristics and internal standards "pig" from its nature and origin, which inevitably leads to the corruption of its content. This may include maliciously genetically modified products, ideas that corrupt instinct and constantly change values, or any system that loses its

intrinsic properties and becomes corrupt outwardly and inwardly. It is a symbol of ongoing structural corruption.

4. What is worthy of anyone other than Allah by "A e l + l + non + Allah"

- Composite analysis:
    - The people of "A for "A" are: Hamza "A" for beginning and guidance, distraction "E" for guidance and guidance, Lam "L" is very and linked. "Crescent" is the orientation and preparation of an object for a certain purpose, its declaration and its allocation to a goal.
    - For other than God: any goal, power, standard or goal that contradicts or contradicts the divine system and its cosmic laws.
- Application: This prohibition represents directing the paths of life, their energies and abilities "everything that can be "replaced" to serve goals or forces that contradict the truth, justice and cosmic balance that God intended. It is a symbol of harnessing blessings and abilities for the sake of falsehood, tyranny, or passions that corrupt and do not fit.

Empirical Conclusion:

Through the application of the jurisprudence of the Qur'anic tongue, we see that the taboos at the beginning of Table 3 are not just a menu, but symbols of the most dangerous types of disruption of the paths of life and the cosmic order: interruption and cessation "dead", compromising the path itself "blood", continuous structural corruption "pork", and directing energies to the untrue "what is worthy of anyone other than Allah by it". Understanding these symbols is the first step to understanding the Qur'anic approach to transcending them, which will be detailed in the great exception: "Except what you have intelligent." Calling these acts "immorality" confirms that they are a departure from the right path set by the Creator.

5.43 Application to the exception in the table 3 – "Except what you have intelligent": the approach of science and responsibility to bypass the ban

After the taboos in the third verse of Surat Al-Ma'idah symbolize patterns of disruption and spoiling the paths of life, the pivotal exception comes to reveal the Qur'anic approach to dealing with these problems and overcoming the state of prohibition. It is not just a circumstantial license, but a cognitive and practical roadmap that places science and responsibility as a basis for dealing with the complexities of the universe. The Almighty says: ﴿ ... Except what you clever and what is slaughtered on the monument and to divide with the old men ۚ that you are immoral ... ﴾. Let's dismantle this composite exception with the Qur'anic jurisprudence method.

1. "Except what you have intelligent": Intelligence as a science, research and scrutiny "overcoming the unknown"

- The essential bladder: the root "y-k" combines the sublimation of the "y" - a softening and facilitating of the difficult resulting from understanding the laws of humiliation - and the identification and designation of the kaf "k".Intelligence" is therefore not just slaughtering, but rather the process of overcoming and facilitating the handling of an object by determining its nature and accurately defining its characteristics. It is the process of gaining intelligence and deep understanding that removes ambiguity and ignorance, transforming the unknown or forbidden into a known that can be dealt with consciously.

- Application: This is the first condition for the decriminalization of "dead", "blood" or "pork" "in their broad symbolic senses". We must first "nurture it", that is, conduct rigorous scientific research, deep analysis and comprehensive understanding.
    - In the case of blood "such as blood transfusion": "Intimination" means conducting analyzes to detect its components and free of diseases "identification and identification", and understanding its factions and compatibility mechanisms "overcoming complexity".
    - In the case of the dead "in the broad sense of interruption": "stolen" means understanding the causes of cessation or interruption, analyzing its components, and knowing ways to preserve or treat it to prevent its spoilage and rehabilitate it for use "such as developing food preservation techniques, or understanding the mechanisms of recycling materials".
    - In the case of pork "in the symbolic sense of changing characteristics": "Intimination" means scientific research to understand the nature of this change, its causes, effects, and how to deal with it or avoid its harm "such as the study of genetic modification and its effects".
    - This "intelligence" is scientific research, investigation and scrutiny that lifts the sanctity associated with ignorance and uncalculated risk.

2. "What is slaughtered on the monument": reaching the scientific quorum and directing the application "responsible control"

- Bladder intrinsic:
    - Slaughtering "YBH": Y for relief, B B for feeding and supply, H. for movement and life. Slaughter" is the process of smoothing an object and directing it dynamically to feed another path or achieve a practical goal. It is not just taking a life, it is about applying knowledge and channeling the energy inherent in the intelligent thing.
    - Monument "NSB": Noun "N" for formation, R "R" for preparation and processing "as fishing", B "B" for feeding. Monument" is the preparation and preparation of something to be fed or used after effort and planning. It represents the minimum required, the standard adopted, or the "quorum" to be reached.
- Application: Just a theoretical understanding of "intelligence" is not enough. In order for it to be halal and useful, our understanding and knowledge of it must reach a sufficient and approved level "quorum" that allows it to be applied and directed "slaughtered" safely and responsibly.
    - There must be clear and agreed upon scientific criteria "monument" (or at least proven) before the "intelligence" results can be applied.
    - It must be ensured that the energy of the "slaughtering" object is directed with the aim of building "to nourish life" and in accordance with the cosmic norms, and not randomly or destructively.
    - This condition represents the scientific responsibility and ethical application of knowledge, and the setting of controls and standards before implementation.

3. "And to be divided by children": Community Sharing of Knowledge and Results "Transparency and Control"

- Bladder intrinsic:
    - Iqsam "SSM": Qaf "S" for capture and control, Sin "S" for hidden or systematic walks, Meme "M" for containment and completeness. "Division" is a request to participate in a command that has been systematically controlled and contained. It involves the

meaning of distribution, participation and transparency, not gambling as in the traditional sense of cronies.
    - Azlam "g l m": g "g" for characteristics and standards, lam "l" for attachment and purpose, meme "m" for containment. "Actors" represent bodies, shapes, or models that contain specific characteristics and criteria for a purpose. It may symbolize concrete results, scientific bodies, or even knowledge-carrying human minds.
- Application: The last condition is the need to share the knowledge gained "intelligence", the approved standards "monument" and the results of the application "slaughter" with the community or specialists. The process must be carried out in full transparency, and subject to control and review "division" through bodies or models "colleagues" that represent expertise and knowledge in this field.
    - This prevents the monopoly of science and its results, ensures the correction of errors, makes the benefit public, and establishes societal and scientific control over the application of knowledge.
    - It represents the ethics of scientific research, community engagement, and accountability.

Empirical Conclusion:

The exception in verse 3 of the table is not just a jurisprudential detail, but an integrated three-step approach to the lifting of sanctity by responsibility:

1. Science and deep understanding "intelligence".
2. Setting standards and responsible application "slaughter on the monument".
3. Participation, transparency and control "division of children".

Only by fulfilling this triple approach, can man deal with the complexities of life and its paths "including what may seem forbidden" without falling into "immorality" "departure from the system", and this is the essence of religion that has been completed, as we will see in the last section.

5.44 Concluding Application of the Table 3 – Completion of Religion and the Satisfaction of Islam: The Fruit of Knowledge and Responsibility

After our journey into the depths of the third verse of Surat Al-Ma'idah, starting with understanding "blood" as a symbol of life paths, through analyzing taboos as symbols to disrupt these paths, to revealing the Qur'anic approach to overcoming the prohibition through knowledge, responsibility and participation ""Except what you have intelligent..." ", we now come to the great conclusion of this verse, which announces the culmination of the Muhammadan message: ﴾ ... Today those who disbelieved in your religion despaired, so do not fear them and fear ۝ Today I have completed your religion for you and completed my grace on you and accepted Islam as a religion for you ... ﴿. How does this announcement relate to the "intelligent" approach that we have detailed?

Completed religion: not rigidity, but an effective way of life

The completion of religion, the completion of grace and the satisfaction of Islam is not just the completion of the revelation of rulings and rituals, but the completion of the approach through which believers can deal with all the developments and challenges of life with awareness and guidance. This approach, as we have deduced from the verse, is the ability to:

1. Understanding the cosmic norms and life paths "blood" .
2. Facing the challenges and apparent taboos with knowledge and understanding "intelligence".
3. Apply this science responsibly and according to precise criteria "slaughter on the monument".

4. Share knowledge and results transparently and under control "sharing with children".

This quadruple approach is "religion" with its practical and epistemological dimension that has been completed. It is a religion that does not fear the unknown, does not stand helpless in the face of taboos, but has the tools to overcome them with knowledge, guide them responsibly, and spread their benefit through participation.

The despair of the disbelievers: the failure of the method of power and ignorance in front of the approach of science and piety

Why do the disbelievers "who cover the truth and disbelieve in blessings" despair of this completed religion? Because their approach usually depends on one of two things:

- Blind force: Trying to impose control and change paths by force without understanding the laws of God "corrupting and shedding".
- Ignorance and surrender: Fear of the unknown and staying away from the apparent taboos without trying to understand or deal with them consciously, which leads to stagnation and backwardness.

The "completed religion" offers a third path: power enlightened by knowledge and responsibility constrained by piety. It is an approach that enables its followers to progress, develop and deal with the most complex issues "even what was forbidden in the case of ignorance" without falling into immorality or inertia. It is this balance between knowledge and piety, between progress and responsibility, that cuts off the hope of the disbelievers to control the people of this religion or seduce them by truth. The real fear must be from God alone (do not fear them and be afraid), because His method is the guarantee.

Islam as a Pathological Religion: Submission to the Creator with Activation of Reason

﴿ And I accepted you Islam as a religion ﴾. What is this "Islam" that God has pleased us? It is not just a name or identity, but a state of submission to the Creator that manifests itself in following His method. This approach combines:

- Submission to the divine laws and laws that govern the universe and the paths of life ""blood" ".
- Activating the mind and using the tools of science and research to understand these Sunnahs ""intelligence"".
- Responsible and ethical work to apply this knowledge in a way that achieves benefit and avoids harm "slaughtering on the monument" ".
- Transparency and participation to ensure the continuation of righteousness and the dissemination of goodness ""Sharing with children" ".

This is practical Islam: a delicate balance between belief in the unseen and action in causes, between submission to God and the activation of the powers of reason that He has given to man. It is a religion that calls for the architecture of the earth with science, justice and responsibility.

The compelled and intelligent: license and curriculum

The verse concludes by returning to the state of necessity (whoever is forced in a toast is not guilty of sin, for Allah is forgiving and merciful). It is important to differentiate between this temporary license to preserve the origin of life in force majeure, and the proactive approach based on science and responsibility ""except what you have intelligent". Compulsion is a negative state that temporarily lifts sin, while "intelligentization" is a positive state that systematically decriminalizes and establishes

progress. Completed religion does not depend on compulsion, but on an approach that avoids compulsion as much as possible through understanding and action.

Final Applied Conclusion:

The third verse of Surat Al-Ma'idah, with its Qur'anic jurisprudence, is not just a narrative of jurisprudential rulings, but a declaration of the completion of an integrated way of life. An approach that sees the universe as vital "bloody paths", warns against corrupting or shedding them, and presents science, responsibility and participation ""intelligence, slaughter on monument, division with children" as tools to deal with them consciously, and sees in this approach the height of "religion" and the perfection of "grace" and the satisfaction of "Islam". It is a call for Muslims to be the Ummah of knowledge, work and piety, the Ummah from which the disbelievers despair, and which pleases the Lord of the Worlds.

5.45 }Two, three and four{: A description of the condition of women, not counting wives
"a new linguistic and contextual reading of the verse of women 3 with the approach of the jurisprudence of the Qur'anic tongue"

Introduction: The
third verse of Surat An-Nisa is one of the most relied upon to legislate and understand the issue of polygamy in Islam. The common and direct understanding of the phrase "Marry what is good for you from women, two, three, and four" is that it allows a man to marry two, three, or four wives as a maximum, provided that it is just. However, is this numerical understanding the only or primary purpose of the Qur'anic tongue shown in this verse? Is the choice of formulas of the counted numbers ""Muthanna", "Three" "Rabaa" instead of the original numbers, their syntactic location, and the context of the verse related to orphans, carry deeper connotations beyond the mere limitation of the number? The Qur'anic Jurisprudence approach, with its careful reflection on the structure and context of words, offers a different linguistic and methodological reading of this pivotal phrase.

1. The exact language of the Qur'an: names and adjectives, not just titles:
Our approach proceeds from the fact that the words of the Qur'an are not just arbitrary titles, but rather "names" that carry essential qualities and connotations derived from their structure. This invites us to stop at the Qur'an's choice of specific forms and not others.

2. Morphological forms: "two, three, and four": The
first thing that draws attention is not to use the explicit original numbers "two, three, four". The Qur'an used the "active and effective" forms of numbers. These forms in the Arabic language have special uses and connotations, including:

- Indication of distribution or repetition: such as "the people came Muthanna Muthana" "i.e. two by two".
- Indication of an adjective or form: The description of something consisting of or characterized by this number.
- Reversing the original for a rhetorical purpose: Choosing these formulas over the original numbers indicates that the end may not be just quantitative counting, but describing a particular situation or method.

3. Syntactic position: "Hal" of women:
These words in the verse are erected as "Hal" of "women". Grammatically, the case describes the form of its author and his condition at the time of the act. This means that "two, three, and four" describes the form or condition of women who marry in this context, and does not necessarily describe the

number of wives a man can marry at all. It is as if the meaning is: "So marry the women who are like this..."

4. Specific context: Fear of not paying installments in orphans:
"If you fear that you will not pay in installments in orphans, then you will marry... ﴿. The verse begins with the issue of caring for orphans and achieving justice for them. This is the general framework in which marriage was ordered as a solution or alternative. Neglecting this context when interpreting "two, three, and fourth" leads to the amputation of the verse from its original purpose.

- Proposed linkage: The analysis links the situation of women described as "two, three, and fourth" to the issue of orphans. The situation in which these women are described is that they are widows or divorced and caring for orphans in different numbers (two 'two', three 'three' or four 'four').
- Marriage as a social solution: The matter of marriage here becomes a social and humanitarian solution: if you reduce the injustice of the orphans who are in your chambers "perhaps by marrying them for their money or a waste of their rights", the solution is to marry other women "free or even owned according to the capacity of the concept" good women who are in the case of caring for orphans "two, three and four". With this marriage, two interests are achieved: the care of the widow or divorcee, and the care of the orphans who are in her sponsorship.

5. Distinguish between "number" and "quality":
This analysis emphasizes that numbers in the Qur'an may not always be used to denote "quantity" or abstract number, but may have a "qualitative" or "descriptive" meaning. Here, "two, three, and fourth" describes how and how women are available to marry in this particular context, and does not specify how many wives a man is allowed absolutely as a general legislation for polygamy.

6. Another Qur'anic witness: The Verse of the Angels:
﴾...The first wings are two, three, and four... ﴿ "Fatir: 1". Using the same formulas to describe angel wings is not usually understood as an accurate numerical count "that each angel has only two, three, or four wings", but rather as a description of different types, classes, and abilities of angels. Applying the same logic to the verse of women strengthens the idea that "two, three, and fourth" describe categories and situations of women and not an exclusive number.

Summary of linguistic analysis:

A careful linguistic analysis of the phrase "two, three, and four" in verse 3 of Surat An-Nisaa, given its morphological form, its syntactic position as a case, and its context related to the care of orphans, leads to an understanding that goes beyond the common numerical interpretation. These words, according to this approach, describe the situation of a category of women "widows or divorcees who are declared orphans in different numbers." Those who are allowed to marry as a solution to the problem of caring for orphans and achieving justice, while adhering to the condition of "what is good for you" and the ability to do justice (if you are afraid not to amend, then one). It is a reading that restores the social and human depth of the verse, reveals part of the wisdom of Quranic legislation in dealing with community issues, and emphasizes the accuracy and eloquence of the "jurisprudence of the Qur'anic tongue" in revealing the layers of meaning.

5.46 Hanifiya: The Qur'anic approach to balance between the constant and the variable

Introduction:
In the midst of life's constant fluctuations and changes, man is always looking for a constant reference

and a flexible approach at the same time. The Holy Qur'an, through the perspective of the Qur'anic Jurisprudence, presents the concept of "Hanifiya" not only as a specific religion in the traditional sense, but as an existential and epistemological approach that embodies the delicate balance between stability in fundamental assets and values, flexibility and continuous modernization in branches and applications.

Deconstruction of "Hanaf" linguistically and structurally: The
word "Hanaf" in its etymology, as the text explains, denotes "inclination", but it is not just a random tendency, but a dynamic movement that takes place according to a fixed axis and in a specific direction towards truth, rightness and benefit. It is a movement of "disciplined modernization" that entails a constant return to a fixed fulcrum or axis. This movement is not only a departure from falsehood, but a positive orientation towards truth and rightness.

Hanifiya: Cosmic and Quranic System:

The analysis reveals a striking parallel between the concept of Hanifism in the Qur'an and the system that governs the universe itself. Just as the universe is based on fixed physical laws "physical constants" do not change according to the perspective of physics "reflecting its dynamic nature", so the true approach is based on:

- Constants: Fundamental principles and values such as faith in God, justice, truth, freedom, and basic rules of morality. These constants represent the framework that does not change.
- Variables: Continuous movement and updating in branches, applications and detailed provisions that adapt to changing circumstances, times and places, but always within the framework of constants and within the field of halal.

This parallelism is not a coincidence, but reflects the unity of the source; the Creator who created the universe with its fixed and changing laws is the same one who revealed the Qur'an with the Hanifiya method, which combines stability and flexibility.

Conclusion: A call to conscious Hanifiya:
Hanifiya is therefore not just a description of the religion of Abraham, but a call to adopt a way of life and thought that combines tradition and modernity, between adherence to constants and openness to development. It is a call to move towards the truth with a permanent and disciplined movement, not succumbing to stagnation or drifting behind passions, but rather adhering to the axis of truth and always striving for the fittest and most beneficial.

5.47 "There is no change for God's creation": the steadfastness of instinct in the face of deviation

The phrase "there is no alteration of God's creation" goes beyond the superficial meaning of non-change of creatures, to refer to the immutability of the divine laws and innate laws that God has deposited in the universe and man, of which the true method is an integral part.

"God's Creation": Cosmic and Innate Sunnahs:
"God's Creation" here does not only mean material creatures, but also includes the laws, laws, and systems on which existence is based. This includes:

- Cosmic Sunnahs: The fixed physical laws that govern the motion and interactions of the universe.
- Human instinct: moral principles and fundamental values instilled in the human psyche, such as the tendency to monotheism, justice, truth, and goodness.

- The true method: the innate and straight method that corresponds to these cosmic and innate norms, which calls for a balance between the constant and the variable.

"No substitution": Emphasis on stability and stability: The
negation here "No substitution" confirms the firmness and stability of these laws and laws. They are not just changing norms or human jurisprudence, but objective and immutable truths that the Creator has deposited in the very heart of existence. It is this constancy that gives the universe its order and consistency, and gives man his moral and spiritual reference.

Deviation from instinct: the origin of delusion:
In contrast to this innate constancy, comes deviation. The text makes it clear that deviation from the truth is not the origin, but is contingent and contrary to instinct. Whether this deviation is a adherence to blind imitation that contradicts the truth "as in the model of the "Jew", or a drift behind new passions and ideas without scrutiny, as in the model of "Christian", or a fabrication that mixes truth with falsehood "polytheist", all forms of deviation from the true approach and "the substitution of God's creation".

Hanifiya as a return to instinct:
In this context, Hanifiya becomes not just following a certain method, but rather a return to the original, to common sense that God has instilled in people. It is the concordance of cosmic norms and immutable moral values. A true Muslim is one who is in harmony with this divine system, balances constants and variables, and follows the legal and rational evidence without extremism or negligence.

Conclusion: The
emphasis on "there is no alteration of God's creation" in the context of Hanifiyah is an affirmation of the existence of a fixed innate value and cognitive system that God has deposited in the universe and man. Deviation from this system is the root of delusion and polytheism. Hanifiyah is a call to return to this instinct, to harmonize with the laws of God, and to follow a balanced approach that combines stability and flexibility, to achieve righteousness and righteousness in this world and the hereafter.

5.48 The trap of tradition and the trap of fancy: a model of deviation from the Hanifiya

Hanifiya is a model of pure monotheism and moderation, we review two main models for deviation from this approach: extremism in adhering to the old "polytheism of tradition, represented by the Jews as a model", and extremism in drifting behind the new "polytheism of passion, represented by Christians as a model". Through the perspective of the "jurisprudence of the Qur'anic tongue", these models are not merely historical judgments on certain groups, but rather a warning of intellectual and behavioral patterns that any individual or society may fall into that deviate from the true curriculum.

The "Jew" represents
in this context, not as a judge of each individual, but as a model of the "polytheism of tradition". This type of polytheism consists of a strong adherence to inherited traditions and ancient concepts, even if they contradict clear truth, common sense, or the novelties of the times. It is a reverence for the fathers and for what we found our fathers, and a rejection of any new diligence or sophisticated understanding. The danger of this deviation lies in the fact that it disrupts the mind, prevents diligence, and leads to intellectual and spiritual rigidity. The Qur'anic text refers to their claim that fire will touch them only for a few days, an example of a misconception based on unfounded legacies, which reflects a disregard for the truths and seriousness of religion. It is polytheism because it presents inherited tradition over legal and rational evidence.

Shirk al-Hawa "Christian model": drifting behind the new uncritically:
In contrast, the "Christian" is represented as a model for **"Shirk al-Hawa**. This type of deviation is represented in the tendency to drift behind new and new ideas without sufficient scrutiny or reflection, which may lead to falling into exaggeration, innovation, or following personal passion and opinion at the expense of clear legal evidence.
The Qur'anic example of this is that they take their pontiffs and monks as lords apart from God. This is not necessarily material prostration, but rather a blind following of their opinions and jurisprudence and putting them ahead of the words of God and His Messenger. It is a trap of obedience, where human beings are given the power to legislate, analyze and prohibit which is the right of God alone. It too may represent the presentation of passion and personal opinion on the guide.

The polytheist: the collector of contradictions and fabrications:
As for the "polytheist", it represents the most complex case, as it combines the extremes of tradition and fancy. It lacks a clear methodology, relying on personal whims and interests rather than truth. This leads to a "trap of fabrication", where truth is mixed with falsehood, believes in some writers and disbelieves in others, and follows what he desires from the old and the new without control or standard.

Conclusion: Hanifiya as a method of moderation:
Understanding the two models of deviation "the trap of tradition and the polytheism of passion" helps us to understand the importance of the true approach as a path to pure monotheism and moderation. Hanifiya rejects inertia on the old without evidence, and refuses to drift behind the new uncritically. It calls for a balance between transmission and reason, between constants and variables, following the legal and mental evidence with a correct understanding, and not putting passion or blind imitation over the truth. It is a constant call to review our ideas and approaches to ensure that we remain on the straight path, the path of those who are blessed by God, who are not angry with the "people of blind imitation" or those who are lost "people of passion and deviation".

5.49 Dimensions of hidden polytheism: from worship to thoughts and love

The concept of polytheism is often confined to idolatry or material idolatry. But through the lens of the "jurisprudence of the Qur'anic tongue", which searches for deep meanings, it expands the circle of "polytheism" to include hidden and more accurate dimensions, which infiltrate the minds and hearts without being felt by the owner sometimes. Shirk, according to this proposition, is not just an apparent act of worship, but a broad concept that encompasses any deviation from pure monotheism in any aspect of life, belief and thought.

Transcending traditional shirk (shirk):
While shirk in worship (such as praying for someone other than Allah or slaughtering for others) remains the clearest and most dangerous form of shirk, the text draws attention to other forms that are no less dangerous:

1. Shirk of Lordship: Believing in the existence of a Creator, Raziq or Administrator of the universe other than Allah Almighty.
2. Polytheism of names and attributes: Describing God with the attributes of the created "such as simile and anthropomorphism", or describing the creature with the attributes of the Creator "such as claiming the knowledge of the absolute unseen or absolute power".
3. The trap of followers "the trap of obedience": obedience to the creature "ruler, elder, father, society... " in disobedience to the Creator, and submit their commands to God's commands.

4. The trap of love, fear and hope: that a person loves something or a person like God's love, or fears a creature like his fear of God, or hopes for something that only God can do. This does not mean that love or natural fear is forbidden, but rather that it is forbidden to equate it or to offer it to God's love, fear, and hope.
5. The trap of "the most dangerous" ideas: it is, as the text describes it, the most dangerous because it "infiltrates minds and hearts without being felt by its owner". This includes:
    - Following the whims: Making passion and personal opinion is the judgment and reference instead of the legal and mental evidence.
    - Blind imitation: Following parents, elders, or customs without scrutiny or criticism, even if they go against the truth.
    - Shirk of fabrication: mixing truth with falsehood, taking some religion and leaving some of it according to interest or whim.
    - Ideas and approaches contrary to monotheism: Adopting theories or ideologies that contradict the principles of monotheism and the basic values of Islam.

The true Muslim: The Model of Universal Monotheism:
In contrast to these multiple forms of polytheism, the text presents the "true Muslim" as a model of pure and universal monotheism. A true Muslim is:

- Whoever follows the sect of Abraham, peace be upon him, "Islam".
- Worship is devoted to God alone in all its "apparent and inward" aspects.
- He repudiates shirk in all its forms, visible and hidden.
- It balances transmission and reason, and follows legal and mental evidence with a correct understanding.
- He understands religion correctly, and does not fall into extremism or negligence.

Conclusion: Constant vigilance against hidden polytheism:
Expanding the concept of polytheism to include intellectual, hearty, and behavioral dimensions is a call for constant vigilance and continuous review of our beliefs, ideas and attitudes. Shirk is not just an idol to be worshipped, but it may be a wrong idea that we cling to, a passion that we follow, or a blind tradition that we follow. True monotheism requires a comprehensive liberation of the mind and heart from everything but God, and complete devotion to Him in belief, word and deed, and this is the essence of the Hanifiya that we pray to God to establish us on.

5.50 "Crying" and "Bakkah": From Feeding the Situation to the Gate of Guidance
"Deciphering the Crying and Bakkah"

Introduction:
The word "weeping" in the story of Joseph's brothers "Joseph: 16" and the word "weeping" with prostration "Maryam: 58" raise questions about its Qur'anic meaning, is it the usual shedding of tears? Are houses built with grief? The Qur'anic Jurisprudence offers a different approach, linking "crying" to the act of constant supply and nutrition, and revealing a possible meaning of the word "bakkah" beyond the mere name of the place.

Dive into the structure of "crying" "bkj":

- The singular letters "B+K+J": The meeting of the Baa "gate/beginning/means" with the kaf "sufficiency/pot" and yaa "certainty/continuity/connection" suggests the meaning of starting to provide enough continuously to reach an end or certainty.
- Bladder "Bek + Ki": The pair "Bek" refers to "starting to supply or offer", while the pair "Ki" denotes "certainty or continuous sufficiency".
- Qur'anic "crying": continuous supply towards an end:
  With the integration of the connotations of the bladder, "crying" becomes "continuing to present and supply 'Bey' something 'as a story, as an argument, as a justification, as faith" until it reaches its completeness or reveals its truth and certainty about it is achieved "Ki". It is not necessarily sadness and tears, but a conscious and continuous act to nurture a situation or idea to reach a definite result, whether it is deception "Joseph's brothers" or a deepening of faith "weeping with prostration".

Quranic Applications:

- "Joseph's brothers": They continued to supply and feed their story with fabricated justifications and evidence to convince their father.
- ﴾ prostrate and weep ﴿: Hold on to what is found of the truth "prostrate themselves" while continuing to nourish this faith and deepen it by contemplating and working "crying" to reach certainty and reverence.
- They cry to the ears: they insist on tasting the sweetness of science and knowledge, and they continue to feed this taste by "crying" to increase their reverence.
- Heaven and earth did not weep for them: No one continued to provide support, argument or reasons for their survival.

Deciphering Bakkah: The Gateway to Guidance?
Based on the same approach:

- Mathani: "Bey" "Start with supply" + "Keh" "Sufficiency related to guidance/unseen".
- Integral meaning: "Bakkah" may mean "begin to offer and nourish "Bek" enough to connect with divine guidance or the unseen "Keh"".
- In the verse: "To the one who bokkah": the baa for the means or causation. That is, the first house laid down for people was by Bakkah, that is, by this innate need and constant work to provide and nourish what connects man to his Lord and achieves him sufficiency in his guidance." Bakkah" here is not just a place name, but an expression of the profound spiritual function for which the home is placed: to be a gateway to nourish the soul and provide it with enough to communicate with God and guide Him.

Conclusion:
The "jurisprudence of the Qur'anic tongue" reveals to us that "crying" in the Qur'an is deeper than tears, it represents the conscious determination to nourish something to reach its goal. This understanding opens the door to a new vision of Bakkah, not just as a name for Mecca, but as a symbol of the first function of the ancient house: a gateway to provide the soul with sufficient guidance and contact with God.

5.51 N ﴾ and the pen ﴿: When the wisdom of creation is manifested in the "trimming" of existence not in the line
"of the applications of the jurisprudence of the Qur'anic tongue"

Introduction:
God Almighty swears at the beginning of a surah bearing his name with the pen, this great oath pushes

us to go beyond the common understanding of the pen as a tool for writing and calligraphy only. Does the "pen" in the Qur'anic tongue have a deeper connotation related to the norms of creation and learning? The "jurisprudence of the Qur'anic tongue" invites us to a journey of deconstructing the structure of the word "LQM" to reveal its secrets, free from preconceived interpretive constraints.

Deconstructing the "pen" "s l m ": beyond the letters and the bladder:
applying the tools of our methodology:

- Q+M analysis: "Say" "Opposite to "Laq" which means addition and convergence" refers to reduction, exclusion, removal of appendages, and focus on substance. This manifests itself in "trimming" nails and trees, "frying" food to reduce what we don't want, and even weighted "saying" that reduces moonshine. "Meme" "M" adds the meaning of containment and housing to this reduction, so the pen becomes the tool or process that reduces and contains the useful essence.
- Q+L analysis: "did not" "Opposite to "ml" which means filling and multiplication" refers to limited combination and cohesion or familiarity.Qaf "s" adds the meaning of ability and power. The pen becomes the ability to collect, surround and control the object after assembling it.
- Analysis of the letters "Q+L+M": The meeting of qaf "ability, strength, oppression" with the lam "lam, cohesion, connection" and the meme "containment, housing" gives the meaning of "the ability to control, cohesion and housing after discrimination and reduction".

The Qur'anic "pen": a tool of discrimination and cosmic learning:
Through these analyses, it is clear that the Qur'anic "pen" is more than a calligraphy tool. It represents:

1. The cosmic pruning process: God's law in creation and the universe, where distinction, reduction, exclusion, and focus on the useful essence to reach completion and purpose "as in pruning trees".
2. The basic means of learning:)Who taught with the pen("Leeches: 4 ". Learning is the perception of signs, and this can only be done with the "pen", that is, the process of distinguishing, separating and reducing to reach the essence of the information. All sciences "medicine, archeology, geology... It relies on "pruning" and excavation to uncover the facts.
3. The tool of thinking and discrimination: "As they throw their pens" "Al-Imran: 44" does not mean lottery, but rather means putting forward "their ideas, experiences and means of discrimination" "their pens" to differentiate and choose the most worthy of Mary's guarantee, an act that requires pruning and scrutiny of ideas.
4. The symbol of the ability to count and distinguish not write: "Even if there is a tree of pens in the ground... The words of God have not run out("Luqman: 27 ". Here the "pens" are not for calligraphy, but rather a symbol of pruning, discrimination and counting tools. If we turned all the trees of the earth "with their complexity and complexity" into tools of pruning and discrimination, we would not be able to grasp the words of God "His laws, laws and knowledge" because of their abundance and complexity.

"And what they write": the process of evolution, not the line of letters:
"N and the pen and what they write" "Pen: 1". Here they are not just "stepping", they are from "t", associated with flight and evolution. It is the process of evolution and change that results from the process of "pen" "pruning and cosmic discrimination", and all this flows into the "n" cosmic vessel or continuous formation. It is an unknown evolutionary march but governed by the laws of pruning and discrimination.

Conclusion:
The "pen" in the Qur'anic tongue is deeper than an ink and paper tool. It represents a universal year of creation and learning, based on discernment, pruning and a focus on substance. It is the human mind's tool in research and exploration, and it is a symbol of God's infinite power to create and manage. Understanding the "pen" with this perspective frees us from literal understanding and opens our eyes to wider horizons to contemplate God's written book and his visible book.

5.52 ﴿What God wrote for us﴾: The completion of the Sunan - not the inevitability of destiny
"Liberation of the concept of fate from the constraints of misunderstanding of Qur'anic writing"

Introduction: The
verse "Say, We will only be afflicted by what God has written for us" "Al-Tawbah: 51" is often used as an excuse for surrender and submission, arguing that everything is "written" in advance and inevitably predestined. This algebraic understanding contradicts explicit verses affirming freedom of choice and human responsibility. Does the word "books" in the Qur'an necessarily mean pre-recording of fate? The Qur'anic Jurisprudence of the Tongue delves us into the root structure of the CTB to provide an understanding that frees us from the doctrine of algebra and reveals a meaning associated with the completion of the Sunan and the reading of reality.

Deconstruction of "books" "KTB ": Beyond the letters and the bladder:

- The singular letters "K+T+B": the meeting of the kaf "identification, designation, bowl" with the taa "generation, control, completeness" and the baa "feeding, implementation, emergence" suggests the meaning of "control of what was determined and appointed to show and execute".
- Mathani "CT+TB": The pair "CT" may mean "control of identification and assignment", while "TB" "as in repentance" means "completion of execution and completion".
- Quranic "books": completeness of elements and composition of causes: By
the integration of semantics, "books" do not mean mere calligraphy and codification, but rather "the completeness and coalition of elements and conditions of something ''kat'" so that it becomes a complete, apparent and implemented reality "'repent'".The book" is the set of monolithic elements. When it is said "God's books", it means that God's laws and laws related to something have completed their causes and fulfilled their conditions, so that their occurrence has become an inevitable result based on those laws, not an arbitrary judgment. "God's books": that is, making it a law or a year with complete elements and conditions.

Quranic Applications:

- ﴿Except what God has written for us﴾: It will not affect us except what has completed its Sunnah and its reasons that are read and known to us "He wrote to us = became readable to us, clear signs." There is no mysterious and sudden fate, but rather the consequences of reasons and norms that can be understood and dealt with. It is our responsibility to read these Sunnahs "books".
- "The book": It is the set of monolithic laws and norms that govern a field "the prayer book, the climate book, the death book... ". Understanding these "books" is from the belief in the unseen that enables us to take precautions.
- Writing as a human act: When we write, we combine and compose "CTB" letters and elements of the same type "sufficient for identification and designation", generate them "Ta", and then show them "Ba". It is a miniature creation process that reflects the meaning of the deeper "books".

Editing the concept of fate:
This understanding of the word "books" frees us from the concept of algebraic fate:

- No blind determinism: what befalls us is the result of God's completed "written" laws, not an inevitable and inescapable judgment.
- The responsibility exists: we are responsible for understanding these "reading books" norms and dealing with them to prevent evil and bring good. Knowing the "book" enables us to "flee from God's destiny to God's destiny."
- Belief in the unseen as a science: Belief in the unseen is not a surrender to the unknown, but rather the pursuit of the "books" "laws and laws" that govern events before they occur.

Conclusion:
The "jurisprudence of the Qur'anic tongue" reveals that "what God has written for us" is not a call for algebra, but rather an affirmation of a precise cosmic system based on complete and interrelated laws and laws. Understanding and reading these Sunnahs is the key to consciously dealing with life's events, taking responsibility for our choices, and acting according to God's knowledge and wisdom. It is a call to read, understand and act, not to subservience and wait.

5.53 }And the moon split{: When people are divided over the "gamble" of contemplation not the offense of the sky
"reading in the light of the jurisprudence of the Qur'anic tongue and the context of Surat Al-Qamar"

Introduction:
The verse "The hour is approaching and the moon has split" "Moon: 1" has always provoked different interpretations, most notably the statement of a sensory miracle of the splitting of the celestial moon, a statement that is rejected by modern science and collides with our understanding of God's fixed laws in the universe. The approach of the "Qur'anic Jurisprudence of the Tongue", which delves into the structure of words and the connotations of their original letters, invites us to go beyond superstition and literal interpretation, and to seek a meaning consistent with the subsequent Qur'anic context that clearly speaks of the rejection of verses and the rejection of contemplation.

1. Dismantling the "Clock", "Moon" and "Split" with the Qur'anic Tongue Binoculars:

- The hour "x.a": It is not necessarily the Day of Resurrection in its eschatological sense, but of "Sa'i", it is the moment of "the completion of the quest, the attainment of the result and the revelation of the truth". Its approach means the approaching time of cognitive and cosmic decisiveness, and the emergence of the results of human endeavor.
- The moon "BCTR": Away from the celestial body, let's analyze its structure:
    - The letters "Q+M+R": the meeting of the qaf "strength, power, truth, proximity, qiyam, Qur'an, heart" with the meme "combination, briefing, existence, origin" and "mercy, vision, repetition, return" suggests the meaning of "the surrounding force that needs to be seen repeatedly" or "the repeated process of "'bitter'" to take note of the truth and do it "'rise'".It refers to an ongoing process of seeking to encompass a powerful essence or central truth.
    - Mathani "arise + pass": the husband "arise" denotes "doing the right or the essential thing surrounding it", and the pair "bitter" denotes "passing, repeating and seeking in the surrounding order".
    - The proposed significance of the "moon": Accordingly, the "moon" here does not represent the celestial body, but rather "the dynamic process of repeated pursuit and

deep intellectual effort 'bitter' to grasp and carry out the essential truths 'rise'". This description applies par excellence to the deep process of contemplation of the Qur'an, which requires effort, perseverance and knowledge to reach the esoteric meanings and to carry out the truth it advocates.

- The concept of "intellectual gambling": does "MR" mean "gambling"? Linguistically, this does not seem straightforward. However, the operation "Moon" (as analyzed: the repeated quest for essence) can be described as requiring "betting" or "intellectual gambling"; that is, a great effort and risk going out of the ordinary and diving into the unknown in pursuit of revealing the inner meaning, a quest that does not guarantee success for all but requires special insight and divine reconciliation ("special understanding of the intellectuals"). It is an "intellectual duel" against superficial understanding and whims.
- Split "n u s / u s ": from "u = spread " + "s = control / separation / control ", "schism" here means "the occurrence of a state of separation, differentiation and difference in position". It is not a material division, but a division of opinions and attitudes towards something.

2. Re-read the verse and context:

﴿The hour approached and the moon split﴾:

- The new meaning: "The time for revealing the facts and the results is approaching, and there has been division and division among people in their attitude towards the process of deep reflection of the Qur'an and the intellectual bet required to understand it ''moon'".
- Compatibility with the context "verses 2-5": This interpretation is fully consistent with the following verses:
    - When they see a verse that requires this deep reflection "the moon", they offer it.
    - They describe this deep contemplation or the verses that call for it as "magic" aimed at distracting them from their beliefs and whims.
    - They lied and followed their whims: They lied with the deep meanings revealed by contemplation, and followed their whims in adhering to superficial or inherited understanding.
    - "And every order is stable": Every order has a fixed consequence and result according to the Sunan.
    - ﴿And he came to them... Great wisdom does not sing the vow﴾: They have come great wisdom in the Qur'an itself, which requires reflection, but the vow does not replace those who chose to split from the method of correct understanding.

Conclusion:
The approach of the "jurisprudence of the Qur'anic tongue", with its rejection of superstition and its emphasis on the laws of God and the consistency of the Qur'an, leads us to a deeper understanding of the verse "The hour is approaching and the moon has split." It does not speak of an astronomical miracle, but rather describes with great precision a recurring human condition: the approaching moment of truth, and a division among people in their attitude towards the deep contemplation of divine revelation. The "moon" here is a symbol of this intellectual and spiritual effort, this challenging "gambling" to reach the inner meaning, and its "schism" is the separation of people between a believer in this method who seeks it, and an exhibition about it who lies about it and follows his whims. It is a stark call to adopt a true contemplation method as a way to escape the hour of loss and destruction.

5.54 "Gates of Heaven": The keys to the name and the pen to understand the universe and the Qur'an
"A reading in the connotations of transcendence and perception"

Introduction:
When the Qur'an talks about "heaven", does it only refer to that blue dome and the stars and planets it contains? Or does the word have a deeper dimension related to transcendence, sophistication and elevation in the levels of awareness and knowledge? The verses that talk about the "gates of heaven" "Al-A'raf: 40", the universe of sustenance and what we promise in "heaven" "Al-Dhariyat: 22", and the penetration from the "countries of the heavens" by the authority of "Al-Rahman: 33", invite us, with the approach of the "jurisprudence of the Qur'anic tongue", to go beyond the materialistic understanding of the exploration of "heaven" as a concept that indicates the worlds of higher knowledge. and sublime levels of perception.

1. Sky: symbol of transcendence and knowledge:
"Heaven" in the Qur'anic tongue, from the root of "SMF", is not limited to outer space. It represents all that is high, sublime, and sublime, whether material or moral. They are the worlds of knowledge, levels of understanding, and degrees of proximity to the great truths. "Seven Heavens" may refer to these multiple and overlapping levels of science and knowledge.

2. Names: Keys to Understanding and Distinguishing:
Adam taught all the names, "Al-Baqarah: 31". Teaching names to Adam was not just indoctrination of titles and names of things in arbitrary language. "Names" here, as indicated by the root "xm f", are the "attributes" of things and their intrinsic qualities that distinguish them and determine their being and function in the system of creation. Knowing these "attributes" "names" is the foundation of science and discernment, and is the first key to understanding the universe and dealing with it wisely. It is the first door to the doors of cognitive heaven.

3. Pen: pruning tool and flag meagrum:
﴿Who taught with the pen﴾ "Leeches: 4". As we detailed earlier, the "pen" is not just a calligraphy tool, it is a tool and the process of pruning, discrimination and separation to reach the essence and draw the truth. It is the method of research and exploration by which we recognize the "attributes" of things "names". With the pen "pruning and discernment" we open the doors of science, and ascend in the heavens of knowledge. It is not possible to penetrate from the countries of the heavens and the earth except with the "authority" of "Ar-Rahman: 33", and the authority of science and knowledge comes only with the pen "discrimination, research and pruning".

4. Opening the gates of heaven: conditions and elevation:
"Those who lie about our signs and are proud of them will not have the gates of heaven opened for them... ﴾ "Norms: 40". Opening the "cognitive and spiritual" gates of heaven is not available to everyone, but has conditions:

- Non-denial: believing and believing in God's signs in the universe and the Bible, and being willing to receive truths.
- Lack of arrogance: cognitive humility, recognition of ignorance, and a sincere desire to learn and advance.
- Intelligence, not lying: "Linked to verse 3 and your analysis of "intelligent" and "lying"." Opening doors requires "intelligence" "the ability to understand, deduce and discern by the power of instinct", while "lying" "hiding the truth, claiming what has no origin" closes these doors.

Conclusion:
The "sky" in the Qur'an represents the worlds of cognitive and spiritual transcendence. The keys to its doors lie in understanding the "names" "the attributes of things and the laws of the universe" using the

"pen" "the method of discernment, research and pruning", while demonstrating the sincerity of faith and rejecting arrogance and lies. It is a constant invitation to man to strive to rise in the heavens of science and knowledge, guided by the light of the Qur'an, to obtain his promised livelihood in those highest heavens.

5.55 ﴿And worship your Lord until certainty comes to you﴾: Worship as self-awareness and certainty as a fruit of knowledge
"a reading in the concept of lordship and worship"

Introduction: The
concepts of "Lord", "worship" and "certainty" in the Qur'an raise fundamental questions about man's relationship with his Creator, with himself, and with his cognitive journey. Is "Lord" exclusively the transcendent "God"? Is "worship" just rituals and rituals? Is "certainty" death as rumored? The Qur'anic jurisprudence offers a different vision linking "Lord" to acquired knowledge, "worship" to awareness and discernment, and "certainty" to attainment of knowledge.

1. "Your Lord": What He has raised in you of knowledge and knowledge:
Your proposal provides a remarkable understanding of the word "Lord"; while "Allah" is the collective name of the divine self and its attributes, and "Allah" represents universal mercy at the beginning of creation, "Lord" represents the aspect related to development, growth, experience and knowledge acquired in man. Your Lord is not always a direct reference to God, but may refer to "what He has raised in you" in terms of science, knowledge, experiments, instinct and software that shape your consciousness and guide your behavior.

- Follow what was revealed to you by your Lord. "Al-An'am: 106": Follow the revelation that comes to you from the source of knowledge and guidance that was raised in you, "whether it is a sound instinct, an adult mind, or a direct divine revelation."
- "Al-Baqarah": not "Call upon God", but as if they were saying to Moses: "Use what you have been raised with of knowledge, knowledge and experience "your Lord" to find us the solution."
- Multiple "lords": This understanding explains how people can have "lords" without God, the people, ideas, or systems that "educate," guide and shape their consciousness.

2. Creation, Making and "Your Lord":

- ﴿Your Lord said to the angels, I am the Creator of human beings... ﴾ "Stone: 28 ".
- ﴿Your Lord said to the angels, "I am making a caliph on earth... ﴾ "Cow: 30"."Your Lord" here is certainly God, but the use of "your Lord" "instead of God, for example" may indicate that the act of creation and making is linked to the norms of education, development and growth that are requirements of Godhead. It is God "the Lord" who sets the laws of creation, making and education.

3. Worship: awareness and discernment, not just rituals:
"And worship your Lord until certainty comes to you" (stone: 99). Worship" of "p.d." is not merely ritual submission, but is, as she suggests, "being aware of what "p" looked like to you. It is a state of awareness, vigilance and discernment of what is right and what is false, of what leads to the truth and what goes astray from it, based on what you have been raised to know "your Lord". It is an activation of reason and consciousness in the search for truth.

4. Certainty: Complete knowledge, not the inevitability of death:
"Certainty" is not death, but "the fullness of knowledge and clarity of truth" ("La certitude"). The

purpose of "worshipping the Lord" is to "activate consciousness and discernment based on the knowledge gained" is to reach a state of cognitive and spiritual "certainty."

5. Surat Al-Nas: Seeking refuge from the domination of the misleading "Lord of the People":
﴿Say, I seek refuge in the Lord of the people... ﴾: "I seek refuge" "from p and y" may mean "I recognize and take refuge consciously". Seeking refuge here is not just a fearful refuge, but a conscious act of discrimination and fortification against the "Lord of the people" in the sense of thoughts, beliefs and influences that are "raised" in the common people and form their collective consciousness "often under the influence of obsessive people from Paradise and people" and that may possess, deify and mislead them. It is a call to distinguish "your Lord" "conscious knowledge" from "Lord of men" "misguided collective consciousness".

Conclusion:
Re-reading the concepts of "Lord", "worship" and "certainty" through the lens of "the jurisprudence of the Qur'anic tongue" offers a vision that liberates man from a negative understanding of worship and predestination. "Your Lord" is the sum of your knowledge and experiences directed by instinct and revelation, and "worship" of Him is the activation of your awareness and discernment, and the end is cognitive "certainty". It is a call for continuous learning, constant awareness, and a conscious distinction between the guidance of "your Lord" and the delusion of "the Lord of men", to reach the desired certainty.

5.56 "God's camel and its watering": when the verse is a cosmic law and not a mythical sentence
"a contemporary reading of the story of Saleh and Thamud"

Introduction: The
story of the Prophet Saleh and his people Thamud and "God's camel" are pivotal Quranic stories that carry great lessons and lessons. But is the "camel of God" just a female camel that miraculously emerged from the rock, and does "lick" mean only sensual slaughter? The "jurisprudence of the Qur'anic tongue" rejects this literal interpretation, which may seem to contradict God's fixed laws in creation, and invites us to dive into the structure of the keywords "camel, sighted, drinking, watering, infertile, righteous, Thamud" to reveal a deeper meaning that links the "camel of God" to the cosmic laws And the divine laws that must be respected and not violated.

1. Dismantling the "Camel of God": A Purified and Sighted Divine Law:

- Camel "n s ": The root "n s " does not necessarily mean female camel. Applying the Mathani method or the analysis of the letters "n = composition/essence, s = control/catch", we arrive at the meaning of "control and control "s" in essence or the original law "n"". From it is "purity", "elegance" and "choice" "the purest thing: choose it and purify it." The camel" as a structure "Taa is tied to contain "nak" that may mean "an authentic, purified and chosen divine law or year", latent waiting to be verified or opened. It is the same "verse" that Thamud has given.
- Attributing it to God: "The camel of God" confirms that this law or Sunnah is not from the status of human beings, but rather from God, reflecting His knowledge, wisdom and order in the universe.
- Sight "B.R.R.": not in the sense that she sees or has consciousness, but as we analyzed "sight" previously "Bass+t = revealing tool + clear result", "sighted" means "it is a means of sight and revealing the truth" or "manifestation of facts". The camel "divine law" by its nature reveals the consequences of things and clarifies truth from falsehood to those who manage them. It is a verse through which to see and learn.

2. "Watering it" and "drinking it": its path and source of its life:

- ﴿Have a drink and you drink﴾ / ﴿that water is divided among them﴾: It is not intended to divide the physical water for drinking. "Drinking" "from drinking" may be associated with "evil" "lack of diversity, stability" as I analyzed it, that is, the camel "law" has its own constant and only source from which it feeds, and you have your other sources. Water" here may symbolize the source of life or public order. The verse means that this divine law has its own domain and source that must not be compromised or disrupted, and that there is a balance and division in the cosmic and social order that must be respected.
- Watering it: not just supplying it with water, but from "s", "its specific path, mode of flow and system". Watering is the provision of favorable conditions for the application and functioning of the law. A warning is against obstructing the course of this law or disrupting its system.

3. "Thamud" and "Saleh": Sin and Reform:

- Thamud "W M D ": From "then+d", may mean "rush "d" in obliterating or corrupting "then "distinct essence". They represent the people who rush to "sin" "empty something of its content" and ignore laws and laws, and disbelieve in their "Lord" "with what they have been raised with of innate or missionary knowledge".
- Saleh "Y to H ": From "Pray + H or Y + H ", is the one who comes "to move the lamma and revive it "H" after it has been initialized and connected "Pray"" or "Preparation "Y" to move the lamma "Lah"". It is a symbol of the reformer who seeks to restore things to normal, bind people to divine laws, and repair what Thamud has corrupted.

4. "Aqrwa al-Naqa": Disrupting the Law and Violating the Sunnah:

- "AQR": Not necessarily sensory killing, but from "aq+r", may mean "t" changing the course of signs or laws after losing the ability to understand or control them "aq".It is an act of "stopping, obstructing and disabling" the course of divine law "the camel" and preventing it from being applied "watering". They stood in her way and disrupted her system.
- Injustice by it: "They were wronged by it": Because of their attitude towards the camel "law" and their obstruction of it, they wronged themselves and the cosmic/social order.

5. Contemporary application: "God's Notche" among us:

"The Camel of God" is not a historical story from the past, but rather divine laws and laws that are visible and revealing in our reality today:

- Laws of nature: ecological balance, water cycle, climate laws, importance of biodiversity... All of them "Noq Allah" have their own path "watering" and their sources "drinking" them. Disrupting them and spoiling the land "pollution, unfair cutting, random construction in the streams of the valleys... " is a "barrage" of these camels, and injustice by them will inevitably lead to "near torment" "floods, droughts, climate change... ".
- Social norms: laws of justice, the importance of science and knowledge, the necessity of work and production, the danger of following whims and arrogance... This is also the "Longing of God." Disrupting knowledge through ignorance, justice with injustice, and working with laziness is a "barrage" for it that will lead to the "cry" of backwardness, poverty and marginalization.
- Cognitive norms: the need for reflection, the importance of the correct approach, the danger of denial and arrogance... This is the "camel of God" in understanding his religion and his book. "Licking" it with rigidity, blind imitation and rejection of verses leads to spiritual "thirst" and "blindness" of my heart.

Conclusion: The
story of Saleh, Thamud and the camel of God, through the perspective of the "jurisprudence of the Qur'anic tongue", turns from a tale of a material miracle into a profound cosmic lesson about the importance of respecting God's laws and laws in creation, society and knowledge. The "camel of God" is that sighted verse-law that reveals the way to us, and "watering" and "drinking" it are its system that must not be disrupted. "Saleh" is the voice of reason and wisdom that calls for reform and following the Sunnahs, while "Thamud" are a symbol of those who rush into sin and corruption and "disobey" these laws, so they are entitled to punishment as an inevitable result of their act. It is a constant invitation for us today to recognize the "longing of God" in our reality, to keep it "watered", and to listen to a "righteous" voice within us and those around us, before it is too late.

5.57 }What we copy from a verse{: statement and clarification not removal and invalidation
"editing the concept of abrogation from the traditional understanding"

Introduction:
The issue of "abrogated and abrogated" is one of the most controversial issues in the sciences of the Qur'an, as it is understood by the traditional public in the sense of removing the ruling or pronouncing a Qur'anic verse with another subsequent verse. This understanding, despite its commonness, poses deep problems that clash with the memorization of the Qur'an, its perfection and the tightness of its verses (a book whose verses were wiser and then separated) "Hud: 1" and "We have revealed the dhikr and we are his keepers" "The stone: 9 ". Does the word "abrogation" in the Qur'an really mean removal and invalidation? The "jurisprudence of the Qur'anic tongue", with its approach based on questioning the structure of the word and its original connotations, invites us to radically reconsider this concept.

1. Deconstruct "copy" "n x x ": beyond the letters and the bladder:

- Traditional linguistic meaning: removal "copied the sun shadow " and transport and photography "copy the book ". These meanings are limited and led to misunderstandings.
- Letter analysis "n+x+x": The meeting of the noun "formation, appearance, essence" with the sin "walk, path, hidden revelation" and kha "correlation, invisibility, choice" may suggest the meaning of "manifesting a composition or essence that is inseparable and hidden through a certain path".
- Analysis of the bladder "Ness + Sakh":
    - Muthanna "Nas": It may be associated with forgetfulness "hiding the formation", or with "people" "apparent formation", or with the path of formation.
    - Muthanna "sakher": "the opposite of "lettuce" = weakness and lack " is associated with generosity, generosity, generosity and wealth. "x = walk, x = correlation", may mean "walk that reveals coherence and richness".
- The integral connotation of "copy": by combining "n" "composition" with "generosity" "richness, goodness and inseparable reveal", "copying" becomes "showing, highlighting and revealing the richness and inseparability of the essence of the original component". It is not a removal, but a statement, clarification and elaboration of the meaning or judgment inherent in the original verse, or providing evidence and confirmation of it through another verse or new context. It is an extraction of the conjunctive meaning "x" from the composition of "n" via a "x" graphical path. This is in line with some of the sayings of the predecessors "restricting the year, allocating the absolute, stating the totality".

2. A new reading of the abrogation verses:

- ﴿In its version is guidance and mercy﴾ "Al-A'raf: 154": not "its image", but "in its statement, clarification and detail" guidance and mercy. The "original" panels whose statement and detail "copy" is the source of guidance.
- "Hajj: 52": He does not "remove", but "shows, clarifies and reveals the falsehood" of what Satan throws, and then judges his signs. Allah does not remove Satan's whispers to forget "they remain for temptation and testing", but rather reveals their truth, shows their invalidity and proves His signs in return for them.
- "We were copying what you were doing" "Jathiya: 29": not only "recording and transmitting", but "showing and clarifying the truth" of what you were doing, and providing evidence for it "reproduction as providing evidence".

3. Detail of the pivotal verse of the cow "106":

﴿Whatever we copy from a verse or forget it is good from it or like it...﴾

- What we copy from a verse: any verse "a sign or a Qur'anic unit that requires questioning and understanding" that we explain, clarify and detail "we copy"...
- Or we forget it: it is bad to delay and postpone, not to forget in the sense of erasure. Any verse that we delay and detail for a later time...
- She got away well from her: ...However, we come with a statement, clarification and detail that contains multiple options and details that are richer "good" in the sense of abundance and diversity" than the initial overall meaning of the verse. "The epidemic here is important, the comparison is not 'better than it' but 'better than it'."
- Or like it: ...Or we come up with a similar and identical statement, clarification and detail "'like her'" that confirms the original meaning without much increase or detail.
- Divine Power: "Did you not know that God is all-powerful": This statement, detail, and delay is according to God's ability and wisdom in downloading and detailing His book and verses.

Conclusion:
The correct understanding of "abrogation" in the Qur'an, through the lens of the "jurisprudence of the Qur'anic tongue", frees us from the problem of contradicting verses and invalidating the words of God. Abrogation is not a removal, but a statement, clarification, elaboration and confirmation of meanings and rulings, which comes with "good" "more options and details" or "like" "confirmation and clarification" of the original verse, all according to God's knowledge, wisdom and power. With this understanding, the entire Qur'an becomes a hermetic, without contradiction or ambiguity, a book whose greatness is manifested in the integrity of its verses and the elaboration of its statement.

5.58 The Abrogated and Abrogated: The Journey of the Statement and Detail in the Verses of the Rulings
"Practical Applications of the Concept of Abrogation as a Statement - Not Removal"

Introduction:
After establishing in the previous topic the concept of "abrogation" as "statement, clarification and detail" and not as "removal and invalidation" based on the approach of "jurisprudence of the Qur'anic tongue", we now move on to apply this understanding to some examples that commentators have traditionally considered from abrogated verses "in the sense of invalidation", to see how they can be read through the lens of "graphic abrogation".

1. Mitigation not invalidation copies "Verses of combat and death kit":

- The fighting verses "Al-Anfal 65-66": The command to be one to ten and then to reduce to one to two. This is not an invalidation of the first judgment, but a statement and detail of the

condition of the believers. The first judgment "1:10" represents determination and ideal state when full of strength and faith, and the second judgment "2:1" represents license and mitigation when there is weakness. Both are an existing provision, applied according to the situation and circumstance. It is a statement of two levels of government, not the annulment of one.

- Several verses of death "al-Baqarah 234 and 240": verse 240 talks about a will for the deceased to recommend to his wife to possess and live in full around if she wants "other than taking out", and verse 234 specifies the waiting period that is legally obligatory to four months and ten. There is no conflict or copying invalidation. The first is an optional will linked to the husband's right, and the second is a general mandatory legal ruling. They are complementary judgments that deal with different aspects, and the statement of abrogation here is the result of a lack of accurate understanding of the context.

2. Copying the gradient not invalidating the "verse of the Prophet's monologue":

- The verses of the Munajat "Al-Mujadila 12-13": The command to give charity before the Prophet's Munajat (peace and blessings of Allaah be upon him) and then to mitigate and lift this condition. This is not an invalidation of the first ruling, but rather a phased and progressive legislation with pedagogical wisdom. The first judgment was to test the sincerity of their faith and distinguish the hypocrites, so when the wisdom of it was achieved, the mitigation came and the statement that this is not a permanent condition, while emphasizing the origin of worship "prayer, zakat, obedience". It is a statement of the end of a certain legislative phase and the transition to the permanent phase.

3. Copying the statement not invalidating "verses of conversion of the qibla":

- Verses of conversion of the qibla "Al-Baqarah 144": The command to go to the Grand Mosque after the qibla was Bayt al-Maqdis. This is not a nullification of the first orientation, but a statement and determination of the final kiss of this nation, and an affliction to discern the believers. Going to Jerusalem was a stage that had its wisdom, and going to the Kaaba is the final and stable judgment. It is a statement and a specification, not an invalidation of the religious meaning of Jerusalem.

4. Abrogating the allocation and restriction, not the annulment, "verses analyzing some taboos on the children of Israel":

- "Al-Imran 50": This is not an invalidation of the prohibitions of the Torah, but rather a statement and specification that some of what was forbidden to them was a punishment or a special aggravation for them, and that the message of Jesus came to mitigate some of these provisions of their own, while remaining the origin of the prohibition in the Torah for what is already forbidden.
- All food was a solution for the Israelites except what Israel forbade to himself... ﴿ "Al-Imran 93": This verse shows and clarifies the origin of the solution, and that the subsequent prohibitions were either by personal diligence or later emphasis, the Qur'an here copies "shows and clarifies" the original before the subsequent prohibitions.

Conclusion:
When we understand "abrogation" in the Qur'an as "clarification, clarification, detail, restriction, allocation and legislative hierarchy", the problem of contradicting verses and confirming the memorization, completeness and precision of the Qur'an disappears. The verses that are said to be abrogated "in the sense of invalidation" are in fact great examples of the wisdom of legislation, the

observance of circumstances, the gradation of rulings, the elaboration of the totality, and the restriction of the absolute. The "jurisprudence of the Qur'anic tongue" invites us to an integrated and consistent reading of the Qur'anic text, in which we see the statement integrated with the original, and the detail clarifies the totality, without the need to assume the nullification or removal of God's hermetic words.

5.59 }So take off your soles{: Exceeding the acquired - not removing the shoes

A reading in the connotation of "sole" and "dislocation" in the story of Moses

Introduction:

At the solemn moment when God addressed His servant and Moses at the Holy Valley Tawa, the first divine command came: "Take off your sandals, for you are in the Holy Valley, fold" "Taha: 12". A common and straightforward understanding of this verse is that God commanded Moses to take off his shoes out of respect for the sanctity of the place. But is the word "sole" and its derivatives, which appear in the Qur'an only in this unique place, limited to this material meaning? Is "khul'" just a shoe removal? The "jurisprudence of the Qur'anic tongue", with its approach based on the analysis of the structure of the word, its original connotations and its relationships, invites us to explore a deeper meaning of this divine command.

1. Dismantling the "insole" "n p l ": beyond letters and opposites:

- Traditional linguistic meaning: shoes and what is worn on the foot for prevention.
- Analysis of the letters "n+p + l": the meeting of the noun "formation, evolution, self, emergence" with the eye "consciousness, perception, elevation, clear appearance" and lam "connection, combination, purpose, ownership" may suggest the meaning of "what consciousness has reached "p l" and appeared and formed "n" in the self". It refers to the intellectual, epistemological and empirical acquisitions that shape human identity and perception.
- The opposite "cursed" "to a n": By analyzing the meaning of "cursed" "as you have kindly said and in a manner consistent with its Qur'anic usage" as "publicity, expose, banishment from mercy and concealment", its opposite becomes "sole" "n.a.l." carries the meaning of "concealment, concealment and concealment" of matters that are private or whose truth is not yet clear.
- The integral connotation of "sole": "sole" in this context does not refer to the physical shoe, but rather symbolizes "all that man has acquired and has 'n' through his consciousness and experiences 'n' and has remained secretive or not fully visible to the public ''n'al' as an anti-curse". It is the set of thoughts, beliefs, experiences, experiences, and even errors and impurities that have accumulated in man throughout his journey, and that constitute his intellectual and psychological "sole" with which he walks.

2. "Naalik": Not Muthanna but the comprehensiveness of the acquired:

The word "Naalik" here is not necessarily for Muthanna "Naalan", but may be a formula that refers to the sum or all of these accumulated intellectual and psychological gains, just as we say "your hands" or "your feet" to refer to the ability or endeavor. It is all that Moses holds of "secrecy", ideas and past experiences.

3. "Remove it": Radical removal and conscious abandonment:

"Khul'" is not just ordinary disposal, but " removal by force and complete impartiality". The command to "take off the soles" is an invitation to Moses (peace be upon him) to ***Radically and

consciously abandon all his previous thoughts, beliefs, experiences and experiences of "Naalik" that he has acquired and kept secret, and which may not be pure or compatible with what he will receive now.

4. Context: The Holy Valley and the Need for Detachment:
The presence of Moses in this purified and holy place, which will witness the greatest experience of his life, "divine consecration and receiving the message", requires him to be a state of complete abstraction and complete emptying of everything that he previously commented on, so that his vessel "his heart and mind" is pure and ready to receive the pure divine revelation without any impurities or preconceived ideas. It is a moment that requires the removal of the intellectual and psychological "sole", not just the physical shoe.

Conclusion:
The "jurisprudence of the Qur'anic tongue" opens a door for a deeper and more spiritual understanding of the divine command of Moses (so take off your slippers). It is not just an order to take off the shoes out of respect for the place, but a profound symbolic invitation to strip away, to abandon all previous intellectual and psychological gains, and to empty the inner vessel in preparation for receiving the divine light and divine guidance in the presence of the Holy Valley. It is a necessary step for every traveller on the path of divine knowledge: To take off the "sole" of the past to receive the light of the present and the future with a healthy heart and an open mind.

5.60 Marriage and marriage in the Qur'an: between the general association and the specificity of family building
"semantic discrimination"

Introduction:
The words "marriage" and "marriage" are often used in religious and social discourse synonymously, to refer to the legal bond between men and women. However, does the Qur'anic tongue shown have the same synonym? Or does each term have its own connotation that reveals different dimensions of this fundamental human relationship? A careful reflection of the verses in which the root "n.k.h." and its derivatives are mentioned, and comparing them with those that used the term "marriage" and its origin "g and c", reveals a subtle and important distinction, which he offers us." The jurisprudence of the Qur'anic tongue" as a tool for deeper understanding.

1. Marriage "n k h ": activate the choice by ten:

- The connotation of the root "n k h ": the root goes beyond the mere reference to the physical act or administrative contract. By analyzing "n = formation/emergence, k = adequacy/choice/pot, h = life/movement/activation", marriage may refer to the "activation process of 'h'" to choose 'k' to form 'n' 'living relationship'. It is the actual choice among possibilities, then activating it and bringing it into reality through ten and cohabitation.
- Inclusion: Nikah is the most general term that includes all forms of legal association that include choice and activation of the ten, including what is known as the "king of the right" "according to some interpretations of the contexts".
- Conditions: Qur'anic verses link marriage to basic conditions for its realization as a legally recognized socially recognized relationship, such as the permission of the parents (women: 25) and the payment of wages (dowry) (women: 25). Also, the entry of the "actual ten" is considered part of the concept of marriage, as evidenced by the prohibition of marriage to fathers "women: 22".

2. Marriage "G and C": the specificity of building a family and achieving housing:

- Root connotation "g and c": Marriage comes from the root which means conjugation, pairing, similar or complementary variety. It refers not only to mere association, but to the formation of an integral "pair".
- The purpose of marriage: The Qur'an links marriage to specific goals that go beyond just ten:
    - Housing, affection and mercy: "To dwell with her and to make affection and mercy among you" "Romans: 21". Marriage is an institution for psycho-emotional stability.
    - Family Building and Childbearing: The word "husband" in "until you marry another husband" "Al-Baqarah: 230" indicates, according to this analysis, the need for the second marriage to be in order to form a real marital relationship "marriage" and not just a passing marriage, which confirms the link between marriage and the family goal.
- Marriage requires "touching": In order for marriage to achieve its goal of procreation and family formation, "touch" in its deeper sense that may indicate the beginning of the reproductive process, and not just superficial touch as detailed in the video" is an implicit condition in the nature of marriage aimed at stability and offspring. "Distinguishing 'touch' from 'touch' is important here."

3. Substantial differences:

Concept	Marriage "NKH"	Marriage "G and C"
Inclusion	More generally, it includes every legitimate association that includes the ten.	In particular, it is a type of marriage whose main goal is to build a family.
Purpose	Activating the choice with ten "may have other ends".	Building a family, achieving housing, affection and compassion, procreation.
Sustainability	It may be temporary "according to some of its forms".	The origin is permanence and stability.
Touch	Entry is a condition, but "touch" "in the sense of procreation" may not be achieved.	"Touch" "in the sense of procreation" is a natural part of his purpose.
Nature	It may be an individual association "in some cases ".	Integral pair association "pair ". Requires full consent.

Conclusion:

The linguistic accuracy of the Holy Qur'an distinguishes between "marriage" as a general term that includes legal association based on choice and ten, and "marriage" as a family and social institution with deeper goals related to building the family and achieving housing, affection and mercy. Understanding this difference, revealed to us by the method of deep linguistic reflection, is necessary to properly understand the Qur'anic rulings and legislation related to family relations, and to avoid confusion or generalization that may lead to a deficient understanding or misinterpretation of the purposes of the Sharia. It is a practical application of how the "jurisprudence of the tongue contributes" Qur'an" in the evacuation of meanings.

5.61 From the "building" of the father to the "news" of the son: the journey of sonship and prophecy in the Qur'anic tongue

"a new reading of the concept of the Prophet"

Introduction: The
relationship between the father and his son is one of the deepest human relations, as it is a relationship of building, nurturing and inheriting values, knowledge and features. This deep relationship finds a remarkable linguistic echo in the Arabic tongue, especially in the Qur'anic tongue, through the opposite roots "bn" and "nn". Can the permutation of these two roots, with the method of the "jurisprudence of the Qur'anic tongue", reveal a deeper understanding of the concept of "construction" and "prophethood", and even the concept of "prophecy" itself?

1. Son and "construction" "b n ": nutrition of the essence:

- Root "b n": Our approach links this root with the concept of "nutrition "b" of essence or origin "n"". The son is the product of his father, carrying his genes and features, and nourishing on his thoughts, values and experiences. A father builds his son, nourishes him from his essence. When we say "he is from Benani", we mean that he is the one who nourishes me from his essence, physically, intellectually and spiritually. This construction is the basis of the filiation relationship.

2. The Prophet and the "Prophet" "NB": The emergence of the nourishing essence:

- Root "n b": by flipping the letters "b n", we get to "n b ". If B N is the nourishment of the essence, then NB becomes the "emanation of the substance N and the nourishment of B to others.""News" is the important and certain news that emanates from an informed source. A "prophet" is a person who carries this epistemological or spiritual essence and emerges from it to nourish others.
- The son as a "prophet" to his father: In your moving personal experience, after the departure of the father who "built you", you became "prophesy" about him. Your "n" essence, from which you are saturated, has become nourishing "B" with his memory, whether through features, behavior, or thoughts. The son becomes a witness and a living prophecy about his father.

3. Expanding the concept of "Prophet": Specialized Prophesier:

Based on this deep linguistic understanding, the concept of "prophet" can be expanded in a general context "while preserving the sanctity of God's prophets and messengers":

- The Prophet is the bearer of the news: he is the one who carries certain knowledge or truthful news in a certain field ""The news is often metaphysical and truthful".
- The Prophet is the nourishing of the essence: he is the one who emanates his knowledge or skill essence to nourish his surroundings.
- Prophets of the fields: The doctor is a "prophet" in his field who prophesies the secrets of the body and nourishes with healing. The thinker "prophet" in his field predicts the truths of thought and nourishes consciousness. The artist is a "prophet" in his field... And so on. Anyone who possesses specialized and deep knowledge "Naba" and seeks to spread it and feed others with it, can be considered a "prophet" in his field, in the sense of the bearer of news and the source of knowledge nutrition.

4. The specificity of the "prophets" in the Qur'an:

With this expanded understanding, the Qur'an emphasizes the specificity of the "prophets" sent by God:

- Source of news: Their prophecy is not just acquired human knowledge, but a direct revelation from the "expert knower" (the expert knower) said "prohibition: 3". The source of their nourishment is divine.
- Selection and Recruitment: They are not just experts, but are chosen and chosen by God to carry and communicate His message.
- Continuity: Their prophecy and message are not interim or linked to a specific time, such as a father building his son, but it is continuous and present as a reference and guidance as long as the heavens and the earth (prophets and martyrs were brought) "Zumar: 69". That's why we believe in them.
- What is required of us is to become "prophets" of the Muhammadan message, that is, to contemplate the Qur'an, the "divine news", to be imbued with its essence, and then to emerge to nourish the world around us in word and deed.

5. Verse "Prohibition: 3" in light of this understanding:

When I prophesied it... And when he prophesied it to her, she said, Who prophesied this to you, said my prophet, the All-Knowing, the Expert:

- "She prophesied it": the wife revealed the secret, that is, she made the essence "n" emerge and nourishes "B" another party "she disclosed it".
- "He prophesied it": The Prophet (peace and blessings of Allaah be upon him) revealed to her that she had revealed the secret, i.e. made the essence of her act "N" emerge and "B" appear to her.
- "Who prophesied you": Who revealed this hidden essence to you?
- "My Expert Knower": The source of this revelation is God, the All-Knower and the Expert in the subtleties of things.

Conclusion:
The deep linguistic relationship between "BN" and "NB" in the Qur'anic tongue reveals a close connection between construction and prophecy, between receiving and reporting, between the relationship of sonship and prophecy in its broad sense. Every son is a prophecy about his father, and every scholar is a "prophet" in his field. The "prophets" in the Qur'an remain the supreme role models because they are prophesied by God, and our call is to be "prophets" of their mission, carrying its essence and nourishing the world. It is a call to learn and build, and then to reveal and proclaim the truth and goodness.

5.62 Surah "Abs": From the toil of striving for the responsibility of empowerment
"a reading in the Sunan of development and mandate"

Introduction:
Is Surah "Abs" just a gentle reproach to the Prophet (peace and blessings of Allaah be upon him) for a passing situation with a blind man? Is "frowning" a negative adjective that calls for all this subsequent threat in the surah? Or does the surah, its name, and its axes carry deeper connotations related to God's laws in the universe, man's evolutionary journey, and the responsibility of empowerment and guardianship? The "jurisprudence of the Qur'anic tongue", by deconstructing the structure of words and bypassing traditional interpretations based on reasons for revelation that may be inaccurate or limited, invites us to a new reading of Surat "Abs" that reveals divine laws Valid.

1. Dismantling "Abs" and "Takeover": The Effort to Seek and Obtain Mandate:

- ABS: It doesn't just mean stitching the face. By analyzing the root "p = consciousness / emergence, b = nutrition / action, x = hidden walk / subsequent result" or the bladder "ab + bas", and by observing its linguistic uses "abs today = intensified, Abbas = severe lion", it is clear that "abs" means "intense effort and focus "p" and continuous "bass" opposite to 'sab'" to break up difficulties and overcome obstacles "best mountains bsa " to reach the clarity of the goal and achieve it. It is an act of strength, determination and perseverance, characteristic of Assad "Abbas", not just a passing resentment.
- "and for j ": not in the sense of "introduced", but from the state "and for the opposite of if". It means "transition to a state of mandate, empowerment and responsibility" after effort and endeavor.
- ﴿Abs and took over﴾: The verse describes a natural state and a goal that everyone seeks: exerting extreme effort and perseverance to overcome difficulties and achieve the goal "Abs", then reaching empowerment and mandate and taking responsibility ""took over". The problem is not here.

2. The Moral Test: Acting after Empowerment (if the blind came):

- The blind: He is not necessarily blind to sight, but may be "blind in sight", with little knowledge, knowledge and understanding, but he sincerely seeks to acclamate and learn (perhaps he pays zakaah 0 "3" or 1 mentions and the intelligent will benefit him 0 "4 " ... He fears1 "9"﴾. "Fear" here means attachment, commitment, and sincere desire.
- The dispenser: He is the one who believes that he is indispensable for guidance and remembrance, perhaps because of his status, money or apparent knowledge.
- Tested position: The problem begins after empowerment and the mandate "take over". How does the holder of power and guardianship (whether individual, group or state) behave when the "blind" who sincerely seeks knowledge and guidance comes to him? Does he confront the dispenser out of greed or fear (you have 5 repels)? Is he distracted and distracted from the faithful courier who is afraid (you are distracted from him)?
- Divine reproach: This is where divine reproach and reminder come in. The basis of responsibility after empowerment is to give priority to those who sincerely seek guidance and acclamation, not to be preoccupied with those who have been dispensed with or approached at the expense of the vulnerable seeker.

3. Remembrance, preaching, and threatening: laws and laws that do not favor:

- Ticket "11-16": The Qur'an "remembrance" is a dignified newspaper purified by the hands of a generous traveler, and it is available to whomever he wants, and it should not be withheld from anyone, especially the seeker.
- Preaching "17-32": reminding man of his humble origin "sperm", facilitating the way for him, then the inevitability of death and resurrection, and his need for material and cognitive food that God has given him from the "earth" "material and cognitive". All this to realize that he is indispensable to his Lord and his guidance.
- Threat "33-42": warning against "shouting" "from "shouting" as opposed to "especially" = the general event that does not concern anyone in particular, the general incident, which is the decisive moment when everything is revealed, and one flees from the people closest to him, and only his work and pursuit benefit him. The faces at that time are either laughing and optimistic "as a result of the right pursuit and justice after empowerment", or they have dust that wears them down "as a result of disbelief in facts, arrogance, following whims and neglect of seekers". "The first of those are the disbelievers."

4. Contemporary Application: The frown and assumption of nations and individuals:

Surah Abs is not just a historical story, but a divine law that is repeated in the lives of individuals, groups and states:

- Frowning and taking over: Every individual or nation strives to "frown" to reach empowerment and the mandate "to "take over" in a field "scientific, economic, political, social... ".
- The touchstone: How do you use this empowerment? Do you confront and "anoint" the rich and the powerful, and distract from the vulnerable and those who seek knowledge and justice? Or do you establish justice and open doors to all equally?
- Screaming: The inevitable consequence of acting after empowerment. Either faces laughing at success and prosperity, or faces with betrayal and torment, as a natural result of walking with or against the divine laws of justice, mercy and opportunity for all.

Conclusion:
Surat "Abs", through the perspective of the "jurisprudence of the Qur'anic tongue", provides us with a deep understanding of the human journey and responsibility. "Frowning" is not a negative adjective, but rather the effort needed to strive and elevate. "Taking over" is not a symptom, but empowerment and mandate. The real test is not in seeking and access, but in how to act after empowerment: do we choose justice, mercy and opening doors to the "blind" seekers sincerely, or do we confront the dispensed and distract the weak, thus deserving the "scream" and its consequences? It is an invitation to reflect on our responsibilities in every state location we reach, no matter how small or large.

5.63 "Dream" in the Qur'an - sleep or growth? Reading in the light of the Qur'anic tongue and manuscripts

Introduction: Transcending the Apparent to the Inward

The "jurisprudence of the Qur'anic Arabic tongue" continues to dive deep into the text, transcending superficial understanding and traditional interpretations that may obscure deeper layers of meaning. In this section, we deal with the central word "sleep", which has been associated almost exclusively in traditional interpretations with the state of sleep and the dreams seen in it. However, going back to the origins – the Qur'anic text itself in its original drawing as attested by the manuscripts, and applying the methodology of analyzing the structural units of the word "mathani/literal pairs" – we discover that the word "dream" " Or rather, its possible original drawing "Menem" may carry a deeper connotation associated with the process of growth, development and awareness in wakefulness.

The traditional understanding of "sleep" as a vision of sleep raises profound problems, especially in the story of Abraham (peace be upon him) and his command to slaughter his son, where the divine command seems to contradict the immutable attributes of divine mercy. Does God command to kill in a dream? Or is there a deeper understanding of the word and context that reveals divine wisdom and an educational and evolutionary dimension to the story? This is what we will seek to explore.

1. Original drawing and questioning of traditional reading:

The first step in our methodology is to return to the original unformed Qur'anic drawing, as stated in the considered manuscripts "such as the Uthman manuscripts or other early manuscripts." When examining the places where the word in question appears, we find – as I mentioned earlier – that the drawing in places such as Surat Az-Zumar "Verse 42" and Surat Al-Anfal "Verse 43" may be "Manmaha" or "Manmak" "Meem-N-Meem-H/Kaf", without the thousand that we find in the word "Manamaha/Manamak" in the Qur'an in circulation.

- The importance of difference: The absence of alif here is not just a simple spelling difference, but it changes the structure of the word and its morphological weight, and opens the door to linguistic and semantic possibilities different from the word "dream" (the name of a time/place or the source of a meme from the verb "sleep").
- Formation as ijtihad: We reaffirm that the formation and addition of alifs "such as the alif al-khitari or even the alif explicit to correspond to a common reading" are later human jurisprudence and are not part of the original sacred text. This appending to alif in the word "sleep/sleep" may have resulted from a prior interpretation associated with sleep, obscuring other possible readings of the original drawing "mnemha/mnemk".

2. Manage "Menem" with the integrated pair methodology:

Now, we apply the methodology of word analysis to its integral literal pairs to understand the connotation of "mnem":

- Word: m n m "mnm"
- Complementary pairs: "from" "meme + noon" + "nm" "noon + meem"
- Analysis of the pair "of" "m + n ":
    - Meme "M": As we founded, denotes plural, encirclement, completeness, kingship, origin, center, water "life", inner depth.
    - Nun "n": denotes light, guidance, emergence, emergence, self, self, individual identity "point", inner depth "cup".
    - Meaning of "from": This pair symbolizes "self or soul "n" in its origin and surroundings "m", "light latent "n" in the center or origin "m"", or "inner evolution "n" ocean "m"". It suggests the state of the self in its depth, its surrounding origin, or its latent light.
- Analysis of the pair "nm" "n + m ":
    - Noun "n": evolution, emergence, self, light, identity.
    - Meme "M": plural, briefing, completeness, king, origin, water "life", depth.
    - Meaning of "Nm": This pair symbolizes the "emergence of "n" of life or origin "m", "the appearance of "n" perfection and completeness "m", "self "n" in its completeness and containment "m"" or "light "n" that reaches its completeness or depth "m"". Suggests a process of growth and emergence towards completion and completion.
- Integral Meaning of "From": By combining the connotations of the couple "from" and "grow", "from" can be understood as referring to: "the state or phase of evolution of the self/soul from its latent origin towards completion and conscious emergence". It is not a state of unconsciousness "sleep", but rather a process of growth and development of consciousness and insight that occurs in wakefulness. It is "sleepover" in the sense of "miniature" or "amnem" "place, time or state of growth".

3. Re-read the verses in the light of "from":

- The story of Abraham "As-Saffat 102": "I see in <0xF9><0x86>the world that I am slaughtering you"
    - New reading: "I see with my insight in the process of your growth and development, my son, "in your dream" that I will tire you and exhaust you and expose you to great hardship "I will slaughter you - in the figurative sense that I put forward earlier for labor for the sake of preaching and spreading the truth."
    - Indication: The vision here becomes Abraham's awareness and insight of the future of his son and the hardships and sacrifices he will face for the sake of God during his growth and maturity, and not an order to kill in a dream. This solves the theological

problem and is consistent with the nature of affliction and divine commission, which requires patience and sacrifice in wakefulness.

- Revelation of Badr "Al-Anfal 43": ﴿ God shows them in M<0xF9><0x86> little bit﴾
    - New reading: "As God shows them a 'vision of insight' in your growth and readiness 'in your life' as a few..."
    - Significance: The vision becomes an inspiration or a realistic appreciation (albeit with divine success) that happened to the Prophet while he was awake, ready and growing to confront, not just a sleep dream. This connects vision with practical reality and readiness for confrontation.
- Souls died "Zumar 42": ﴿Allah dies souls when they die and did not die in M<0xF9><0x86>Maha﴾
    - The new reading: "God dies souls at the time of their death "the Great Death", and the soul that did not die "did not stop its march" in the process of its growth and development and conscious life "in its miniature", so he catches the one that has been wiped out by death and sends the other "to continue its growth march"..."
    - Indication: The verse talks about God's capture of souls of both kinds: those whose term ended in death, and those that are still in the course of their life, growth and development of consciousness. This connects the "toffee" not only to sleep, but to the developing state of conscious life itself that is under God's control and management, and which He sends to fulfill its term.
- The verse of night and day "Romans 23": ﴿ Among his verses <0xF9><0x86>Your mother by night and day and seeking your bounty﴾
    - The new reading: "Among his signs "indicating his ability" is the march of your growth and conscious development "from you" that continues day and night, "spiritual and intellectual growth and development does not stop", as well as your quest and request for your "desire" of his bounty "in wakefulness"..."
    - Indication: The verse refers to two complementary verses: the process of continuous internal growth and development of the soul "from you", and the process of external pursuit of sustenance and knowledge. Connecting day and night may indicate the continuity of growth and development even in times of apparent rest.

Conclusion: From sleep to growth

Reflecting on the word "mnem" "based on the possible original drawing in manuscripts" with the methodology of "Qur'anic jurisprudence" and analyzing its literal pairs, opens the door to a deeper and more consistent understanding that goes beyond the traditional meaning of sleep." Here it becomes a symbol of the process of growth, development and consciousness in awakening, a state in which deep perceptions occur "as in the vision of Abraham and Badr" and are managed by God and the soul dies continuously "as in the verse of the cliques".

This reading, although it requires further research and investigation of manuscripts and language, offers a solution to the theological and exegetical problems raised by traditional understanding, reveals a deeper layer of Qur'anic meaning that links the verses to the concepts of spiritual and intellectual development and the responsibility of man in the process of his conscious development, and reaffirms that the Qur'an is a book that interacts with our consciousness and invites us to continuously reflect to uncover the layers of its meanings that transcend the apparent.

5.64 The death of Solomon: between the inevitability of elimination and the dedication of the "jinn" in the search for healing
"a contemporary reading of the verse of the death of Solomon"

Introduction:
Verse 14 of Surah Saba tells the story of the end of the Prophet Solomon's reign and death in a unique way, evoking traditional interpretations that may seem legendary: "His body remained leaning on his staff for a year, the earth ate the stick, and the jinn were ignorant of his death." Is this the only possible reading? Or can the "jurisprudence of the Qur'anic tongue", by contemplating the structure of words and their original connotations, reveal a deeper, more realistic meaning consistent with God's laws of life, death and disease, and with the greatness of Solomon's king and the harnessing of his "jinn"?

1. Dismantling key vocabulary:

- When we eliminated him from death: It is not in the sense of "when we died", but "death was eliminated from him" means the inevitable divine judgment of his death and the approaching term, regardless of the actual timing of its occurrence. Death has become a fate to come.
- The forgotten "NSA": Not necessarily just the physical stick. The root "NSA" carries the meaning of delay and abandonment "bad". "Mansa" "by analyzing the letters N+S+A or Mathani" may mean "the instrument, means or state that delays something "and here is death" and temporarily forgets it. It includes everything that keeps life and the health of the body and delays death, such as: canes to help move, glasses, artificial teeth, the immune system, health system, sports, and even science and medical research that seeks to delay the effects of aging and disease.
- Earthbeast: It is not necessarily the earthbug that eats wood, but it is "every earthly cause "physical or biological" that leads to the erosion and destruction of this mansa "the reasons for the continuation of health and life". It may be a chronic disease, a weakened immune system, an aging that affects organ function, an accident... It is the earthly causes that inevitably lead to death.
- ﴿ eat his mansa ﴾ that is, these earthly causes began to erode and gradually weaken all means of delaying death and preserving Solomon's life and health.
- ﴿When he was gone﴾: It does not necessarily mean "fell to the ground after breaking the stick". The root "x t", as you kindly analyzed "x = correlation, t = vision/stability", may mean "remained in its inherent state, stabilized and did not change for the better". That is, when Solomon continued his deteriorating medical condition and did not recover despite all efforts, he remained in this state that immediately precedes death...
- Jinn: They are not necessarily supernatural beings, but may symbolize in this context the "hidden workforce of Suleiman, which here includes "especially" the doctors, researchers and scientists who were striving to cure him and preserve his life.
- "Humiliating torment" here is not necessarily a punishment, but rather "hard and continuous effort that does not lead to the desired result of "healing and sweetness". It is fatigue, vigilance, and the utmost scientific and medical effort in vain in the face of God's inevitable death judgment.

2. A new reading of the verse "Sheba: 14":

Based on this analysis, the meaning of the verse becomes: "When we condemned Solomon to inevitable death and his term approached, the expert workforce around him "Jinn / doctors / researchers" did not indicate the fact that his term and the inevitability of his death were approaching

except their vision of the earthly causes "the beast of the earth" which erodes and gradually weakens all means of preserving his health and delaying his death "forgotten". When Solomon settled on his deteriorating medical condition and did not recover despite all the efforts "Khar", only then did this expert workforce "jinn" realize that if they really knew the unseen "that is, they knew the inevitability of death and the futility of their attempts", they would not have continued this arduous and strenuous effort "humiliating torment" that did not prevent God's judgment."

3. Linking the verse to "p. 34":

"We have seduced Solomon and thrown on his throne a body, and then repented."

- This verse corresponds to the new reading. "Throwing the body on the chair" is not the sitting of a demon, but rather a reference to Solomon reaching the stage of severe illness that made him unable to move and carry out the functions of the king, so he became like a "body" lying on his chair as a result of the temptation of the disease. Then "Anab" may mean his return to God with patience and submission or the beginning of a temporary improvement or even his delegation of things. This strife and this casting pave the way for his death to be eliminated later.

Conclusion:
The story of Solomon's death in the Qur'an, when read with the approach of "jurisprudence of the Qur'anic tongue" away from the mythical heritage, provides us with a realistic and deep picture of the inevitability of death even for the greatest kings, and the limitations of human science "the science of the jinn / experts" in front of the unseen and God's judgment, and the dedication to exerting effort and striving "even if it is a "humiliating torment" in its results" as a human and scientific value. It is a story about the erosion of the "forgotten" "causes of life and health" by the "earthbeast "the inevitable causes of death", about the stability of man in his last state "Khar" before moving, and about the lesson we always learn: submission to God's judgment with the causes.

5.65 Dhul-Qarnayn between the two dams: bridging intellectual corruption and building bridges of knowledge
"a contemporary reading of the story of Gog and Magog"

Introduction:
Dhul-Qarnayn's symbolic journey continues in Surat Al-Kahf, after reaching the sunset and rising of the sun, he follows another reason to reach a decisive stage: "Even if he reaches between the two dams." Here, in this region between two phases or two worlds, he faces a people who barely understand a word, and also faces a major problem represented by "Gog and Magog". Are they historical people? Or does the Qur'anic tongue, with its structural approach, reveal a deeper meaning that touches our intellectual and social reality?

1. "Between the two dams": the zone of transformation and loss:
"The two dams" may symbolize two completed stages of science or development "Maghreb and Mashreq". The "Between the Two Dams" area is a transitional area, which may be full of confusion, loss and confusion of concepts, where there are people who "hardly understand words", that is, lack deep understanding and the ability to discern and jurisprudence.

2. Gog and Magog: Fueling Intellectual Corruption:

- Deconstruction of "AJC": The root "a.c.c" does not necessarily refer to specific people, but carries the meaning of "carrying, attacking, fueling, inflamement, and excitement" "kindle

fire, kindle evil, aj water = make it salty". Gog and Magog represent the intellectual or social forces or currents that fuel corruption.

- Corruption is not just material corruption, but rather the "separation of F from the original or the impenetrable dam of the facts". It is every thought or approach that separates people from authentic truths, builds barriers to correct knowledge, and distorts concepts.
- Who are they? Gog and Magog in this context are atheistic, nihilistic, skeptical or extreme materialist currents that deny the great truths, fuel suspicions, distort religious and cosmic concepts, attack everything that is authentic, and they only destroy and spread salty thought that does not quench or build. They are intellectually and cognitively "corrupted on earth".

3. Request to build the "dam": the need for protection and discrimination:
The people who hardly understand a word, ask Dhul-Qarnayn "the symbol of knowledge, wisdom and directed power" to build a dam between them and Gog and Magog. This request reflects their need for protection from this intellectual corruption, and for a clear distinction between right and wrong. "These folk may represent the 'common people' or even religious people who lack intellectual depth and fall easy prey to questioning."

4. Dhul-Qarnayn Response: Empowerment, Aid, and "Backfilling" Not "Dam":

- Goodness and empowerment: ﴿He said what my Lord enabled me to do is good﴾. Dhul-Qarnayn depends on the cognitive and methodological empowerment that God has given, and it is better than any material "exit".
- Asking for help by force: "They appointed me strongly." Building the intellectual fortress requires collective effort and strength in argument and proof.
- "backfill" not "dam": "backfill = reply + m ". He does not want to build a dam that isolates and closes, but rather he wants to build a "backfill", that is, a strong structure that "replies" the "refund" of "corrupt" content and contradicts it, and at the same time be a bridge and a strong knowledge platform for crossing, communication and protection of people. It is a bridge to false arguments and a building of a fortress of knowledge.

5. Backfill Construction: Scientific Methodology and Gradual Dialogue:

- ﴿Atuni Zubr Al-Hadid﴾: "Iron Dick" are not necessarily physical pieces of iron. "Zubr" books and arguments may mean strong, weighted "Zabur." Iron" is a symbol of strength and decisiveness. That is, they came to me with their strong arguments and basic ideas that they consider solid.
- Even if the two shells are equal: "shell" "shell + f = separating repel". The two opposing points of view or contradictory sides may be represented in the thought of Gog and Magog. Dhul-Qarnayn equates them, that is, presents them objectively and compares them to reveal their contradiction.
- "Blowing" here is blowing science, debate and dialogue, "lighting a fire" to examine and scrutinize these arguments.
- " The diameter" is not only melted copper, but may symbolize pure and distilled science and divine wisdom or a precise methodology that is emptied on the fire of debate to melt false arguments and prove and smooth cognitive backfill.

6. The result of backfilling: the irrefutable argument and the inability to penetrate:

- They could not rise above it or overcome it with their arguments "show it" from appearing in the sense of height and predominance, or from the back in the sense of adbar and symptoms.

- They could not find a loophole or a weak point in this intellectual and methodological structure to penetrate it.

7. The Lord's Mercy and the Imperative of Evolution:

- He said, "This is a mercy from my Lord": This fortress of knowledge is mercy and guidance.
- ﴿If the promise of my Lord comes, make it smart﴾: But this backfill is not the end. God's Sunnah in the universe is continuous evolution. God's promise of "a new stage of science or a new intellectual challenge" will bring you this backfill, open new horizons, renew the intellectual conflict between right and wrong, and require a new "two centuries" and an advanced methodology. If it weren't for God's push people together, the earth would be corrupted.
- "We left some of them at that time rippling in each other": this intellectual and social scramble, this crashing wave of ideas and opinions, is the year of continuous life.

Conclusion:
The story of Dhul-Qarnayn, Gog and Magog, through the lens of the "jurisprudence of the Qur'anic tongue", turns from a historical or mythical narrative to a deep and accurate description of the conflict of ideas and the norms of cognitive stampede. "Gog and Magog" are a symbol of intellectual corruption that fuels suspicions and builds dams in front of the truth, and "Dhul-Qarnayn" is a symbol of science, wisdom and methodology that builds a strong cognitive "backfill" that repels this corruption and protects the truth. It is an invitation to every era and society to represent the role of "Dhul-Qarnayn" in facing its intellectual challenges, by building arguments, refuting suspicions, and opening bridges of knowledge instead of building closure dams, with the certainty that the journey of science and development continues and does not stop.

5.66 Solomon and Sheba in the mirror of the age: between the prostration of knowledge and the prostration of wealth

"a contemporary reading in the story of Solomon"

Introduction:
Is the story of the Prophet Solomon and the Queen of Sheba just a historical account of a confrontation between two kings, one a believer and the other worshipping the sun? Or does this unique Qur'anic story, with its symbols, characters and events, carry deeper projections on our contemporary reality, describing a permanent conflict between two approaches to life, governance and development? The "jurisprudence of the Qur'anic tongue", by deconstructing the names of the characters "Solomon, Sheba" and the connotations of the symbols of power "soldiers, the throne" and the revealing platforms "the rebellious edifice", invites us to a contemporary reading of this story, in which we see the manifestations of the Kingdom of "Solomon" and the Kingdom of "Sheba" in the countries of and the nations and ideas of our time.

1. "Solomon": The Kingdom of Knowledge, Peace and Worship to God:

- The connotation of the noun "S L M N": is not just a proper name, but carries the meaning of "ladder ''sl'" resulting from the formation of "'n'" based on the addition and connection "'why'". Solomon's kingdom is a symbol of the state, system or thought based on peace, science and monotheism. Its basis is prostration to God, that is, keeping pace with His laws and laws in the universe, knowledge and ethics.
- Solomon' s soldiers: They are not supernatural beings, but they are the active and specialized workforce in various fields: the soldiers of science (doctors, researchers), the soldiers of technology, the soldiers of education, the soldiers of the economy, the soldiers of

defense... It is the human and cognitive forces that build the kingdom on the basis of science and good deeds.

- King of Solomon: ﴿Give me a king that no one should after me﴾ "p: 35". This is not a request for selfish exclusivity, but "as you suggest" is a request for a unique approach to governance based on science, justice, peace and the harnessing of power for the benefit of people, an approach that is not based on pure material force or military expansion, but on harnessing science and knowledge "which is a property that no one should in the sense that it requires a special understanding and method, not just material force."

2. "Sheba": The Kingdom of Wealth, Power and Prostration to the Sun:

- Significance of the noun "SPA": from "SP+A". Sab" "opposite to "PS" may mean "the hidden walk towards fragmentation or stopping."Sheba may symbolize the kingdom or system that relies in its power on one apparent cause "such as natural wealth – the sun as a source of energy" but lacks solid cognitive and intellectual foundations, which makes its final march towards stopping or fragmenting "Sheba" as if it were moving towards the cause of its end.
- Her prostration to the sun: It is not necessarily a literal worship of the sun, but rather a symbol of total dependence on a single material and visible source of power "such as natural resources, oil, gas... ", and make this source the basis for building power and civilization "prostration as a companionship and dependence".
- The throne of Sheba: ﴿And it has a great throne﴾ "Ants: 23 ". " The throne" "ARSH = something known and hidden" represents the hidden and known source of power on which the kingdom leans. In the case of contemporary Sheba, this throne may be advanced military technology, control of energy sources, or financial influence, all based primarily on the exploitation of natural wealth "prostration to the sun".

3. Confrontation and Revelation: "The edifice of flasks":

- Sulaymaniyah call: Suleiman "the symbol of the state based on science and faith" calls on Sheba, "the symbol of the state based on material wealth" to worship God and abandon dependence on the one and apparent source of power.
- Bringing the throne: Bringing the throne of Sheba (before they came to me as Muslims) is not just a show of power, but a revelation of the truth of its power and a demonstration of its limitations in front of the power of science and knowledge possessed by Solomon.
- The edifice made of flasks: ﴿She was told to enter the edifice... He said that he made a statement of flasks. "Edifice" "r r h = ready to come out of the truth" "rebel" "m r d = no change or guidance, explicit and abstract" "of bottles" "s r t = what has settled of reports and scientific facts". This is not a glass palace, but rather a "platform for frank and abstract scientific and cognitive discovery, based on established facts and reports." When the Queen of Sheba, the "symbol of the material state", entered this edifice, she revealed her truth and her legs "x s = her path and the basis of her power" thinking that it was just a water "superficial thing", but realized that it was based on solid science and facts.
- Islam with Solomon: "Rab said that I wronged myself and surrendered with Solomon to Allah, Lord of the Worlds." Realizing the truth and revealing the limitations of reliance on material force alone, led her to recognize injustice "the injustice of the soul by worshipping other than Allah or relying on the wrong method" and to "Islam" in the sense of docility and submission to God's approach based on science and knowledge and prostration to Him "Solomon's way".

4. Contemporary projection: Germany as an example?
As I have indicated, manifestations of this conflict and transformation can be seen in the history of

contemporary states. Countries that relied on material ideologies or natural resources "Sheba", faced countries that built their strength on science, knowledge and innovation "Solomon". Recent history, such as the fall of the Berlin Wall and the transformation of many countries, represents a kind of entry into the "edifice" and the realization of new realities that led to "Islam" "in the sense of surrendering to a more efficient and sustainable approach." A united Germany could be a model for a country that has learned the lesson and done well to "prostrate with Solomon" by focusing on science, work and innovation.

Conclusion: The
story of Solomon and the Queen of Sheba in the Qur'an is not just a story from the past, but rather a living example of the conflict between two approaches to building power and civilization: an approach based on material wealth and apparent power "Sheba prostrate to the sun", and an approach based on science, knowledge, faith and prostration to God and his cosmic Sunnah "Solomon with the king based on science". The "edifice made of flasks" is a symbol of the platform of scientific and epistemological truth that exposes the falsity of relying on phenomena alone, and calls on everyone, individuals and countries, to "Islam" to Allah, Lord of the Worlds, that is, to submit to His approach based on science, justice and mercy.

5.67 ﴿ Do I guide you on the mole tree﴾: When Paradise is complete and the mole is harmony, there is no eternal life
"One of the applications of the jurisprudence of the Qur'anic tongue in the story of Adam"

Introduction:
Traditional interpretations have always portrayed Adam's paradise as a physical place of pure bliss, and the "mole tree" as a real tree that gives eternal life to those who eat from it. But this picture raises logical problems: why does Adam covet the mole and the king when he already owned them in heaven? And why does he fall into Satan's trap despite the divine warning? Is this consistent with the Almighty's saying, "We did not find a determination for him"? The "jurisprudence of the Qur'anic tongue" invites us to re-read these central concepts "paradise, mole, tree, hunger, thirst, sacrifice... Through its profound linguistic structure, let us discover a meaning that transcends literalism and is consistent with human experience and the norms of the universe.

1. Adam's Paradise: State of Completeness and Sufficiency Not Place of Inactive Bliss:
Paradise in the Qur'an is not necessarily only a geographical place, but also a "state of completeness, sufficiency and security." In the paradise of Adam described in Surat Taha:

- ﴿ You should not go hungry in it or be naked: "Hunger" is the feeling of emptiness and inferiority in any "home" "physical, cognitive, emotional... ". " Nudity" is the exposure of this deficiency. Paradise is the state of total sufficiency that fills every emptiness and covers every lack.
- ﴿And that you do not thirst in it and do not sacrifice﴾: "Thirst" is the feeling of fear, the need for safety, and the pursuit of the unknown. "Sacrifice" is to go out to venture and make an effort to face this fear and secure the future. Paradise is a state of complete security that dispenses with fear and strenuous pursuit of the unknown.
  It is a state of balance, self-sufficiency and overall security, not necessarily a state of inactivity without work.

2. "Mole Tree": The Search for Harmony and Evolution Not Eternity:

- Mole "khld ": not necessarily eternal life without death. By analyzing the root "x = correlation, l = connection/end, d = directing/pushing", the mole may mean "perfect and permanent

harmony with the norms of existence and reaching the desired end". It is a state of dynamic stability and harmony with cosmic and epistemological laws.

- The tree: As I pointed out, it is not only a plant tree, it is "everything that has branched off from an origin." It may represent the tree of knowledge, the tree of experience, the tree of evolution, the tree of branching options.
- The "mole tree": not a tree that gives an endless life, but rather "the path, method or knowledge that leads to a state of permanent harmony, continuous evolution, harmony with the laws of the universe and self-realization in an inexhaustible kingship." "The king who does not wear out is the king of knowledge, knowledge and wisdom who does not pass away with the disappearance of the flesh."

3. The whispers of Satan: the temptation of evolution and the risk of knowledge:
}Phosus to him Satan said, O Adam, will I guide you against the mole tree and a king who does not wear out?

- Satan did not deceive Adam with what he possessed, but seduced him with something deeper and more sophisticated: the transition from a paradise of sufficiency and security "which may carry monotony" to a "mole tree", "a state of harmony and continuous cognitive development" and a "king that does not wear out" "the king of science and wisdom".
- It is the whisper of activating the instinct "people break the fast on it" that seeks knowledge, development and transcending the current situation. Satan is the catalyst of knowledge and adventure, albeit for the purpose of bringing Adam out of a state of direct obedience.

4. Eating from the tree and disobedience: the beginning of the journey of awareness and responsibility:
They ate it, and it seemed to them that they were bad... And Adam disobeyed his Lord, and he was tempted:

- "Eating from the tree" is engaging in the path of knowledge, experience and evolution, emerging from a state of static sufficiency to a state of pursuit and knowledge.
- "Bedouins of evil" is not just an exposure of physical nakedness, but a revelation of weakness, imperfection and need that was hidden in the state of paradise "sufficiency and security". It is the beginning of self-awareness and responsibility.
- "Disobedience and temptation" is not necessarily a sin in a purely moral sense, but a violation of the divine command to remain in a state of direct obedience and to choose the path of experience, knowledge, and responsibility. It is the beginning of "misery" in the sense of facing the multiple life choices and bearing their consequences.

5. Descent, Repentance and Guidance: The Eternal Path of Man:
He said, "Descend from them all... Either Huda will come to you from me...(:

- "Landing" is the transition from the state of paradise "sufficiency and security" to the state of earth "striving, misery and choice".
- "Whoever follows my guidance will not go astray or be miserable": Divine guidance "Quran and Revelation" is the guide in the journey of "misery" "choice and discrimination", and it is the one that ensures not to go astray and turn misery into happiness and peasant.
- "Whoever turns away from my remembrance has a life of distress": reluctance to guide and remember God leads to a narrowness in living "material and moral" and blindness in insight.

Conclusion:
The story of Adam, Paradise and the Tree, through the perspective of the "Qur'anic Jurisprudence",

transforms from a simple historical narrative to an existential epic that describes man's eternal journey. Paradise is the state of innate sufficiency and security, and the tree is a symbol of knowledge, development and harmony "mole". Eating from them is choosing the path of consciousness, responsibility and misery "in the sense of free choice", and landing is the beginning of this journey. Divine revelation remains the guide and guide in this journey, transforming the misery of choice into the happiness of certainty, and the hardship of rejection into the capacity of thanksgiving and faith. It is the story of man's constant search for the "mole" not in longevity, but in harmony with truth and self-realization through science and faith.

5.68 }Except the devil my father{: When the fathers are a challenge to knowledge and not just disobedience
"reading in the position of Satan and the determination of Adam"

Introduction:
Satan's refusal to prostrate himself to Adam represents a pivotal turning point in the Qur'anic story of creation. This rejection is often understood as disobedience stemming from arrogance and envy. But can the "jurisprudence of the Qur'anic tongue", by contemplating the meaning of "father", "Satan" and "determination", present a different vision of this position, linking it to the struggle of knowledge and challenge?

1. Deconstructing "Satan" and "Father": Changing Knowledge, Not Just Rejection:

- Satan "BLS": not just a name for Satan. The root "b l s" may be associated with "bel" "the conjunctions that change judgment" and "plus" "the opposite of "robb". Satan" may represent "the force or principle that changes knowledge and overturns concepts", does not take them away but changes their direction and offers an alternative "rather".
- Dad "API": Not just rejection or abstinence. The verb "father" "as you have kindly analyzed through "father" may mean "absolute self-nutrition that prevents any external nutrition from passing through". It is not just a negative rejection, but a positive attitude "in the sense of action" of adhering to oneself and one's own knowledge and not allowing the new knowledge "the command to prostrate" to penetrate and be convinced of it "what you have entered his head". It is a kind of intellectual immunity or cognitive fatherhood. "And God refuses except that His light be fulfilled."

2. Satan's Attitude: Challenging Existing Knowledge:
He said, "I am better than him, you created me from fire and I created him from clay": Satan's fatherhood was not just a grown-up, but was based on his own knowledge and logic "the superiority of fire over clay." He refused to prostrate not out of blind disobedience, but because he was not convinced of the validity of the matter based on his previous knowledge. He "refused" to receive new knowledge contrary to what he had settled with. It represents a challenge to mainstream knowledge or something new.

3. Adam's lost determination (and we did not find a determination for him):

- Determination "p g m": is not just intention, but is "p = awareness/clarity, g = balance, m = containment/completeness" "the ability to control matters consciously, balanced, and fully informed". It is fortitude and strength in the face of challenges and decision-making.
- Why didn't God find him a resolve? Perhaps because Adam was in a state of static completion "paradise", he had not yet experienced the struggle of choice and facing the challenges that build resolve. Also, the prostration of the angels "except Satan" may have reduced his need to activate his own resolve, as things were carried out for him.

4. Satan's role in activating Adam's "determination":
Satan's fatherhood and whispering were, indirectly, the catalyst for Adam's exit from the state of "insolvency."

- Enmity as a motive: "This is an enemy for you and your husband." The presence of the enemy and the challenge is what drives a person to activate his strength and develop his determination.
- Obsessive as a Test: Introducing the "Mole Tree" option of "Knowledge and Evolution" was a test of Adam's will and determination to choose between staying in heaven or experiencing knowledge and responsibility.
- Going out and misery as the beginning of determination: Getting out of Paradise and starting the journey of "misery" "free and responsible choice" is the beginning of building the true resolve of man.

Conclusion: Reading Satan's
position and Adam's determination with the "Qur'anic Jurisprudence of the Tongue" approach provides a dynamic vision of the struggle of knowledge and challenge. Satan, with his cognitive "fatherhood", represents the challenge that awakens Adam from a state of "indetermination." "Father" is not merely a rejection, but a hold on to existing knowledge and a refusal to be convinced of others. The story of Adam and Satan becomes a story about the importance of "determination" in the face of intellectual and existential challenges, and the need to build this determination through experience and choice, guided by God's guidance and not by the whispers of the deceivers. Satan's "father", despite his negativity, It was a necessary spark to begin the journey of human determination.

5.69 Dhul-Qarnayn: The Journey of Consciousness from the "Maghrib" of Mystery to the "Insider" of Clarity
"A Reading in the Symbolism of Dhul-Qarnayn - Part One"

Introduction:
Who is Dhul-Qarnayn whom people ask and the Qur'an recites to us in remembrance? Is it a particular historical king like Alexander or Cyrus? Or does the Qur'anic tongue, with its profound language and eloquent symbolism, present us with "Dhul-Qarnayn" as an attribute and a recurring model in the journey of human consciousness? The "jurisprudence of the Qur'anic tongue", with its approach to deconstructing nouns and adjectives and their original connotations, invites us to read the journey of Dhul-Qarnayn not as a geographical path, but as a symbolic journey in the horizons of consciousness and knowledge, starting from "The Sunset" and ending "in this part" At her "insider".

"1 Dhul-Qarnayn": The author of the comparison and the Qur'an:

- Why "Dhul-Qarnayn"? Not necessarily because there are two physical horns, but from the root of the "s.r.n." The century" is what is associated with its owner and accompanies him. The "Quran" is the combination of two things. Dhul-Qarnayn is the owner of the ability to compare and combine different things, between the apparent and the inner, between the past and the present, between truth and falsehood, between darkness and light. He possesses the ability to "capture" multiple "R" visions and apply them "n" and distinguish between them. It is the quality of a researcher, a thinker, a contemplator, a leader who looks at things from multiple angles and combines them to reach the truth.
- Empowerment and Causes: "We have enabled him on earth and we have given him everything as a reason." This empowerment is not only geographical, but it is a cognitive and systematic empowerment "on earth" as a ground of consciousness. Otti "causes" everything, i.e.

methodology and the ability to understand the causes and reach conclusions. And his journey depends on following these reasons: "I follow a reason."

2- Reaching the "sunset": confronting the darkness of ignorance and inheritance:

- The Sun: Not only the celestial body, it is a symbol of "the prevailing knowledge or pervasive consciousness that touches people "" SME = spread touches "
- Sunset: It is not a specific geographical place, but rather "the point of decline and sunset of this prevailing consciousness or traditional knowledge". It is a state of ambiguity, confusion of facts, the dominance of heritage and ideas alien to the original.
- ﴿ Setting in a fever eye ﴾: This unseen consciousness is surrounded by "the care of an eye" and a dark and dark protection "Hama". There are those who protect and defend this ambiguity and this heritage.
- "And there were people there": people living in this mystery, working on this unseen consciousness.
- Divine choice: "We said, O Dhul-Qarnayn, either you will be tortured or you will take them well." Here comes the role of "Dhul-Qarnayn" "the owner of comparison and discrimination" in dealing with the people of ambiguity and heritage:
    - Torture: It is not physical torture, but rather "removing impurities, filtering ideas, and obliging them to get out of darkness to sweetness and intellectual purity." It is a cleansing of intellectual injustice. ﴿ As for those who have been wronged, we will torture them... He will be tormented with ungodly torment. "Denial" is what was unknown and denied, the torment of denial is what brings them back to instinct and reveals to them what they were denying.
    - Taking the most good: dealing with wisdom and good advice with those who have shown a willingness to believe and do good deeds, and facilitating things for them. "As for the one who believes and does good, he has the reward of the most beautiful, and we will tell him who is pleased with us."

3- Reaching the "Dawn of the Sun": Witnesses of the Light of Knowledge and Certainty:

- Follow the reason: Dhul-Qarnayn continues his cognitive journey by following the reasons (then follow a reason).
- Sunrise: It is not a geographical place either, but "the point of dawn and sunrise of new consciousness and clear truth". It is the moment when the facts are revealed and the mystery is gone. "Tala = Tal clearly ".
- ﴿He found it looking at a people without which we did not make a cover﴾: These people have reached a stage of cognitive clarity and certainty so that there is no longer any veil or cover between them and the sun of truth. They are the people of solid knowledge and pure faith from whom all suspicions and illusions have disappeared. They are the people who have reached cognitive and spiritual safety.
- Knowing the Divine Experience: "We have been informed of what He has news." This journey from sunset to sunrise, from mystery to clarity, is a divine year that is known and surrounded by knowledge and experience. It is the natural course of human consciousness whose laws God has deposited in His creation.

Continuing the journey: Reaching the Zone of Transformation and Challenge:
After Dhul-Qarnayn, the symbol of the author of comparison and methodology, witnessed the decline of the sun of traditional consciousness in its "Maghribha", and the rising of the sun of truth without a veil in "its introduction", his cognitive journey did not stop. Evolution is a continuous divine year, and

intellectual challenges are endless. "Then follow a reason", continuing his systematic journey towards a new and decisive stage.

4 "Between the two dams": the area of confusion and confronting intellectual corruption:
(even) If it reaches between the two dams, there are people without them who hardly understand a word:

- "Between the two dams": It is a zone between two complete stages of consciousness "Maghreb and the Levant". It represents a state of transition, confusion, blurry vision, and confusion of concepts. It may be a stage experienced by individuals or societies where facts and illusions are mixed.
- These people represent the segment that lacks intellectual depth, the ability to accurately distinguish and deep jurisprudence of things. They are vulnerable to suspicions and misleading ideas due to the weakness of their cognitive tools.

5 The greatest challenge: "Gog and Magog" are intellectually corrupted:
"They said, O Dhul-Qarnayn, that Gog and Magog are corrupt in the earth...﴾:

- Gog and Magog (AG): As previously analysed, they are not specific historical nations, but rather symbols of the intellectual or ideological forces and currents that "fuel" corruption. They hold distorted ideas, raise suspicions, and attack epistemological and moral foundations.
- Corruption on earth "FSD": Their corruption is not necessarily material, but rather intellectual and cognitive corruption. They "separate people from the facts and erect dams in front of the correct understanding." They are corruptors in the "land" of consciousness and thought.
- Who are they today? They may be nihilistic currents, systematic questioning of all constants, spreading disinformation, discourses that distort facts and stir up intellectual strife, or those who are only interested in intellectual destruction and destruction without offering a constructive alternative.

6 Request protection and construction of systematic "backfill":
﴿...Do we make a way out for you than a dam between us and them: the intellectually weak people ask for protection, and offer a material return for "exit". But Dhul-Qarnayn offers a deeper and more sustainable solution:

- ﴿He said what my Lord enabled me to do is good﴾: The solution lies in the approach and cognitive empowerment that God gave him, which is better than any material return.
- The solution is not a closed "dam" that may also block the light, but rather a "backfill" "RDM = content response". It is a solid methodological and intellectual construction that "replies" the "corrupt" content of Gog and Magog, and at the same time serves as a strong foundation and a "bridge" of knowledge for vulnerable people to cross towards correct understanding.

7 Methodology for building intellectual "backfill": The
following verse describes the methodology of Dhul-Qarnayn in building this intellectual fortress:

- ﴿Atuni Zubr Al-Hadid﴾: Bring "Zibr" their "strong and balanced arguments" that are like "iron" in their apparent hardness. That is: collecting, studying and analyzing the strongest arguments and ideas of spoilers.
- Even if the two coincidences are equated: Placing these contradictory arguments or opposite points of view ""coincidences" = what repels and separates " in the balance of comparison and objective equality to reveal their internal contradictions.

- ﴿He said, "Blow up even if he makes it a fire": subjecting these arguments to the fire of examination, scrutiny, and scientific and logical criticism "blowing the light of science".
- ﴿Atoni said empty a drop on it﴾: melting and dissolving false arguments and fixing the correct methodological construction by emptying the "diameter" "pure science, accurate methodology, distilled wisdom" on it.

8 Result: An impregnable fortress and continuous development:

- What they were able to show and what they were able to dig up: the inability of intellectually corrupt people to overcome this systematic backfill or penetrate it and find gaps in it.
- He said, "This is a mercy from my Lord, and when the promise of my Lord comes, make it a joke": This cognitive backfill is mercy, but it is not the end of history. The Sunnah of God requires development, and the "promise of the Lord" will bring a new stage of science or a stronger intellectual challenge, and this backfill will come to you and become obsolete, and it requires building a new backfill and an advanced methodology.
- "We left some of them at that time rippling in each other": This intellectual scramble, and the crashing of waves of opinions, is a continuous cosmic year, and it is part of the dynamic of life and development.

Conclusion:

The journey of Dhul-Qarnayn is the journey of every seeker of truth, every hour in the paths of consciousness. It begins to confront the "sunset", that is, the darkness of ignorance, heritage and tainted ideas, and requires discrimination and wisdom in dealing with its people, between "torture" intellectual injustice and "taking the best deeds" with people of faith and preparation. Then, following the reasons for knowledge and contemplation, the traveller arrives at the "dawn of the sun", where the truths are revealed without a veil, and meets the people who have attained certainty. It is an invitation for each of us to be "two-horned", to compare and pair He follows the reasons, to come out of the Maghreb of heedlessness to the beginning of consciousness, realizing that this journey is the Sunnah of God in his creation, surrounded by his knowledge and experience. "To be followed in the second part: The confrontation of Gog and Magog ".

Dhul-Qarnayn's symbolic journey is completed by facing the challenge of intellectual corruption represented by "Gog and Magog". It teaches us that confronting this corruption is not by building closure dams, but by building a solid systematic and cognitive "backfill", based on studying the arguments of opponents, comparing them objectively, subjecting them to the fire of scientific criticism, and establishing the truth with pure science and wisdom. However, these pillars remain subject to development and renewal to keep pace with the developments of the times and its continuous intellectual challenges. The story of Dhul-Qarnayn is a constant invitation to possess the tools of comparison, criticism and methodology, and to contribute to building The fortresses of thought that repel corruption and protect the truth, realizing that the journey of awareness and cognitive scramble is an endless march.

5.70 ﴿For the male is like the luck of the females﴾: The wisdom of dividing between the idea of creativity and the fruit of the application

"Reunderstanding the "male" and "female" in the verse of inheritance"

Introduction: The
verse of inheritance (God commands you in your children to the male as the luck of the females) "Women: 11" has raised questions and a sense of injustice among many, especially women, under an interpretation that links "male" and "female" exclusively to biological sex, suggesting a divine

preference for men over women. Is this the only possible understanding? Is this consistent with God's absolute justice and wisdom? The Qur'anic Jurisprudence of the Tongue, with its approach that delves into the semantics of roots and the structure of words, invites us to go beyond superficial sexual interpretation and explore the meaning of Deeper for "male" and "female" reveals the wisdom of divine division in a broader context than mere financial inheritance.

1. Dismantling the "male" "YKR": the owner of effective intelligence and creative idea:

- The root "y-k-r": not just remembering or referring to gender. By analyzing "Thak+R" and linking it to "intelligence" (Z = burning anthrax, the ability to identify what is humiliating and available in the universe), "male" becomes "the effective intelligence that brings about change."
- Dhikr as a source: He is the owner of the original idea, the discoverer, the creator, the owner of the new "dhikr" or "news" that has the power to change reality. The Qur'an itself carries this effective and transformative intelligence. ﴿We have facilitated the Qur'an for remembrance﴾ That is, we have facilitated it for those who possess this intelligence and want change.
- Male sexually: Naming the male sex by this name may be related to its role in determining and assigning the "K" sex of the fetus through what is humiliating and available to him "'y'". He is the owner of the first seed of the idea or composition.

2. Dismantling the "female": the incubator of the idea and the fruitful composition:

- The root "n th ": not just referring to the gender or to the secondary thing "as the "then" might suggest. By analyzing "n+s" and linking it to "wealth and reward", the "female" becomes "enriched "w" of the "n" formation and makes its fruits available and curved for picking "z".
- The female as an investor: It is not a secondary role, but rather the main role in embracing the idea or innocence "brought by the "male", investing in it, developing it, embodying it on the ground, and bringing out its fruits. It is she who transforms effective intelligence into a tangible and productive reality.
- Female sexually: Naming the female sex by this name is linked to its essential role in incubating the sperm "initial formation", feeding it, developing it in its womb, and producing it fully born. It is she who enriches the initial formation and turns it into fruit.

3. Reunderstanding the verse of inheritance: a division between creativity and application:

In light of this understanding, the verse no longer speaks of favoring one sex over another, but reveals the wisdom of division in a broader context that includes intellectual, cognitive and economic heritage:

- "Male": Represents the owner of the original idea, the creator, the patent holder. He brought up the new "male".
- "Female": represents those who embrace this idea, invest in it, develop it, implement it, and reap its fruits.
- Double male luck: Giving the "male" "the owner of the idea" double luck compared to the "female" "applied and investor" is not an injustice, but rather an appreciation of the original creativity and establishment effort, and the preservation of intellectual and moral property rights. The original idea is the basis on which everything is built later. This is just like a modern patent system that preserves the original rights of the inventor.
- The importance of the role of the female: This does not diminish the importance of the role of the "female" "applied and investor", as she is the one who brings the idea to light and makes it

of practical value, and has its important and estimated share of the fruit. It is a complementary, non-differential relationship based on sex.

- Apply it to the financial legacy: Even in the traditional financial legacy, this division may carry social and economic wisdom "in certain contexts" related to different burdens and responsibilities, but understanding it from the perspective of "innovation and application" adds a deeper, fairer and equitable dimension.

4. Transcending sexual discourse:
With this understanding, we realize that the Qur'an addresses man as a carrier of the qualities of "masculinity", "the ability to create and think", and the qualities of "femininity", "the ability to embrace, apply and develop", regardless of his biological gender. Women can be "male" in their creativity, and men can be "female" in their application and investment. The Qur'anic discourse goes beyond the superficial sexual division into functional roles in the process of development and urbanization.

Conclusion:
The approach of "Quranic jurisprudence of the tongue" lifts the lid on a traditional understanding of the verse of inheritance that almost portrayed injustice to women, revealing divine wisdom in appreciating the different roles in the process of creativity and application. ﴿ The male is like the luck of the females ﴾ is not a preference between races, but rather a rule for the distribution of rights and appreciation between the owner of the original idea "male" and the one who embraces it and brings it to light "female". It is an understanding that restores both women and men their dignity and their integral role in building civilization, and affirms that God's division is based on justice and absolute wisdom, free from any injustice or favoritism.

5.71 ﴿Do not bow down to the sun﴾: a call for freedom from dependency - not just leaving bowing "a reading in the concept of cosmic and intellectual prostration"

Introduction:
When we read in the Qur'an about "prostration", the image of bodily bowing and placing the forehead on the ground in worship of God often comes to mind. But is this the only or deepest meaning of prostration in the Qur'anic tongue? Verses such as the angels prostrating Adam, voluntarily and involuntarily prostrating beings, and the command not to prostrate themselves to the sun and moon, often come to mind. Can the "jurisprudence of the Qur'anic tongue", with its approach to exploring the structure of words and their original connotations, reveal a concept of prostration that goes beyond physical ritual to express a state Who is subordinate to a law or system?

1. Dismantling "prostration" "SCD ": push and direct the result of submission:

- Traditional linguistic meaning: submission and bowing.
- Analyzing the letters "x+c+d": The meeting of the sin "hidden walk, path" with the C "addition, concealment, result" and the signifier "push, direct, oblige" may suggest the meaning of "directed impulse "'d'" resulting from a hidden plural path "'j'".
- Bladder analysis "SJ + D ": "Saj" "as in Saja, Saj " may mean "stable or latent state before the change". Sajd is "pushing and directing D to this underlying state of Saj towards a new path."
- The integral significance of prostration: prostration is not just a bow, but rather "a state of submission and subordination to a force, law or system, which leads to changing the path of the prostrate and pushing him in a new direction determined by the prostrate person." It is a loss of autonomy and self-orientation in favor of subordination and submission to an external system.

2. Applications of the concept of cosmic and intellectual prostration:

- Prostration of beings to God: "And to God those in the heavens and the earth prostrate voluntarily and unwillingly... ﴾ "Thunder: 15 ". This is prostration in the sense of total and compulsive submission to God's laws and cosmic laws from which no creature can depart. Its cosmic and existential trajectory is driven and guided by "prostration" by God's laws.
- The prostration of the angels to Adam: It is not a physical bow, but rather the submission of the cosmic forces "angels" and his subordination to the Caliph man "Adam" to carry out his orders and directives "within the limits of what God has authorized".
- Mosques: Not only places of prayer, but "places of subjugating things and pushing them down new paths". Scientific Research Centers Mosques, Factories Mosques, Universities... They are all places where the laws of things are studied and then directed "prostrated" to the service of man.

3. Do not bow down to the sun or the moon: Freedom from dependence on matter:

- Context: ﴿ Among his verses are the night and the day, the sun and the moon... ﴾ "Separated: 37 ". The verse speaks of cosmic signs and natural phenomena.
- The prohibition on prostrating to them: It is not a prohibition against idolatrous worship "that may not exist in this form", but it is a prohibition against "submission and complete dependence on the sun and the moon "as representatives of the forces of nature and its apparent material sources" and considering them as the only source and controller of our lives, our light, our darkness and our livelihood.

- The call to worship God: "Worship God who created them, if you worship Him." The call is to submit and subordinate to "God", that is, to His deeper and more comprehensive laws and enactments that He establishes and governs these phenomena themselves. This worship of God opens the door to science, research, discovery of alternatives and not being held captive to direct natural phenomena. "Example: finding alternative sources of light other than the sun, or livelihoods other than direct natural resources."

4. The prostration of the people of Sheba to the sun: Dependence on the same wealth:

- ﴿I found her and her people bowing down to the sun without God... ﴾ "Ants: 24 ". The hoopoe, the symbol of research and exploration, did not necessarily see them lying on the ground, but realized with his vision that their system of life, civilization and power was based entirely on "prostration to the sun", that is, submission and dependence on a single material and apparent source of power "which may be natural wealth such as oil or otherwise, which gives them strength and great strength but makes them subordinate to it."
- Satan adorned them with their deeds: this reliance on one easy and direct source seems attractive and convenient, but in fact it "repels them from the path" of science, research, innovation, and reliance on deeper divine laws rather than merely consuming visible resources.
- "An-Naml: 43": Her worship "in the sense of submission and dependence" to this one material source is what repelled her from seeing the truth and following Solomon's approach based on science and faith.

Conclusion:
The "prostration" in the Qur'anic tongue carries a deeper dimension than physical curvature, it represents the state of submission and subordination to a law, system or source of power. The Qur'an invites us to worship God alone, that is, to submit to His cosmic, epistemological and moral laws and laws, a prostration that frees us from blind dependence on matter, phenomena or intermediate forces. The prohibition on prostrating to the sun and the moon is a call to freedom from the constraints of dependence on visible material resources alone, and to embark on the horizons of science, knowledge and innovation that prostration to God opens up "in line with His true Sunnahs". It is a call not to fall into the trap of the contemporary "Sheba", which lies in sufficiency with apparent wealth and neglect of the construction of man, science and knowledge.

5.72 ﴿If called to pray from Friday﴾: an appeal for cognitive communication not just a weekly prayer
"reading in the connotations of Friday, prayer and remembrance"

Introduction:
Surah "Friday", with its name and explicit call to seek "prayer from Friday", is often understood in its ritual context related to the well-known weekly prayer. But does this understanding capture the full depth of the surah and its message? Is Friday just a day of the week? And is "prayer" only bowing and prostration? Does "oversold" mean leaving the material trade? The Qur'anic Jurisprudence, with its approach to exploring the structural semantics of words and broader Qur'anic contexts, invites us to a different reading, linking "Friday" to meaningful meeting, and "prayer". With cognitive communication, and "remembrance of God" by realizing the Sunan, in a continuous call for development and keeping abreast of developments.

1. Deconstructing pivotal concepts:

- Friday "GC+E": Not just a name for a day. The root "cc " means plural and confluence. Tethered T refers to an underlying state or a specific body. "Friday" is the "state or body of a meaningful meeting", whether it is a meeting to study, work, research, or develop a project.

- Day "YM": not only 24 hours. It is "a completed period of time to achieve a goal or complete a phase." It may be a school day, a practical day "lasting for years", a day in human life "childhood, youth... ". " Friday" is the "meeting and teamwork phase".
- Prayer "r l f / r l j": not only ritual movements. The root "r l " means hyphen." Prayer" is "effective and purposeful communication", whether it is communication with God by remembrance and supplication, cognitive communication with scientific and intellectual developments, or social communication for the development of society.
- Remembrance of God: It is not just uttering the name of God, but it is "realizing, remembering and evoking God's laws and laws governing the universe, life and society." It is the science and knowledge of these laws.
- Selling "PY": not only physical trade." Allegiance is a pledge and commitment to a method, thought or leadership. "Oversold" "from the seed = overcoming and simplifying the vision" does not mean "leave the trade", but rather "transcend, humiliate and simplify the old intellectual or methodological pledges and commitments that may hinder you from seeking new knowledge". Leave inertia and imitation.

2. A new reading of the verses of the call "9-11":

﴿ O you who believe, if you are called to pray from Friday, seek to remember Allah and make the sale soa...﴾:

- The discourse: addressed to those who believe "seeking security and development".
- Call: A call for evolution and renewal comes as they immerse themselves in the "Friday Day" "the stage of work and the current meeting".
- Purpose: Consciously seek "seek" towards "remembrance of God" "Awareness of new norms and knowledge" through "prayer" "Effective cognitive communication, such as training courses, scientific research, consultation... ".
- Condition: "Oversold" "Transcend the old intellectual approaches and pledges of allegiance that hinder development."
- The result after prayer: "If you spend the prayer, spread out on the earth and seek the bounty of Allah... ﴾. After acquiring the new knowledge "spend prayer", comes the role of application, dissemination and seeking from the bounty of God "the livelihood resulting from this knowledge".
- Warning: "If they see a trade or have fun, they open up to it and leave you standing... ﴾. Warning against breaking up behind easy gains "trade" or distractions "fun" and leaving "based" "symbol of the correct approach and useful science" alone. ﴿Say what God has is good... ﴾ Science and the divine method are good and lasting.

3. The general context of the surah: a call for development and the rejection of stagnation:

The surah begins with the praise of all that is in the universe to God "1", a reference to constant movement and evolution. Then she talks about the mission of the Prophet in the illiterate to teach them the Book and wisdom and recommend them "2", and about subsequent generations who will follow them "3". Then he vilified those who carried the Torah "knowledge" and then did not carry it, "did not apply it and develop by it" like a donkey carrying books "5". It challenges those who claim guardianship to God but reject death "change and development" (6-8). All this paves the way for the central call in verses 9-11 to seek prayer "cognitive communication" and the remembrance of God "the new Sunnah" and the abandonment of the stagnation "peak of sale".

Conclusion:
Surat Al-Jumu'ah, through the perspective of the "jurisprudence of the Qur'anic tongue", goes beyond being just a legislation for weekly prayer, to offer a way of life based on the continuous call for cognitive, intellectual and social development. "Friday" is every meaningful meeting, "prayer" is every constructive communication of knowledge, "remembrance of God" is the realization of norms and laws, and "dhir-sale" is freedom from intellectual and methodological rigidity. It is a call to the nation and individuals not to be satisfied with what they have, but to constantly strive for the "remembrance of God" and the application of its requirements, and not to be distracted by distractions or false intellectual trades, so only the real farmer and permanent livelihood will be from the "best of the Razekin".

﴿We revealed it on the night of power﴾: When the secrets of cosmic creation are revealed
"a cosmic reading of Surat Al-Qadr"

Introduction:
Surat "Al-Qadr", with its brevity and grandeur, talks about a blessed "night" that is better than a thousand months, and about the revelation of something great in it, and about the descent of angels and the spirit. The traditional common understanding associates it with the revelation of the Holy Qur'an in the month of Ramadan. But, is this the only or deepest meaning that this cosmic surah carries? Can this surah, with the approach of the "jurisprudence of the Qur'anic tongue" that links the text to the universe, reveal to us a greater mystery related to the first moment of creation and the emergence of the universe itself?

1. Deconstructing pivotal concepts:

- Night: It is not only the darkness of the earthly pre-day, but it is a symbol of **the "pre-emergence and revealing stage, the stage of latency, invisibility and preparation"**. Nor the night precedes the day, for the night always precedes the day.
- Destiny: not only the judiciary and judgment, but also the appreciation and determination. By analyzing "s+dur" where "dur" means science and know-how and "s" means stopping and controlling, "fate" becomes "determining magnitudes and laws with extreme precision". It is the accurate estimation of the constants and laws that will govern a later stage.
- Laylat al-Qadr: It is not a specific night of the year, but rather "the stage of accurate appreciation that preceded creation and appearance". It is a moment or stage before the Big Bang, where all cosmic laws and constants were "estimated" and determined with extreme precision.
- ﴿We have revealed it﴾: What is the "distraction" that is due to the disembarkation? In this cosmic context, the Qur'an may not be direct, but rather the "divine command to create, the first piece of information, the basic law, or the starting point of the "mono-Blanc" that was determined and revealed at that estimated moment. It is the "thing" on which everything will be built later.
- Thousand months: Not a thousand lunar months. "The month" may be associated with publicity and appearance "as in the sacred months." A Thousand Months" may symbolize "a huge amount of estimated and famous cosmic constants and laws" "Constants Universelles such as the speed of light, the Planck constant, the gravitational constant... " which was identified and appreciated with great precision in the "Night of Power", and which made this night "good" "a basis and order" for everything that comes after it. It is these accurate estimates that have puzzled scientists and displaced the possibility of chance.
- Angels: Not only are the beings of light, but may represent here the "essential primary forces, substances or components" necessary for the process of creation, which at that moment were revealed by God's command.

- The Spirit: It is not the human spirit, but "the divine command, the orderly program, the common law, or the essential vital energy" that guided the process of creation and formation.
- ﴿The angels and the spirit descend in it with the permission of their Lord from every command﴾: At that estimated moment "Laylat al-Qadr", the initial components "angels" and the organized program "the soul" were revealed by the command of God and directed by ""with the permission of their Lord" "carrying with it every predestined and specific command ""of every command" ".
- Fajr: It is not only the dawn of day, but " the moment of the first emergence and appearance of light and existence". It is the moment of the Big Bang or shortly afterwards when the universe began to form and the first light appeared.
- Dawn: The end of the first phase of emergence and the beginning of the relative stability of the universe in its expansive march.
- "Salam is until the beginning of dawn": It is not "it is peace" in the sense that it is free from violence "the explosion is a violent process", but "peace is it" in the sense that this process of creation and formation, from the moment of appreciation until the beginning of stability, is a sound and controlled process, guaranteed sequence and results and directed towards its goal peacefully, will not deviate from its intended course. It is a sound and elaborate process of creation despite its violent appearance.

2. Surat Al-Qadr: The Story of Cosmic Creation:
With this understanding, Surat Al-Qadr becomes an intense and accurate description of the first moments of the universe's origin:

1. ﴿We revealed it on the Night of Power﴾: We revealed the matter, information or the first point at the stage of accurate assessment of laws and constants.
2. ﴿And do not realize what the Night of Power is﴾: Glorifying the importance of this defining and estimated moment.
3. ﴿Laylat al-Qadr is better than a thousand months﴾: This moment, with its accurate estimates, is the basis and best of all the constants and cosmic laws resulting from it.
4. ﴿The angels and the Spirit descend in them with the permission of their Lord from every command﴾: The initial ingredients and the organized program descend at that moment to implement the estimated divine command.
5. "Peace is until dawn": This process of creation is intact, tight and guaranteed until the beginning of the stability of the universe and the appearance of light.

3. The relationship of Surat Al-Qadr with the Qur'an:
Why was it associated with the revelation of the Qur'an? Because the Holy Qur'an is also a "revelation" of divine knowledge capable and tight, and it is "good" and guidance for humanity, and in it the angels descend by revelation and the spirit "Gabriel", which is "peace" and guidance for those who followed it until the "dawn" of consciousness and knowledge. Surah al-Qadr describes the greater cosmic creation, and the revelation of the Qur'an is a "cognitive and spiritual creation" similar in importance, appreciation, and integrity. They reflect a single divine model in creation and revelation.

Conclusion:
Surat Al-Qadr, through the lens of the "jurisprudence of the Qur'anic tongue" integrated with cosmic science, reveals a majestic scene of the first moments of creation, the moment of accurate "appreciation" of laws and constants, and the revelation of the divine components and program, and the integrity of the process until the dawn of existence. It is not just a surah about a night of worship in Ramadan, but a window from which we look at the greatest cosmic "sign": the precision and greatness

of divine creation. Understanding it in such depth makes us realize that the Qur'an and the universe speak the same language, the language of truth, appreciation and peace.

5.73 Praise and Muhammad: From the abundance of cosmic creation to the embodiment of the universal message

"A reading in the significance of praise and Muhammad"

Introduction:

The word "praise" is the key to the Qur'an and the secret of Al-Fatihah, and "Muhammad" is the name chosen by God for the seal of His prophets and messengers. "Praise" is often understood in the sense of thanksgiving, praise and praise, and the name "Muhammad" is read in its etymological sense "many praise or praise". But do these common meanings summarize the depth of the Qur'anic significance of these two central concepts? Can the "jurisprudence of the Qur'anic tongue", by diving into the structure of the roots and the semantics of letters, reveal a deeper meaning of "praise" that links it to the laws of creation and expansion, and the secret of naming the Holy Prophet "Muhammad"?

1. Dismantling "Praise" "HMD": Overflow and expansion beyond content:

- Traditional linguistic meaning: thanksgiving, praise, praise "especially with love and exaltation".
- Analyzing the letters "H+M+D": The meeting of the Haa "life, movement, right" with the meme "contain, combination, origin, content" and the signifier "push, direct, oblige" may suggest the meaning of "directing and pushing "d" to life and movement "h" to go beyond its original content "m".
- Bladder analysis "Ham + D ": "Ham" "Opposite of "Mah" = Erase " means "life and movement that departs from its content and expands" "as in fever, intimate, protection, meat... ". The addition of "dal" "direction and push" to "hm" gives the meaning of "directing this outflow and expansion outside the content in multiple directions".
- The integral significance of praise: Praise is not just praise, but rather "a process or system or a universal law based on the flow of life and movement and its transcendence of its original content and its expansion in all possible directions in a targeted and orderly manner." It is the process of creation, evolution and continuous expansion that is God's imprint in His universe. Praise be to Allah, Lord of the Worlds: This cosmic system of expansion and abundance is for God and is attributed to Him.

2. Praise in the Qur'an: Creating, Expanding and Praise:

- ﴿Praise be to Allah﴾ In creation: ﴿ If you ask them who created the heavens and the earth to say Allah, say praise be to Allah... ﴾ "Luqman: 25". The creation itself was carried out by the process of "praise" "expansion and abundance from the beginning point". Recognition of the Creator entails recognition of His creation system of "praise".
- Praise be to Him in the First and the Hereafter: Praise "the system of expansion and flow" governs the beginning of creation "the first" and its end and its resurrection "the hereafter".
- Praise be to Him: Praise be to Him... Praise be to your Lord... ﴾. Tasbeeh "Allah's transcendence of imperfection and the manifestation of His perfection" is done by "praise". That is, the realization of the system of universal praise "flow and orderly expansion" is the means to understand God's perfection and remove Him from any deficiency or impotence. The angels praise praise as they witness and submit to this system. We praise praise when we recognize this order in the universe and in revelation, and take our thoughts and understanding from narrow content to wider horizons.

3. "Muhammad" "H.M.D.": Activator of praise and the nation's way out of the world:

The noun "Muhammad" indicates the weight of "activated" from the root "h.m.d". He is not only "praiseworthy", but "he is the one who does praise, the one who brings out what he has of content to overflow and expand in all directions".

The mission of Muhammad, may God bless him and grant him peace: This is manifested in his mission:

- He brought his people and the world out of the "content" of polytheism, ignorance and darkness.
- His message "the Qur'an" extended to include all aspects of life "scientific, cognitive, religious... ".
- Expand the circle of advocacy from local to global.
- He activated the divine "praise" system in his vocation and life.

Muhammad was not the father of any of your men... ﴾ "Al-Ahzab: 40": He is not a biological father in the exclusive sense, but rather "the Messenger of God and the Seal of the Prophets", that is, he is the highest and most complete model for activating "praise" in all areas of prophecy "seal", and for this he deserved the name "Muhammad". His approach to change and expansion "praise" is not limited to one aspect like the rest of the prophets "each had a specific field", but is comprehensive and final.

4. "Ahmed": The height of praise and his highest status:

- ﴿And heralding a messenger who comes after me named Ahmad﴾ "Grade: 6": "Ahmed" on the weight of "I do" preference. It is not just another name for Muhammad, but a description of the supreme maqam of praise. Jesus, peace be upon him, heralds the Prophet who will reach the peak in the realization of the divine "praise" system, and "Ahmed" will be the Hamdeen and the most to achieve this flow and organized expansion. The noun "Muhammad" describes the action and the process, and the name "Ahmed" describes the denominator and the supreme result.

Conclusion:
Understanding "praise" as a cosmic law of abundance and expansion, and "Muhammad" as the activator of this law and the seal of its prophetic manifestations, provides us with a more profound and dynamic vision of our religion and our Prophet. "Praise be to God" is not just a word of praise, but an acknowledgment of the divine order of creation and evolution. Following "Muhammad" is not just following a person, but following the "praise" approach that takes us from the narrowness of content to the vastness of the flood, from the local to the global, and from darkness to light. It is a constant call to activate "praise" in our lives, to be truly a follower of "Muhammad" and deserve the "Ahmad" maqam.

5.74 ﴿Teach us the logic of the bird﴾: Mastering the language of development - not the dialogue of birds
"A reading in the symbolism of the "logic of the bird" in the kingdom of Solomon "

Introduction:
When the Prophet Solomon (peace be upon him) publicly declares: "O people, teach us the logic of the bird and give us from everything" "Ants: 16", "The logic of the bird" is often interpreted as the supernatural ability to understand the language of birds and speak with them. But is Solomon's knowledge of what God gave him and favored him with is limited to this literal understanding? Is this consistent with the context of the great king, the soldiers and the merit shown? In analyzing the structure of the words "logic" and "bird", the Qur'anic Jurisprudence invites us to explore a deeper and more symbolic meaning commensurate with the greatness of Solomon's kingdom as a model of science and development.

1. Deconstruct "logic" "n i s ": activate the ability to control and pronunciation:

- Root "n i s ": not just talk. " Pronunciation" "n=composition, i=circumambulation/invisibility, s = control/ability" means "the ability of "'s'" to control and manifest the formation of "n" mystical or hidden "i" "i". It is the ability to adapt, master and bring things into existence or control.
- "He speaks of passion": his words or actions do not come from whim, but from control and control.
- "Our Book speaks the truth to you": reveals and reveals the facts with clarity, control and precision.
- Boy or machine pronunciation: Control speech or playback instruments.
- Logic: It is not only the science of thinking, but "activating the ability to control, adapt, organize and bring out the maknoon."

2. Dismantling the "bird" "i i r": the speed of change, development and escape:

- Root "IR": not limited to animal birds. "i = circumambulation/movement, j = arrived/achieve, t = change/vision." The bird" symbolizes "the rapid movement that achieves change beyond the ordinary, the speed of escape towards new heights."
    - "The idea flew": it changed quickly and is no longer the same.
    - "Fly the thing": push it to change and evolve at breakneck speed.
    - "Fly": pessimistic about the uncontrolled speed of change.
    - "Evolution": a distinctive and better-oriented change "phase = special change".

3. "Bird logic": The science of accelerated development:
By combining the two connotations, "Teach us the logic of the bird" does not mean understanding the language of birds, but means: "We have given us the science and ability of "logic" to achieve rapid and transcendent development "bird" in everything." It is the science of accelerating development, adapting capabilities, and achieving qualitative leaps in various fields.

4. Manifestations of the "logic of the bird" in the kingdom of Solomon:

- Inheritance of Science: David and Solomon have brought us knowledge... Solomon inherited David. The basis is the science that enables this development.
- Delivering everything: "And we have come from everything." This rapid development enabled them to possess the reasons for strength and progress in all fields.
- Soldiers of the bird: ﴿And Solomon crammed his soldiers from the jinn, humans and birds, they are distributed. "Birds" here are not birds in the literal sense, but rather "a military or scientific class or unit specialized in tasks that require high speed, technological sophistication, and exceeding the ordinary." They could represent the Air Force, advanced intelligence units, scientific research teams specializing in rapid breakthroughs, or even robotics and artificial intelligence of our time. They are the product of the "logic of the bird" that Solomon gave him.

5. Solomon as a contemporary model: "Solomon" "ladder + n = ladder resulting from scientific formation" is not just a historical figure, but a symbol of the state, system or era that makes science and rapid development ""bird logic" is the basis of its strength, progress and well-being. Solomon Our time is the era of the acceleration of science and technology, the age of artificial intelligence, the age of space, the era of the adaptation of matter and energy at unprecedented speeds. The nations that master the "logic of the bird" today are the ones that have real power and bring prosperity to their people, just as Solomon's kingdom was.

Conclusion:
Understanding the "logic of the bird" as a science of accelerated development liberates Solomon's story from myth and places it at the heart of God's laws in the universe and civilization. Solomon was not just a king who spoke to birds, but a leader and scientist who had the ability to accelerate progress and adapt possibilities thanks to the knowledge that God had given him. His story is a constant call for individuals and nations to possess the "logic of the bird", that is, the relentless pursuit of science, development and innovation in all fields, to inherit the true "King of Solomon", who is the king of science and progress based on Peace and justice, which is the "manifest bounty" of God Almighty.

5.75 }King should no one after me{: the wisdom of responsibility not the selfishness of exclusivity
"a new reading in the prayer of Solomon"

Introduction: The
supplication of the Prophet Solomon (Lord, forgive me and grant me a king that no one should after me, you are the Wahhab) is often cited as evidence of his request for a unique king in which no one shares and no one succeeds him. This understanding, despite its prevalence, casts a shadow over the personality of the wise prophet: Is it conceivable that a messenger prophet would ask for a king to be monopolized and deprived by subsequent generations? Is this consistent with the ethics of prophecy that advocates the common good? The "jurisprudence of the Qur'anic tongue", with its contemplation of the accuracy of words and prepositions, invites us to re-read this supplication to discover a profound wisdom concerning responsibility and the danger of great power falling into dishonest hands.

1. Dismantling key vocabulary:

- "It should not": it is not in the absolute sense of "not right" or "it is not permissible", but it carries the meaning of "not appropriate, not advisable, not appropriate, not appropriate". It is closer to inappropriateness and merit than to absolute prohibition.
- "After me": does not necessarily mean "after me temporally" "after my death." "dimension" has multiple connotations: temporal, spatial, and also "dimension in status, rank, and ability."
- "After me": the preposition "from" here is accurate and important. It does not only mean "after me", but also carries the meaning of "who is inferior to me in status, ability, merit and status". "Just as "without them a veil" means a veil from the lowest, "by the messengers" means messengers who have been devoid of that status or whose effect has ended, and "whose name is Ahmad comes after me," meaning he comes from a higher and higher position."

2. Re-reading Solomon's prayer: Seeking protection, not exclusivity:

Based on this precise linguistic understanding, Solomon's prayer is no longer a request to monopolize the king, but rather becomes a wise prayer that reflects a high sense of responsibility and fear for the future of humanity: "Lord, forgive me, grant me a king "based on science, harnessing powers and knowing the laws of the universe" is neither appropriate nor suitable for "'should'" for anyone who is inferior to me "'after me'" in wisdom, ability, responsibility and honesty to possess, because such a great king falls into the hands of those who are unqualified for him may lead to corruption and abuse. You are the Wahhab who can appreciate things and put them right."

3. Solomon's motives: fear of corruption and bearing honesty:

- An acknowledgment of what the angels said: Solomon's supplication is in harmony with the angels' first fear (I will make someone corrupt in it and shed blood) "Al-Baqarah: 30". Solomon, after the death of this great king based on science and knowledge, realized his danger if he fell into the hands of those who lacked wisdom, piety and the ability to control him.

- Feeling the weight of honesty: The king that Solomon gave was not just political power or material wealth, but a king based on science and knowledge and harnessing forces that would be destructive if misused "such as nuclear energy, genetic engineering, or artificial intelligence in our time." Feeling the weight of this trust led him to pray that it would not be inherited or owned by those who are not worthy of it.
- Concern for the common good: His request did not stem from selfishness, but from concern for the good of humanity and to protect it from the danger of misusing the scientific, technological and cognitive power that is the basis of his possession.

4. Contemporary Application: The Responsibility of Science and Power: Suleiman'
s prayer carries a timeless message for every age:

- Science and power are trustworthiness: Every useful science and every influential force is a great trust.
- The risk of falling into the wrong hands: the occurrence of science and power "whether cognitive, technological, political, media... "In the hands of those who lack wisdom, morality and responsibility "after me" in stature and competence" is an imminent danger to humanity, because they "should" possess it without qualification.
- The call to elevation: Supplication is also an implicit call for humanity to rise in its awareness, wisdom and responsibility to be worthy of carrying the trust of knowledge and power and using it for what is beneficial.

Conclusion:
The "jurisprudence of the Qur'anic tongue" reveals to us another aspect of Solomon's prayer, the face of wisdom, responsibility and fear for the future of humanity, instead of the face of selfishness and love of exclusivity. Solomon did not ask to deprive others of the king, but prayed that this unique king based on science and knowledge should not fall into the hands of those who do not deserve him and are not worthy of him "No one should after me" and corrupt him on earth. It is a prayer that affirms that true power must be accompanied by wisdom and responsibility, and that the greatest king is what is used for good and peace, not in

5.76 }And we threw on his chair a body{: The fitna of the silent text and the call to deputation for the living approach

"A reading of the fitna of Suleiman and his cognitive approach through the lens of the jurisprudence of the Qur'anic tongue"

Introduction:
Surah "PBUH" describes the fitna experienced by the Prophet Solomon (peace be upon him) in an intense and questionable manner: "We fascinated Solomon and threw on his throne a body and then a pipe" (p. 34). What is the nature of this fitna? And what is this "body" thrown on the "chair" of the king of knowledge and wisdom? And what was the "deputy" like after that? Traditional interpretations have presented narratives that seem more like a myth: "the theft of the ring, the birth of the text... ". Can the "jurisprudence of the Qur'anic tongue", by contemplating the meanings of "chair", "body" and "deputy", present a different reading, revealing a deep cognitive and methodological strife that Suleiman went through "and perhaps every seeker of the truth" went through, and how he transcended it on behalf of the correct approach?

1. "The Chair": Science, Knowledge and Stable Curriculum:

- Transcending materialistic understanding: the chair in the Qur'an is not just a bench or a place for feet.

- Root "k r x ": "k = select/bowl, t = visibility/change, x = walk/stability". " Consecration" means "fixing and defining the path of vision and knowledge". It includes the "pamphlet" "what proves the knowledge", and "dedication" "fixing the effort until ".
- Solomon' s Chair: It is not the king's material throne, but rather his "scientific and cognitive method, his balance of experience, the basis of his wisdom, and the stable rules of knowledge" that he inherited and developed (and taught us the logic of the bird and we came from everything). It is his mind and methodology.
- Ayat al-Kursi "Al-Baqarah 255": confirms this meaning. ﴿His throne expanded the heavens and the earth﴾: His knowledge, knowledge, ability and laws "His Most Beautiful Names" expanded and included everything. Not a physical chair.

2. "Body": raw material and silent information:

- The difference between body and body: The body often refers to the body that has no soul or no active life, while the body carries the meaning of movement and life.
- The body on Solomon' s chair: Throwing a "body" on the "chair" of science and knowledge "Solomon's method" represents the temptation to confront raw material, silent text or abstract information that lacks spirit, deep understanding and the correct method to activate it. This "body" may be:
    - Enormous information and data, but without analysis, understanding or methodology linking it "like a donkey carrying books".
    - Sacred texts "like the Qur'an" are read and preserved as "body" without a spirit of contemplation and deep understanding of their purposes.
    - A king, resources and huge potential, but without a vision or a wise approach to manage and activate it as a "kingdom empty on its thrones".
    - The rigid interpretations and quotes "inherited" that are thrown on the "chair" of the researcher freeze his mind and prevent him from creativity and renewal.

3. Sedition: The challenge of reviving the body and activating the chair:
Solomon's fitna was in this confrontation: he has a great "chair" "science, method, abilities", but a "body" was thrown at him "a challenge, a problem, a silent text, inactive resources, a rigid legacy... ". The strife is in challenging the ability to breathe the soul into this body, and activating the chair "method and knowledge" to deal with it properly and productively. Will he succumb to the dead body and become frustrated and inesipate? Or will he use his chair to revive it?

4. "Then I repent": Return to the correct approach and wise supplication:

- Deputyship: It is not just repentance from guilt, but rather "returning to the right approach, changing the point of view and outlook."
- Suleiman' s deputy: After a period of strife and confrontation with the "body", Suleiman realized the defect, so he "repented". Perhaps he realized the shortcomings of his initial approach, the danger of settling for the outward, or the need for renewed vision. This deputation was manifested in his supplication:
    - ﴿Lord, forgive me﴾: Asking for forgiveness, perhaps for the period of apathy or shortcomings in the face of fitna.
    - ﴿Grant me a king that no one should after me﴾: It is not a request for exclusivity, but "as we have already detailed" is a request for a unique method of governance and knowledge that is not worthy of those who are below him in wisdom and responsibility to possess, for fear of being misused. It is a request to secure this great cognitive and spiritual approach.

5. Personal and public application: The
story of Solomon's fitna is the story of every researcher, official and leader:

- Strife with the body: We all face "bodies" thrown on our cognitive or practical "chairs": conflicting information, silent texts, complex problems, rigid legacies, enormous responsibilities...
- Acting as a solution: Getting out of strife can only be done by "proxy": returning to the correct approach, renewing the vision, seeking guidance, and activating the "chair" "science and method" to breathe the soul into the "body" and transform it into life and giving.
- The researcher's experience with the Qur'an: As I pointed out honestly, the researcher may begin to deal with the Qur'an as a "body" through the transfer and ready-made interpretations of "the horses that he liked outwardly", then discovers that it is a "veil" that obscures him from "mentioning his Lord" "deep understanding", so he needs to "wipe" this legacy "with the market and necks", then faces the text as a silent "body" on his "chair" "his mind and methodology", so he needs a "deputy" and divine reconciliation and a sincere prayer for God to give him the "king" of correct understanding that is only worthy of the sincerest intention He sought the right approach.

Conclusion:
Solomon's Fitna verse is not just a mysterious historical event or fairy tale, but an accurate description of a profound epistemological and methodological challenge. The "chair" is science and method, and the "body" is the raw material or silent text that needs a spirit of understanding and reflection. "Deputyship" is a return to the correct approach and the activation of cognitive tools with the light of God. It is an invitation to everyone who has a "chair" of knowledge or responsibility, not only to look at the "body" lying before him, but to "repent" to God and ask him for guidance and method to breathe life into this body and achieve the purpose of its existence.

5.77 Moses' Journey with the Good Slave: Confronting the "Boy" and Preserving the "Treasure"
"A Reading in the Science of the Apparent and the Batin"

Introduction:
The story of the Prophet Moses, peace be upon him, and his meeting with the righteous slave in Surat Al-Kahf is one of the deepest and richest stories of the Qur'an with lessons and lessons, especially with regard to seeking knowledge, patience with what is contrary to what is apparent, and realizing the inner wisdom. However, the traditional understanding of some of its events, such as "killing the boy", remained a source of confusion and problem, and even interpretations that may seem to contradict the apparent values of mercy and justice. Proceeding from the approach of "the jurisprudence of the Qur'anic tongue", and returning to a careful reading of the words as believed to have appeared in the origins "" Ghulma" instead of "ghulama", we discover that the story is not about killing an innocent soul, but rather a journey in the realms of apparent and inner knowledge, facing the challenges of distorted science, and seeking to preserve the correct science.

1. Moses and the Good Slave: The Meeting of the Science of the Apparent and the Science of Plasticity:
Moses' journey begins with the quest for knowledge (shall I follow you to learn from what I have taught Rashda). He, as a prophet of the apparent law, seeks deeper knowledge, the esoteric "rationality", from the righteous servant to whom God has given mercy "revelation and mystical knowledge" and knowledge from him. This meeting represents the confluence of the current of apparent knowledge based on text and law, with the current of secular knowledge based on direct revelation and inner wisdom.

2. Breach of the ship: Revealing the defects of the apparent: The
first act of the righteous slave "breach of the ship" seems to be corruption in appearance, but in its interior it is a protection for its owners from a coming injustice. This is a revelation of defects that may be hidden in seemingly sound systems or knowledge, and a statement that subconscious wisdom may require seemingly passive intervention for greater interest.

3. Confronting the "boy": neutralizing the distorted esoteric knowledge: "
So they set out until, if they meet a boy, kill him... ﴾ "Cave: 74". Herein lies the hinge point that calls for careful reading:

- "Ghulma": Based on the reading adopted here, the word is not "boy" "boy", but "boy". The root "n.l.m." is associated with mystery, invisibility and esoteric science." The ghulm" here represents "the unknown, distorted or false esoteric science". It is a kind of knowledge that claims esotericism but is in fact a delusion or an intellectual and spiritual danger.
- "Killing him" is not a physical killing, but an "intellectual and cognitive killing". The righteous slave, with his correct secular knowledge, invalidated, refuted and neutralized this "ghulam" "distorted esoteric knowledge" and prevented its spread and destructive effect. It "killed" the misguided idea, or perverted cognitive path, before it spread.
- Justification of al-Khidr: The subsequent justification (we feared that tyranny and infidelity would overwhelm them) confirms this meaning. This "boy" "distorted science" would have led his followers "the parents here are a symbol of those who receive this knowledge" to intellectual tyranny and disbelief in the truth. His intellectual killing was necessary to protect them.
- Moses' objection: Moses' objection stems from his outward vision, as he sees an act that looks like killing a soul, because he has not yet realized the reality of the "boy" as a misguided mystical science that deserves to be invalidated.

4. Erection of the wall: Preserving the correct esoteric knowledge:
As for the wall, there were two orphans in the city and there was a treasure under it for them... ﴾ "Cave: 82". This verb completes the picture:

- The wall: a symbol of the veil separating the zahir and the batin, or the heavenly book itself that preserves authentic knowledge.
- The two orphans: do not mean only two children, but "as it was interpreted earlier" symbolize the bearers of correct esoteric knowledge "perhaps Jesus and Mary as a model" who lack guidance and guidance "orphans" in their time.
- Treasure: It is the true esoteric science, the authentic divine wisdom preserved in the book or behind the veil of the manifest.
- Verb: The erection of the wall is the act of preserving and maintaining this correct flag "treasure" from extinction, distortion or disclosure to non-people, until the appropriate time comes and its deserving people ""boys" are able to extract and understand it.

5. Lessons learned:
This hermeneutical reading of the story of Moses and al-Khidr offers very important lessons:

- Levels of knowledge: the existence of an apparent science "Sharia" and a subconscious science "Ladni".
- The importance of the curriculum: the need to distinguish between the correct esoteric science and the distorted esoteric science ""Al-Ghulam".

- The responsibility of the people of knowledge: The responsibility of the people of the correct secular knowledge to "kill" "nullify" the distorted knowledge, and to "preserve" the correct knowledge.
- Patience in seeking knowledge: The journey of acquiring esoteric knowledge requires patience for what may seem contrary to the surface.
- Integration of the Zahir and Batin: The Zahir Sharia and the esoteric science are complementary and do not contradict in their essence.

Conclusion:
Looking at the story of Moses and al-Khidr through the lens of the "Qur'anic jurisprudence" and reading "Ghulam" in the sense of distorted esoteric science, a deep journey of knowledge unfolds for us. It is not so much a story of the paranormal and mysterious miracles as it is a statement of the importance of distinguishing between right and wrong in the world of esoteric ideas and knowledge, the necessity of "killing" intellectual falsity, and preserving the "treasure" of authentic divine truth. It is a call to every seeker of truth to be patient, armed with methodology, and seek to transcend the apparent to the inner, realizing that behind every action seems mysterious Divine wisdom requires interpretation and deep reflection on "what you have not had patience."

5.78 The killing of the boy: between the appearance of the law and the depth of divine wisdom
"a reading in the story of Moses and Al-Khidr that goes beyond the apparent problem"

Introduction:
The incident of the killing of the righteous slave "Al-Khidr" of "Ghulam" is ostensibly innocent in his journey with the Prophet of God Moses (peace be upon him) "Surat Al-Kahf: 74", one of the most controversial and problematic places throughout history. How can killing a soul who has not committed a crime be justified, and how is this consistent with God's justice and mercy? While the direct apparent interpretation believes that this was done with a special divine knowledge and revealed the future of the boy, this interpretation remains difficult for the mental and emotional acceptance of many. Without denying the text or interpreting words away from their apparent meaning "the boy" is the child, is it possible to find an entry point to understand the profound wisdom behind this traumatic event, consistent with the greatness and majesty of the Qur'an?

1. Recognition of the appearance of the text: a boy and a killer:
The starting point must be from the recognition of the appearance of the text as it is common and readable: there is a "boy" "little boy", and there is an act of "killing" has occurred. Attempting to escape this phenomenon with distant interpretations may lose the power and influence of the text. The challenge lies in understanding the wisdom behind this shocking phenomenon.

2. The context of the journey: seeking secular knowledge and patience with the supernatural: The incident must be contextualized: Moses follows the righteous servant to learn from him "Rashda" from "secular" knowledge "direct knowledge from God that may go against the ordinary". Al-Khidr's basic condition was patience and not asking (so do not ask me about anything until I tell you a remembrance of it). This confirms that the journey will involve extraordinary events or contrary to the appearance of the law known to Moses, and requires special patience to understand its inner wisdom.

3. Interpretation of al-Khidr: Revealing a future danger:
The explanation given by al-Khidr himself to the act is the key: ﴿As for the boy, his parents were believers, so we feared that tyranny and infidelity would exhaust them * We wanted their Lord to replace them with better than him Zakat and closer mercy﴾ "The cave: 80-81".

- Knowledge of the unseen: The act was not arbitrary, but based on a divine knowledge of the future of this boy and that he would pose an imminent danger to the faith and goodness of his parents.
- Purpose: Mercy to parents: Murder here, from the perspective of divine knowledge, was a mercy to the faithful parents and a protection for them from exhaustion in religion due to their son's tyranny and future infidelity.
- Exchanging for goodness: The ultimate divine goal is to replace them with those who are better than Him in goodness and mercy.

4. Divine wisdom and transcending human logic:
Here lies the difficulty of understanding and the essence of the lesson:

- The limitations of anthropology: As human beings, our knowledge is limited by the apparent and the present. We don't have knowledge of people's future or how things will turn out. Therefore, we can never justify murder based on future expectations.
- Divine Absolute Knowledge: God, with His Absolute Knowledge, knows what was, will be, and what would not have been if He were how He was. His righteous servant's actions were the execution of a direct divine command based on this absolute knowledge, not on personal diligence.
- The story as a revelation, not as legislation: The story of the murder of a boy is not a law that authorizes the killing of children based on doubts or expectations, but rather an extraordinary revelation of a unique case in which the inner divine wisdom appears as it deals with a specific situation based on the knowledge of the absolute unseen, to teach Moses "and us" a lesson in patience and submission to God's knowledge that is beyond our comprehension.
- Focus on the lesson rather than on action: The lesson learned is not the justification for killing, but the realization that there is profound divine wisdom that may be hidden from us, that God's actions and management of the universe may not always correspond to our limited human reasoning, and that submission and patience are required in the face of what we do not understand of God's predestination and actions.

5. Alternatives to traditional understanding "while preserving the appearance of the text":

- Murder as a symbol of moral death? Some may argue that the "killing" here, even if it is for a real boy, carries the symbolism of killing the evil and tyranny inherent in this boy before it appears and materializes, as a kind of divine intervention to prevent evil from materializing. "This remains a symbolic interpretation."
- Focus on the positive outcome: Emphasizing that the purpose was to replace the parents with a good one, which means that the act, despite its apparent cruelty, led to a positive and compassionate outcome in the long run.

Conclusion:
The story of the killing of the boy in Surat Al-Kahf puts us in front of a great faith and mental challenge. Insisting on the apparent meaning of the words "boy" and "killing" does not necessarily mean accepting a superstitious or illogical interpretation. Rather, in the context of Moses' didactic journey, the incident can be understood as an extraordinary revelation of an inward divine wisdom that deals with a unique attitude based on the absolute knowledge of the unseen, with the aim of having mercy on parents and preserving their goodness. It is not a law to kill, but a lesson in the limitations of man's knowledge, the depth of God's wisdom, and the need for patience and submission in the face of what may seem incomprehensible in the Creator's plan. It is an invitation to reflect on the fact that God's

reasoning may differ from ours, and that His mercy may manifest itself in ways that we do not always perceive on the surface.

5.79 ﴿ Free by free and slave by slave and female by female ﴾: Retribution of thoughts and attitudes not bodies

"a new reading of the verse of retribution in the light of the jurisprudence of the Qur'anic tongue"

Introduction:

The verse of retribution is in the dead ﴿ O you who believe, retribution is written on you in the dead free for free, slave for slave, and female for female... ﴾ "Al-Baqarah: 178" is one of the verses on which the criminal legislation in Islam is based. However, the traditional understanding that links "free" and "slave" to social status "slavery" and "female" to biological sex raises problems in their contemporary application and raises questions about the wisdom of this distinction. Can the "jurisprudence of the Qur'anic tongue", with its approach to exploring the structural meanings of words, offer a different reading that goes beyond this understanding, linking the "free", "slave" and "female" to intellectual situations and existential attitudes, and explaining "killing" and "retribution" in the context of intellectual and social conflict?

1. Deconstructing pivotal concepts with a new perspective:

- Murder "TSL": not only taking a life. The root "s-tol" may also mean "trying to bypass an imposed situation or fixed idea" "s = stop, til = reverse lt = not talk uselessly/not fragmented". " Murder" here may represent intellectual conflict, argument, quarrel, attempt to overturn an existing idea, position or system. It is the "fight" of ideas and attitudes.
- Free "H R T ": Not only not owned. The root "h.r." means "changing and unstable life" "free as opposed to rest=comfort." A free person is a person, thought or situation who lives in a state of "confusion" and constant research, revolving around the axis without settling on a clear opinion or method. He is the undecided, the researcher who has not yet reached certainty.
- Slave "ABD": Not necessarily physically owned. The root "p bd " means "awareness of 'p' of what seemed ''bad' '".The slave" is the person, thought or attitude to whom the path became clear, adhered to it, and the ways worshipped for him, so he became "bound" by his clear approach and does not deviate from it. He has a clear and committed attitude. "It includes the worshipper of God and the slave of another system or idea."
- The female "n th "": not only biological sex. The root "n w" means "enrich the "'w' " configuration "'n' ""."Female" is the person, thought or role that is based on embracing, development, investment, enrichment, bringing out fruits and embodying ideas on the ground. It is the role of enriching, productive and grown.
- The male "YKR": "as previously analyzed" is the owner of the creative idea, the effective intelligence, capable of radical change. He is at a different level.

2. Re-understanding the verse of retribution:

﴿ It is written on you retribution in the dead free for free, slave for slave and female for female﴾:

- Dead: They are not necessarily physically dead, but parties to the conflict intellectually or socially.
- Retribution: It is not only killing in kind, but it is achieving justice, equality and balance in dealing with these conflicting parties according to their situation and position.
- Free with Free: In the case of intellectual conflict or controversy, the "confused" party deals with the unstable researcher in his same situation, that is, with the logic of open dialogue that

takes, gives and continues to search without a definitive decision. He responds to him with his confusion or with a logic corresponding to his hesitation.

- Slave to slave: deals with the party "adherent" to his clear approach "whether right or wrong" in the same case, that is, by the logic of argument versus argument within its frame of reference, or by binding him to his approach that he accepted.
- Female to female: deals with the role of "enrichment and productive" "whether constructive or destructive" as nature, that is, by looking at its fruits and practical results and evaluating them, or by confronting its productive role with a corresponding productive role.
- Absence of remembrance: Why is "remembrance not mentioned"? Because the "male" "with the creative and changing idea" at a higher level does not enter into the "fight" conflict in the same way as the other parties. His ideas are either accepted and change reality, or rejected and fought. He does not take revenge on him in his likeness, but either embraces or resists. It is outside the equation of direct retribution between equals.

3. Forgiveness, mitigation and mercy:
Whoever pardons him from his brother, follow the good and perform to him with charity, that is relief from your Lord and mercy...(:

- Even in this intellectual or social conflict, the Qur'an opens the door to forgiveness, tolerance, mitigation and mercy. The state of "retribution" can be bypassed "free by free... " to solutions based on favor and charity, leading to the mitigation of conflict and the achievement of mercy "protection and better order".

Conclusion:
The verse of retribution, through the lens of the "jurisprudence of the Qur'anic tongue", goes beyond direct criminal legislation to provide us with a wise basis in managing intellectual and social conflict. It invites us to understand the nature of different situations (confusion, commitment, production), and to deal with each situation according to its suit to achieve justice and balance ("retribution"). It also emphasizes the importance of overcoming conflict with forgiveness and charity as a path to relief and compassion. It is a vision that elevates the level of understanding from the retribution of bodies to the retribution of ideas and attitudes, revealing divine wisdom in dealing with the complexities and conflicts of human nature.

5.80 Aaron and Moses: The Dialogue of the Divine Gift and the Mind Seeking the Truth
"A Reading in the Symbolism of Aaron and Moses"

Introduction: The
story of the two brothers, the prophets Moses and Aaron, peace be upon them, is one of the central stories in the Holy Qur'an, and is often read in its well-known historical and religious context. But can the Qur'anic jurisprudence, with its approach to exploring the structural connotations of nouns and verbs, reveal deeper symbolic dimensions of this relationship? Is Aaron just a brother and a supporter of Moses, or does he represent a divine condition, stage or gift in the human consciousness that Moses represents? What does it mean to take Moses with a beard and his brother's head? In a moment of anger?

1. Deconstruct names and symbols:

- Aaron "E R N ": Not just a proper name. The root "e t n" may have the meaning of "detection 'e' ' which causes 't' " to change the configuration 'n '' ' ' 'Aaron" represents the moment of sudden revelation, the unexpected divine gift, the inspiration or science that comes to change man's

path, relieve him of his tightness of the chest and help him to set out. It represents the spiritual or cognitive support that comes from a higher source to designate the researching mind.

- Moses M&S: "As analyzed in other contexts perhaps" may represent reason, logic, analysis, the relentless pursuit of understanding the laws and laws. He is the researcher who faces challenges and needs clarification, eloquence and support.
- Beard "LHJ": not only facial hair. The root "l h" means "what waves, appears, and looks."The beard" here may symbolize what appeared and appeared from Aaron's views, attitudes, and statements during Moses' absence.
- Head "T A S / T S ": Not only the organ of the body. The root "RS" means "running things, analyzing ideas, managing the plan."The head" here represents Aaron's thought, method, and management of things in the absence of his brother.

2. Re-reading the position of Moses and Aaron:
﴿He said, O Aaron, what prevented you when you saw them go astray * Do not you follow ۝ You disobeyed my command * He said, O son of a mother, do not take my beard or my head I was afraid that you would say I divided between the children of Israel and did not watch my saying﴾ "Taha: 92-94" / ﴿And he took his brother's head and dragged him to him﴾ "Al-A'raf: 150":

- Moses' anger: stemmed from his vision of the delusion of his people, and his belief that Aaron fell short or disobeyed the order to reform.
- Taking the beard and the head: It is not necessarily physical violence, but it is "taking" in the sense of accountability and intense discussion of "what appeared and appeared" of Aaron's positions "his beard" and his "approach and management" of things "his head". Moses "Analytical Mind" Aaron discusses "soft gift/wisdom" strongly about how he handles the situation.
- Aaron' s defense: It was not weakness, but wisdom. He did not take a decisive stand against the lost for fear of creating a bigger division. "I was afraid you would say..." ", and preferred to wait for Moses to return with his decisive approach. It represents the aspect of kindness and softness and trying to contain the situation in exchange for Moses' decisiveness and strength.

3. Aaron as a divine gift and stage in consciousness:

- Moses asked: "And my chest will tighten, and my tongue shall not go out, so I will send to Aaron... And my brother Aaron is the most eloquent tongue from me... I will stress him and involve him in my matter. Moses, the "researcher's mind", feels distressed and the weight of the task, so he asks for support and support. This support comes in the form of Aaron, "the revealing gift, the eloquence, the softness, the perfect wisdom."
- Aaron' s Stage: Reaching the stage of "Aaron" in the journey of awareness is the stage of receiving divine gifts, revealing the truths, launching the tongue with a statement, and feeling support and support after a long struggle. It is a necessary and decisive stage, which comes after an effort and endeavor "perhaps after the 'slaughter of a cow' of ancient beliefs as hinted."
- Aaron and Mary: "O sister of Aaron." This does not mean brotherhood of lineage, but brotherhood in the immediate and in the place. Both "Aaron and Mary" represent the state of receiving an unexpected and unacquired "divine gift" with direct effort "prophecy and ministry to Aaron, and the word to Jesus to Mary", which changes the course of their lives and makes them a sign to the worlds. They share the experience of special divine selection.

4. The Prophet: the Bearer of the News and the Feeder of the Essence:
"Here we combine your understanding of the Prophet from the previous dialogue

" "The Prophet is not only the one who receives the revelation, but he is the one whose essence "N" emerges to nourish "B" others. He is the bearer of "news" "certain knowledge" in his field.

- Our prayers on the Prophet: God and His angels pray on the Prophet... Pray on him and say hello(. Praying to the Prophet is not just a verbal supplication, but rather "communicating 'prayer'" with his method and prophecy, evoking our actions 'our 'prophet' that we have built previously, to recognize 'taslim' what is true of them and build on it and recommend it in our current and future journey. It is an invitation to communicate with prophets "in their general and private sense" to benefit from their "prophets" and experiences.

Conclusion: The
story of Aaron and Moses, through the lens of the "Qur'anic jurisprudence", manifests itself as a deep symbolic dialogue between the truth-seeking mind "Moses" and the divine gift revealing and supporting "Aaron". It describes a journey of consciousness that needs to combine decisiveness and leniency, between logical analysis and divine inspiration. You invite us to seek our own "Haroun", that epistemological or spiritual gift that helps us to carry the message and overcome difficulties, and to "pray" for each "prophet" in the "broad and special sense" so that we may be inspired by his "prophecy" and build on the good we have gained, continuing to walk towards God.

This is an excellent and convincing analysis of the ship breach incident in the story of Moses and al-Khidr, rejecting the materialistic literal interpretation that collides with logic "a large ship for poor people, a possible sinking... It offers a symbolic and realistic reading based on the "jurisprudence of the Qur'anic tongue" in deconstructing the key words "ship, ride, rag, command, defects, poor, sea, king, usurper."

5.81 Breach of the ship: the wisdom of "defecting" the idea to protect it from the "usurpation" of kings
"a reading in the symbolism of the ship and the breach"

Introduction:
At the beginning of his educational journey with the righteous slave, the Prophet Moses (peace be upon him) faces a shocking situation: he broke the ship that carried them (so they set out until, if they got on the ship, he broke it, he said that it would drown its people, I have come something commanding) "Cave: 71". How can this seemingly deliberate destruction of the property of "poor people" working at sea be explained? Is it a real physical ship? Was the breach a physical act that threatened to drown? The approach of the "Qur'anic Jurisprudence of the Tongue", by transcending the apparent literalism and contemplating the semantics of words in their context, provides a symbolic and realistic reading of this event, revealing a deep wisdom in protecting emerging ideas and projects.

1. Deconstruction of symbols and concepts:

- The ship "SFN": not necessarily the naval vessel. The root may be associated with striving, starting and annihilating "the end of one phase and the beginning of another." The ship" here may symbolize a start-up project, a new idea, a creative work, an institution in the making, or even the reputation of a person or group. It is the "boat" that carries its owner in the "sea" of life or work.
- Riding in it (riding in the ship): It is not just a physical ascent, but rather an interest and focus on this project or idea, study and consider it.
- Poor "SKN": They are not necessarily the destitute poor "they may own a "ship"". The root "x k n" means constancy and stillness." The poor "here are the owners of the project or idea who are in a state of cognitive or practical "stillness", lacking the experience, strength or resourcefulness necessary to protect and defend their project against challenges.

- Work at sea: "The sea" symbolizes the field of work or life with its fluctuations, challenges and competition. They work hard in this difficult area.
- Breach "FS t ": Not just making a hole. The root can mean "showing what's supernatural or out of the ordinary, or making a necessary change even if it seems illogical." Moses used "clumsy" in the sense of "I came with something extraordinary and surprising."
- Reproach (I wanted to reproach her): This is al-Khidr's explanation of his action. The "disadvantage" is the deficiency or defect. "Ship Assignment" means to demonstrate a deficiency or defect "which may be real or intelligently artificial" in that project or idea.
- The usurping king: He is not only a political ruler, but a symbol of every hegemonic power, "a fierce competitor, a big company, an influential party... "It seizes successful projects and creative ideas and takes them unjustly" ""usurped"".
- "GG": Not only the taking of force, but "diving the opposite of the form" may mean "the forced taking of what is mature and complete" ('formulated').It is to grab the fruit of the effort of others.
- Moses' precise word means that what al-Khidr did was "a strange thing that needs to be interpreted and passed on to understand his wisdom."

2. Re-reading the incident: The hidden wisdom of protection:

With this symbolic understanding, the wisdom of the act of the righteous slave is evident: "So they set out as Moses as the representative of theoretical science, and al-Khidr as the representative of experience and practical/scientific wisdom" even if they were interested in studying an emerging project/idea "riding in the ship", the righteous slave showed a defect or lack of it "'breached' in the sense of 'its plays'". Moussa, the "representative of the apparent logic", denounced: "Are you showing a flaw in this project to 'drown his people' and "cause the failure of his poor and inexperienced owners"? I came up with something surprising that needs to be explained "something commanding"! Al-Abd al-Saleh later replied: As for this project "'ship'", it was for owners who lacked experience and resourcefulness "'poor'" working hard in a competitive field "'working at sea'", so I wanted to show a defect and a deficiency "to defect it'", because there was a strong competitor or influential party "'king'" who took over every successful and complete project "'takes every ship' " unjustly "'Ghasba'".

3. Lesson learned: Experience protects creativity:
The story teaches us an eloquent lesson in the world of business, ideas and innovation:

- Sometimes creators are weak: "Poor" entrepreneurs may lack experience and adequate protection.
- The danger of "usurping kings": there are always those who lurk with successful ideas to "usurpate them".
- The wisdom of temporary "playing": Sometimes the wisdom may be in not showing the project in full force and attractiveness at the beginning, or even in showing some formal or temporary defects "ship play" to distract the attention of usurping competitors and protect the core idea until it intensifies and strengthens.
- The role of expertise "al-Khidr": Experience and practical wisdom "the science of al-Khidr al-Laden" You can see what abstract theoretical science does not see "Moses", and take actions that may seem seemingly illogical but achieve long-term strategic protection.

Conclusion:
The incident of breach of the ship, through the lens of the "jurisprudence of the Qur'anic tongue", turns from an act of vague destruction to a wise strategy to protect creativity and emerging projects. It teaches us that wisdom does not always lie in apparent perfection, and that showing some "flaw" can

sometimes be the eye of protection. It also emphasizes the importance of integrating theoretical science "Moses" with practical experience and the inner wisdom "the righteous slave" to understand the complexities of life and make the right decisions. It is an invitation to innovators and entrepreneurs "the poor" to benefit from the people of experience, and to those who have experience "greens" to use their wisdom in protecting creativity from the "usurpation" of lurkers.

5.82 Moses' Journey to the "Bahrain Complex": The Conscious Mind Meeting the Sea of Hidden Experience

"A Reading in the Symbolism of the Journey of Moses and the Pisces Boy"

Introduction: The
journey of the Prophet Moses (peace be upon him) and his boy in search of the righteous slave at the "Bahrain Complex" "Surat Al-Kahf: 60-65" is one of the most rich Qur'anic stories with symbols and deep connotations that transcend the appearance of narration. Is it a geographical journey to where two physical seas meet? And is the "whale" just a grilled fish that has come back to life? Or does the Qur'anic tongue, with its symbolic and structural approach, lead us to understand this journey as an internal path in the depths of human consciousness, a journey in which the conscious mind seeks to meet the sea of experience and secular knowledge?

1. Moses and his boy: the conscious mind and the subconscious mind:

- Moses "M and S": He not only represents the person of the prophet, but is a symbol of **conscious, logical, analytical reason". He is the one who seeks knowledge, analyzes things, and cuts doubt with certainty "like Moses who cuts".
- His boy: Not necessarily Joshua ben Nun, but a symbol of "the subconscious mind, memory, intuition, or inner counselor." It is he who stores information "fragments" and analyzes internally" and is supposed to remind the conscious mind of it. He is the inner "mufti" of Moses.

2. "Bahrain Complex": The Point of Integration of Science and Experience:

- Sea "B.H.R.": Not only the body of water. Root "B H T" means "Nutrition 'B'" Free and Puzzling ''Free'". It symbolizes the vast, crashing, deep world of knowledge, which baffles the mind and needs to navigate and dive.
- Bahrain Complex: It is not necessarily the meeting of two physical seas, but rather the "meeting and integration point between two seas of knowledge":
    - Sea of theoretical science: represented by Moses "conscious and analytical mind".
    - The sea of practical experience / intuition / secular knowledge: represented by the righteous slave "Al-Khidr".
    - Purpose: Moses' goal is to reach this point where theoretical science is integrated with practical experience and inner wisdom. ﴿I do not leave until I reach the Bahrain Complex or spend eras ﴾: Insistence on reaching this point no matter how long it takes "epochs" ".

3. Forgetting the "whale" at the "rock": missing the goal in front of obstacles:

- Pisces "H and T": not the physical fish. The root "h and v" may mean "what surrounds and contains something."Pisces" here symbolizes "the primary goal, the end he seeks, the idea that contains and occupies him" "which is to meet the good slave".
- The rock "r x t ": not only a physical rock. The root "r x t " means "the repulsion and constancy that causes a change in the course of '''". It symbolizes the intellectual or psychological obstacles, or the entrenched and change-resistant ideas that encounter the mind on its journey.

- Forgetting the whale: When they reached a compound between them, they forgot their whale... He said, "See, when we came to the rock, I forgot the whale, and I am only the devil... ﴾: When the mind "Moses and his boy" reaches the meeting point of science and experience, it may lose sight of its main goal "forgets its whale" because of preoccupation with obstacles "sheltering to the rock" or because of the whispers of Satan that distract him from the end. The "boy" subconscious mind is the one that is first forgotten because it works by programming rather than full awareness, followed by the conscious mind.
- Taking the path as a swarm and a wonder: the loss of the target "whale" takes a hidden path "swarm" and seems strange to the conscious mind later.

4. Return to the impact and meet the righteous slave:

- Feeling of monument: "We have received a monument from our travels." Crossing the meeting point without realizing it causes fatigue and fatigue to the mind because it has moved away from its purpose.
- Realizing the error and the backlash: "He said that we did not want, and they bounced back on their traces as stories." Realizing that forgetting the goal is the sign they were looking for, the mind returns to follow its steps and review its path "stories".
- Encounter: "They found a slave from among our servants, whom we brought mercy from us, and we taught him from our knowledge." At the point of self-revision and return to the place where the goal was lost, the conscious mind meets the **"good slave**, the symbol of experience, mercy, "protective vision" and secular knowledge that is not only acquired by mental analysis, but is a divine gift and gift.

Conclusion:
Moses' journey to the Bahrain Complex, through the perspective of the Qur'anic jurisprudence, is a profound symbolic journey in the paths of human consciousness. It is the pursuit of the conscious mind "Moses", with the help of his inner abilities "his boy", to reach the point of integration of theoretical science with experience and subconscious wisdom "Bahrain Complex". In this journey, the mind faces the challenge of forgetting the goal "Pisces" when it collides with obstacles "The Rock", but by realizing this forgetfulness and relapsing to review its course, it is finally able to meet the "good slave", "the symbol of secular knowledge and experience", to begin a new stage of learning that requires patience and transcending the logic of the apparent mind. It is an invitation to every seeker of knowledge and truth to realize the importance of the integration of mind and heart, science and experience, apparent and inward, in his journey towards certainty.

5.83 ﴿ to Elaph Quraish﴾: The constitution of the humanitarian bloc is not just the story of the tribe "a contemporary reading of Surat Quraish"

Introduction:
Surah Quraish, with its brevity and brevity, is often read as a reminder of God's grace on the Quraysh tribe to secure their winter and summer commercial trips and preserve their status thanks to the Sacred House. But does the depth of the Qur'an stop at this specific historical interpretation? Does the surah address Quraish only to Mecca, or does it carry an eternal universal message for every human gathering? The approach of the "jurisprudence of the Qur'anic tongue", by deconstructing the names "Quraish", "Elaf" and the symbols of "winter", "summer" and "house", reveals a divine constitution for human agglomeration and integration. Essential for survival and prosperity at all times and places.

1. Deconstructing pivotal concepts:

- Quraysh "QRSH": Not just the name of a tribe. The root "srs" means "combining and joining from here and there, gaining and aggregating". It symbolizes "every human gathering of diverse origins and stripes, comprising different components 'scattered villages'" but seeking unity and agglomeration ('shark' like Quraysh and annexation'). It could be a multi-ethnic state, a regional union, or even an intellectual or economic grouping. "The shark's name may come from its diverse teeth combined for one purpose."
- Elaf/Elaf "E L Q / L Q ": Not only intimacy and love. The root "l p" means "the separation of a thing from its origin while remaining attached to it and circumvented around it."Elaf" "Balhamza wa Yaa" is "the conscious and documented act of creating this circumvention, complementarity and interdependence between different and seemingly separate components, for a common purpose." It is an inevitable necessity imposed by the conditions of survival and development "Elaf without J", and the Qur'an calls for transforming it into a firm conviction and a documented way of life "Elaf Balya".
- The journey of "RHL": not only physical travel. The root "t h l " means "change of state and constant transition". "The journey" here is "the evolutionary process, the unified position, or the common practical approach" around which the components of the Quraish must rally.
- Winter "HT": not only the cold season. The root "SHT" means "dispersion and diaspora".Winter" symbolizes the natural state of difference, division and dispersion between the components of any human grouping "different opinions, interests, cultures... ".
- Summer "YYP": not only the hot season. The root "pdf" means "stacking, order, unity."Summer" "Balyaa which signifies intentional output" symbolizes "the state of unity, stacking and order that must be built and consciously taken out" to meet challenges.
- The journey of winter and summer: It is not two separate trips, but rather "one continuous journey that involves dealing with the reality of dispersion ''winter'" through building unity and stacking 'summer''. It is the unified position and practical approach that brings the Quraish diaspora together to confront dangers and achieve common interests.
- House: Not only the Kaaba. It is the "plan, system, charter, or unified reference" on which the Quraysh meet and provide them with protection and security.
- The Lord of this House: Not only is Allah the Lord of the Kaaba, but He is "the owner, administrator and organizer of this plan or this unified system" that ensures the survival and stability of the community. He may be God directly with His laws and laws, or He may be the wise leader or the just approach that everyone appreciates.

2. Re-reading the surah as a constitution for the bloc:

- Elaf Quraish: The goal and goal is to achieve conglomerate and conscious and documented integration "Elaf" for any diverse human gathering "Quraish".
- This clustering is achieved through a unified practical approach "journey" that combines dealing with the reality of dispersion and difference "winter" and building unity, stacking and order "summer". It is a common position that secures vital interests and protects against internal and external dangers.
- "Let them worship the Lord of this house": To achieve this elevation and this successful journey, this gathering must submit and abide by the "worship" laws, regulations and unified reference "the Lord of this house" that guarantees their stability and security.
- "Who fed them from hunger and secured them from fear": Because this unified system is the one that provides them with food and economic security "feed them from hunger" " and social and political security ""safe them from fear" ".

3. Contemporary projection: From Elaf to Elaf:
Surat Quraish is a call to all human gatherings today "states, nations, unions, organizations... " For:

- Realizing the necessity of Elaf: Reality imposes on everyone a form of agglomeration and cooperation "Thousands without J" to survive in a changing and interconnected world.
- Striving for ELAPH: Moving from de facto cooperation to conscious, planned and documented integration based on a common conviction and will "ELAPH".
- Defining "House" and "Rabbo": Agree on a clear plan of action, a fair system and a unified reference governing this cluster.
- Worship of the "head of the house": sincere commitment to this system and this reference to achieve security and prosperity for all.

Conclusion:
Surat Quraish, through the lens of the "jurisprudence of the Qur'anic tongue", is not just a reminder of a historical blessing on a tribe, but an immortal divine constitution of human agglomeration and integration. It teaches us that facing the challenges of "winter" (division and difference) can only be achieved by building "summer" "unity and cohesion", and that this can only be achieved through "elaf", "conscious integration" and "worship of the head of the house" "commitment to a just and unified system". It is a call to the Islamic Ummah, and to all human communities, to rise from the scattered state of the Quraysh to the force of the composing Quraysh, to achieve the desired security and prosperity that is God's promise to those who follow His Sunnah.

5.84 }And horses, mules and donkeys to ride and adornment{: The stages of creativity in the Qur'an - not just animals to ride
A reading in the theory of innovation and creation

Introduction:
Did the Qur'an in Surat An-Nahl invite us to ride horses, mules and donkeys to adorn us? Is this the understanding befitting a book that addresses the mind, invites reflection, and speaks of "creating what we do not know"? The literal understanding of verse 8 seems strange, limited, and often contrary to reality. What then is the wisdom of mentioning these three "animals" in particular, and linking their "riding" to adornment and new creation? He presents us with the "jurisprudence of the Qur'anic tongue", with his approach to exploring the structural meanings of words away from titles Pure materialism, an astonishing reading of this verse, reveals that it draws us a road map and a precise approach to the stages of the process of creativity, innovation and intellectual creation.

1. Transcending the literal understanding: nouns not surnames:
Before diving into the meaning, it should be emphasized that the names in the Qur'an are "bees, ants, dogs, horses, mules, donkeys... "They are not just nicknames for known beings, but "names" with adjectives and connotations that can apply to the material and the moral, to man, animals, inanimate objects and intellect. Based on this principle, we look for the functional significance of these "animals" in the context of the didactic verse.

2. "To ride it": activation and installation not riding: "riding" in the Qur'an "from RKB" is not limited to physical riding, but means "installation, activation and determination of how to benefit from a vision or idea". "To install it" means "to install, activate and benefit from it." It is a call to activate these three stages of access to adornment and creation.

3. "Horse" "Kh l ": stage of preparation, imagination and permeation:

- The root "khll": does not only mean horse, but is associated with "defect" "deconstruction", "empty" "what imagines", "hebron" "who passes ideas through it", "solitude", and "permeation". It refers to "the stage of penetration and permeation into the problem or subject, unleashing the imagination, gathering elementary information, and dismantling the old."
- The first stage of creativity: This is exactly the "preparation" stage in the creative process, where the creator immerses himself in the problem, gathers information, explores ideas freely, and the imagination begins to work "permeate".

4. "Mules" "BGL": the stage of incubation and the mysterious idea:

- Root "PGL": not only the sterile hybrid animal. The opposite of "LGB" may be "LGB = confusion and lack of clarity ". It may be associated with "ghoul," "constraint," or "boil." Mule" may mean "feeding 'B'" to an idea that is still vague, mistaken or incomplete.
- The second stage of creativity: This is the "incubation stage", where the idea brews in the subconscious mind, seems vague and unclear "shackled", and the observer may think that the creator has stopped, but the mind is working in secret to process and link it. It is a hybrid idea that needs care to grow.

5. "Donkeys" "H.M.R.": The stage of radiance and the mature idea:

- Root "H M T ": NOT ONLY THE WELL-KNOWN ANIMAL. "H = life/facts, m = containment, t = vision/change." " Red" means "facts that changed content and brought out a new vision." It is the moment of completion and maturity of the idea.
- The third stage of creativity: this is the "stage of illumination", the moment when the mature idea emerges, and the new vision ""I found it!" becomes clear. ". This "voice" "new opinion or idea" may seem "denied" at first to those around (if it denies the sounds of the donkeys' voice), because it is unfamiliar and contrary to the mainstream, but it carries with it "travels" "new sciences and knowledge that can be traveled and spread" as in the proverb "The donkey carries travels".

6. "And Zeina": The stage of implementation and beautiful verification:
)To install it and adornment(: After "installation" and activation of these three stages "horses, mules, donkeys", the result comes: "decorations". Embellishment is not just the outlook, it is "the elaborate, useful, attractive, and goal-achieving result". It is the stage of "Execution/Investigation" where a mature idea turns into a product, solution or concrete action that decorates the lives of its owner and society.

7. "And He creates what you do not know": The Open Horizon of Creativity:
This verse concludes the curriculum by opening the door wide to continuous creativity. By following these four stages "the installation of horses, mules and donkeys to reach adornment", man can participate in the process of divine creation with his permission, creating and creating what was not known before, in a non-stop journey of evolution.

Conclusion:
The verse "horses, mules and donkeys" in Surat Al-Nahl, through the perspective of the "jurisprudence of the Qur'anic tongue", turns from a verse that seems limited in time and place to an integrated theory and a timeless practical approach to creativity, innovation and creation. It is a divine invitation to "install" the stages of imagination "horses", nursery "mules", radiance "donkeys", to reach "adornment" "useful and beautiful innovation", and to contribute to "the creation of what we do not know". It is a tribute to the creative mind and proof that the Qur'an is not only a book of worship and

rulings, but also a book of knowledge and a way of life that encourages creativity and continuous development.

5.85 Suleiman's ant: The cry of awareness in the valley of toil in front of the major powers
"a social and intellectual reading"

Introduction:
The story of Suleiman's ant "Surat An-Naml: 18-19" is a Qur'anic pearl that illuminates the paths of contemplation. Is it just a tale about an insect's intelligence and prophet's understanding of its language? Or is it, as the "jurisprudence of the Qur'anic tongue" reveals with its profound connotations, a mirror that reflects a recurring social and economic reality, and carries an eloquent warning and lesson for small gatherings in the face of major powers? Going beyond literal understanding, which may seem more superstitious and contrary to the norms, opens the door to a symbolic reading that sees in the "ants", "valley" and "solomon" symbols of deeper truths.

1. "Ants" and "Wadih": The symbol of toil and productive assembly:
In the approach of "jurisprudence of the Qur'anic tongue", the word "ants" "nmL" is not limited to the insect, but its structure refers to the "formation "n" that fills the "'ml'" place with its spread and gathering.Ants" here symbolizes the toiling and productive human gatherings, whose "valley" fills their "yard of work and pursuit" with their tireless activity. The "ant" is the voice of the individual proactive consciousness within this gathering, which is aware of the danger and alerts its people.

2. "Solomon and his soldiers": the symbol of organized power and its challenges:
Suleiman and his soldiers represent the great organized force "state, system, technology... " that moves aggressively to achieve its goals. This force, despite its supposed wisdom "Solomon", may "crash" "'not shatter' you" small gatherings in its path unintentionally or consciously (and they do not feel), as a result of their size, speed, or inattention to fine details.

3. "Enter your dwellings": A call for protection and fortification: The
call of the ant is a call for the toiling gathering to return to its safe foundations and rules "your dwellings" and take shelter from the danger of a great power that may not deliberately harm but whose movement may be destructive. It is an appeal for caution, preparedness and internal organization.

4. Suleiman's smile: Appreciation of awareness and the responsibility of power:
The wise Prophet's smile is not a mockery, but an appreciation and admiration for the awareness and keenness of the "ant", and a sign that true power must be accompanied by attention, compassion and appreciation for even the smallest components of society.

5. Notes and multi-levels:
As we always emphasize, the Qur'an has multiple levels of understanding. This symbolic social reading does not necessarily negate the existence of a historical story, but it offers a deeper dimension and is more relevant to our reality. Most important is the logical consistency of context within this level of understanding, and the realization that reaching the deepest meaning also depends on the receiver's insight and God's guidance.

Conclusion: The
story of Solomon's ant, with this perspective, becomes an eternal lesson in the importance of awareness and early warning within small gatherings, the need to fortify and prepare to face major transformations, and the responsibility of major powers to pay attention to their effects and not to "destroy" those who are inadvertently weaker. It is an invitation to every conscious "ant" in us, and to every "solomon" responsible in us.

5.86 Suleiman's ant and "The Logic of the Bird": Confronting Lies and the Challenge of Contemplating the "Tremor" Verses

"An Intellectual and Systematic Reading with the Method of Mental Contemplation"

Introduction:
How to understand the story of an ant that speaks, organizes and warns an entire army in the Holy Quran? Do we accept it as a supernatural miracle that defies logic? Or is there a deeper understanding that requires us to activate the "logic of the bird" – the methodology of mental reflection – to uncover the symbolic message behind the appearance of a text that may seem "shaky" or undisciplined at first glance? This proposition offers an alternative vision that sees in the story an intellectual struggle over reflection and confronting lies and intellectual gossip.

1. "Ants" and "ants": a symbol of intellectual gossip and resistance to contemplation:
Away from the insect, "ants" may be linguistically and silhouetteally associated with "gossip" and speech transmission with the intention of corrupting. In this context, "ants" represent individuals or currents that spread lies, suspicions and false sayings against the call of truth and contemplation "represented by Solomon". The "ant" is the voice that urges them to hold on to their false ideas and resist the call to reflection.

2. "Enter your dwellings": Adherence to false beliefs: The
command to enter "dwellings" does not mean material houses, but rather an invitation to these "stirrers" to adhere to their ideas and beliefs firm "dwellings" intellectual" and not to go out of them towards the spaciousness of contemplation and reflection called for by Solomon.

3. "Solomon and his soldiers do not destroy you": The fear of revealing the truth:
The warning against "smashing" Solomon and his soldiers is not a physical destruction, but rather the fear that the call of Solomon and his reasoning based on contemplation "his soldiers" as tools of understanding and dissemination" will destroy and expose the falsity of their beliefs and lies, and they prefer to remain in their ignorance and not feel the pain of facing the truth (they do not feel) "themselves or the extent of their position is wrong".

4. "The logic of the bird": the methodology of deciphering the verses "tremor":
This story, with its illogical appearance "ants speak", is an example of verses that may seem "shake" "undisciplined or superstitious" and need "the logic of the bird" to understand. The logic of the bird" here is "the methodology of rational and logical reflection that makes the verses straight, reveals their inner meanings, and removes the suspicion of superstition." It is the science that enables us to understand the deep symbolic messages in the Qur'an.

5. Notes and multi-levels:
As we always emphasize, the Qur'an has multiple levels of understanding. This symbolic intellectual reading does not necessarily negate the existence of a historical story, but it offers a deeper dimension that is more relevant to the challenges of understanding and contemplating the Qur'an and confronting skepticism. Most important is the logical consistency of the context within this level of understanding, and the realization that reaching deeper meaning also depends on the receiver's insight and God's guidance. It is important to note that associating "ants" with gossip depends on a common connotation and not necessarily on a careful structural analysis of the root "nml" according to all methods of philology.

Conclusion: The
story of Solomon's ant, with this perspective, becomes a strong invitation to activate the mind and contemplation "the logic of the bird" in understanding the Holy Qur'an, and not to be satisfied with the apparent that may seem illogical. It is a warning against clinging to false ideas and rigid legacies "ant dwellings" for fear of facing the truth revealed by contemplation. She asserts that the Qur'an is a logical and wise book, and that what appears to be a "shake" or superstition is in fact an invitation to think deeper and use the right tools to understand God's will.

5.87 Fasting in the time of the pandemic: from the quarantine of the body to the piety of consciousness
"a contemporary reading of the concept of fasting in the Qur'an in light of the Corona crisis"

Introduction: The
Corona pandemic has imposed a new reality on the world, forcing societies to enter a state similar to "fasting" in its broad sense: home quarantine, restriction of movement, closure of ports, and anticipation of what will happen. This extraordinary reality invites us to reread the concept of "fasting" in the Holy Qur'an. Is it just abstinence from food and drink in the month of Ramadan? Or does it have a deeper connotation related to "closure", "restriction" and "prevention" in the face of dangers, as the "jurisprudence of the Qur'anic tongue" reveals?

1. Deconstructing the concepts of fasting:

- Fasting/fasting "r and m / y y y": not only abstinence from eating. The root "r m " means closing and holding. " Fasting" "in thousand" may refer to "the state of continuous and general closure and constipation" "as a Ramadan fast or a general quarantine fast", while "fasting" "in Waw" may refer to "circumstantial and specific closure" "such as Mary's fast from speaking, or the fast of Zechariah". It is the closure of the ports of reception or action with the aim of protecting, concentrating or strengthening.
- ﴿Books on you fasting﴾ "Al-Baqarah: 183": not just religious legislation, but "wrote" "from CTB = the completion of elements and conditions" means "has become a necessary and imposed matter by virtue of the completion of its conditions and reasons". Circumstances (whether spiritual as Ramadan solutions, or compelling as a pandemic) make "fasting" "closure and observance" necessary and written.
- As it was written to those before you: Fasting as a restrictive phenomenon to face certain circumstances is not new, but rather a Sunnah and a law experienced by the former.
- The purpose of this "restriction" fast is to reach "piety". Piety is not only fear of God, it is "taking precaution, caution and necessary measures to avoid harm and danger." Quarantine is a form of piety.

2. Fasting and the Pandemic: A Contemporary Reading:

- ﴿ O you who believe...﴾: The speech is addressed to those who seek security and safety "believer". They are the first to respond to the call for adherence and prevention.
- "Whoever of you witnesses the month, let him fast" "Al-Baqarah: 185": "The month" is not only the month of the lunar Ramadan. It is also "the announcement and declaration of an emergency or imminent danger" "like the crescent of the pandemic that "did" and spread its news." Whoever witnesses this advertisement and realizes its seriousness ("witnessed the month"), he must "deafen" it, i.e. enter into the necessary state of closure and observance.
- Then complete the fast until the night" (al-Baqarah: 187): "Based on your reading of al-Layl as hidden, weak, or similar verses, or even in the traditional sense of the night, such as the disappearance of the danger of the day." The state of adherence and quarantine "fasting" must

continue until the danger disappears, things become clear, and the "night" of ignorance or invisibility surrounding the pandemic is cleared.

- "And do not engage in them while you are working in the mosques": "Mosques" are not only places of prayer, but places of "prostration" and "submission and docility" to the command of God or to the requirements of the situation.Those who work in mosques are those who are committed to quarantine, or who are interrupted for research and study, "as in your example of doctors and researchers who retreat in laboratories and hospitals." They should focus on their mission and not be preoccupied with other things that might take them out of the required state of "i'tikaf".

3. Martyrs of the way of Allah in the time of the pandemic:
"Do not count those who were killed for the sake of Allah as dead, but alive with their Lord." "Al-Imran: 169":

- This verse is clearly manifested in the time of pandemic. "Those who were killed for the sake of Allah" are not only martyrs of military battles, but also all those who sacrificed their lives to serve, protect and save people (doctors, nurses, workers in vital sectors... ".
- "Rather, they are alive with their Lord": we must consider them alive in our records and memory, preserve their rights and the rights of their relatives, and appreciate their sacrifices, which are the reason for the continuation of life for others. It is an invitation not to forget them and to preserve the value of sacrifice in society.

Conclusion:
The Corona pandemic, despite its cruelty, has provided us with an opportunity to rethink the concept of "fasting" in the Holy Qur'an. Fasting is not just a religious ritual, but a universal approach and a life necessity to face dangers and force majeure. It is a call for adherence and prevention "piety", the temporary closure of unnecessary outlets, and the retreat to what is most important "research, treatment, intensive worship". It is also an opportunity to remember and appreciate the sacrifices of those who "kill for God" while defending the lives of others, alive with their monuments and sacrifices. May this obligatory "fasting" that we have experienced be a lesson for us in the importance of piety, responsibility and sacrifice.

This is a deep and coherent analysis of the story of the Prophet Noah, peace be upon him, offering an innovative reading that goes beyond the literal and mythological interpretation of "Noah's long life, building a giant wooden ship, carrying pairs of animals... ", and links the story to the methodology of scientific research, the experience of innovation, and the conflict between new thought and tradition, through the approach of "Quranic jurisprudence of the tongue" in deconstructing the keywords "Noah, Lebth, Sunnah, year, thousand, fifty, ark, ark, Noah's wife, Noah's son, shipping, two couple... ".

5.88 Noah and the Charged Ark: The Journey of the Creative Mind in the Sea of Science and Knowledge "A Contemporary Reading of the Story of Noah"

Introduction: The
story of the Prophet Noah, peace be upon him, the flood and the astronomy industry are among the most influential and deeply rooted Quranic stories. But is the literal and traditional understanding of this story, with its long life, giant wooden ship and material deluge, the only or deepest meaning? Can the "jurisprudence of the Qur'anic tongue", with its approach that dives into the semantics of nouns and verbs and rejects superstition, reveal another story, an allegory story about the journey of the creative human mind in the sea of science and knowledge, and about the intellectual and systematic "astronomy" industry for survival? From the flood of ignorance and imitation?

1. "Noah": a symbol of tireless pursuit and constant stirring:

- Noun, not surname: "Noah" is not just a prophet's name, it is an adjective and function. The root "n and h" means "move the "h" " all "'and' " configurations "'n' "". Noah is a symbol of the renewer, the engine, the diligent researcher, who does not tire of calling, experimenting and trying in various ways "day and night", "loudly and secretly" to move the stagnant reality and bring his people out of darkness to the light. It represents an active mind that "wails" and insists on advocacy and reflection.

2. "To broadcast it" and "A thousand years but fifty years": the journey of research and experimentation:
"We sent Noah to his people, and he stayed with them for a thousand years, except for fifty years... ﴾ "Spider: 14":

- To broadcast "LBD": It is not just temporal survival, but "the quest to reach the core and the truth and to obtain the reward of this quest". It is a period of research, experimentation and testing.
- Thousand years: "Alef" is a symbol of abundance and harmony. The "year" is not the time period, but the law, method, and cosmic or scientific system. "A Thousand Years" represents a huge number of experiments and attempts based on the study of different laws and laws. "Like Edison's Thousand Experiments."
- Except fifty years: "except" here is not for the arithmetic exception, but in the sense of "only" or "except". "General" is the common, universal and all-known thing. "Fifty Years" represents the small number of general, fruitful and successful results reached by Noah, the "researcher's mind", and they became known and available to everyone after all these experiences.
- Meaning: The journey of research and experimentation "to broadcast" included very many attempts based on the study of the Sunan "a thousand years", and did not succeed and become a year and available only a little "fifty years".

3. "The flood": the flood of new knowledge:
﴿The flood took them while they were unjust﴾: The flood is not necessarily the flood of physical water, but it is the flood of new ideas and scientific and cognitive results reached by Noah, the "creative mind", which was so strong and sweeping that the old and rigid intellectual system of his unjust people drowned "oppressors for themselves by staying in the darkness of ignorance and tradition".

4. "Charged Ark": Making the Mind and Method:
"And make the Ark with our eyes and our revelation... ﴾, ﴿ Walk in it from every two couples... ﴾, ﴿Charged Ark﴾:

- Astronomy is not a wooden boat, but a "thinking mind, scientific method, or cognitive framework that can be activated and made yours yours." It is the vessel that absorbs science and takes off with it. ﴿All in the ark swim﴾: everything "Mind, planet... "It needs an orbit "frame, method, orbit" to charge it with energy and swim in it.
- Astronomy: It is the construction and development of this systematic mind "with the eyes of God and His revelation", that is, according to the cosmic norms and divine inspiration.
- The wire in it: not physical riding, but "taking this approach as a behavior and a path of life."
- Shipping No Packing: "Charged" Not "Stuffed". Astronomy is charged with energy, knowledge and basic ideas, not filled with animals. Charging makes it able to move and swim in the sea of science.

- Of every couple there are two: not a male and a female of every animal, but "the basic and complementary principles of 'couple'" through which 'two' of 'two' can be enriched and new knowledge generated". Loading the astronomy "mind" with elementary principles and integrated pairs of knowledge.

5. "The Ship": The elaborate result and scientific achievement:
﴿Fanjinah and the owners of the ship﴾ "Spider: 15": After making "astronomy" "method and mind" and shipping it with the correct principles, Noah and his companions "the owners of this method" reach the "ship", which is the elaborate result, masterpiece, scientific or civilized achievement that is the fruit of this effort, which saves them from the flood of ignorance and becomes "a sign for the worlds".

6. "Noah's Woman" and "His Son": Symbol of Rejection and Unrighteous Deeds:

- Noah' s Woman: Represents the rejectionist side of his people, or the opposing ideas that "betrayed" him and did not follow him.
- His son: represents the work or result that was not completed and did not reach the stage of righteousness and maturity, and therefore he was not one of his "family" "the people of his approach and survival" and deserved to drown in the flood of old ideas.

Conclusion: The
story of Noah, through the perspective of the "jurisprudence of the Qur'anic tongue", turns from the story of a prophet, his people and a wooden ship, into an immortal symbolic epic of the journey of the human mind in the face of ignorance and tradition. "Noah" is the creative and renewed mind, the "charged ark" is the scientific method and the organized mind that makes it and charges it with knowledge, and the "ship" is the civilizational achievement that saves its owners from the "flood" of backwardness. It is a constant invitation to every human being to create his own "ark", to charge it with science and knowledge, and to carry in it "from every two couples" the right principles, to save himself and his society and leave a "ship" that will be a sign to the worlds.

5.89 Editing the concept of "killing" in the Qur'an: from taking a soul to stopping the path
"A new reading of the verses of killing and fighting"

Introduction:
The words "killing" and "fighting" are among the most sensitive and controversial words of the Qur'an, especially in light of a prevailing understanding that limits them to the bloody meaning of taking a life, an understanding that has unfortunately been exploited to justify violence and extremism in the name of religion. Is this narrow understanding the only meaning that the Qur'anic tongue bears? Is it conceivable that the Book of Mercy and Guidance commands the killing of innocent souls just because of differences in thought or belief? The Qur'anic Jurisprudence of the Tongue, with its approach to exploring the structural and root meanings of words, invites us to edit The concept of "killing" is one of its traditional restrictions, revealing a broader and more comprehensive meaning associated with "stopping the path", whether intellectually, functionally or behaviorally, leading to the extreme case, which is stopping physical life as a maximum.

1. Dismantling the "killing" "s.t.": Stop what is coming:

- Traditional understanding: taking a life, killing one.
- Root analysis "s t ": not just fatality. By analyzing "Q+Tal" or "Qt+L":
    - "Taq" "The opposite of "taq" of piety and prudence" may mean "trace, pursue".
    - "Tel" "The opposite of "lt" of kneading and useless talk" may mean "what follows and comes later, the future path".

    - Integral connotation: "kill" "s" means "stop "s" what is coming or next "'hill'" "". It is to put an end to a certain path, to prevent its continuation, to stop its function or its future impact.
- Comprehensiveness of meaning: This suspension may be:
    - Intellectual suspension: refuting a false idea and killing it with argument and proof.
    - Job suspension: Preventing someone from performing a malicious job, or stopping a destructive project. "The concept of 'functional killing'" ".
    - Behavioral stoppage: Putting an end to deviant or aggressive behavior.
    - Life cessation "maximum meaning": taking a maximum of life in very specific cases "retribution, self-defense... ".

2. "Fighting": Seeking to stop and defend:
﴿You are destined to fight and he hates you... ﴾ "Al-Baqarah: 216":

- "Fighting" is not necessarily war with weapons, but rather "seeking, defending and arguing with the aim of stopping the other side's path, idea, or aggression."
- Why is he hated? Because it requires confrontation, conflict, effort and risk, man is naturally inclined to peace and comfort, but it may become necessary to pay greater damage or to achieve a higher good.

3. Re-read the verses of killing and fighting:

- Kill the idolaters where you find them... ﴾ "Al-Tawbah: 5": In the context of a declared war and after the end of the sacred months, the matter here is not to exterminate every polytheist, but to ** stop their danger and the course of their military and intellectual aggression" ** wherever they pose a threat to the nascent Muslim state "where you found them" in a state of war and aggression. The evidence is what follows: "Take them and surround them and find them every observatory", which are measures of arrest, siege and surveillance, and then "If they repent and establish prayer and pay zakat, they will be released", meaning that the goal is not to take the soul, but to stop the aggression and provide the opportunity for repentance and integration.
- The hadith "I was ordered to fight people...": "I fight" does not necessarily mean "I kill". It means striving and defending and arguing with people to stop the path of polytheism and injustice until they reach the word of monotheism that liberates them.
- Do not kill your children for fear of flattery... "Al-Isra'a: 31": not only physical infanticide, but also includes "killing" their future and preventing the course of their growth and development by preventing education from them or depriving them of their rights for fear of poverty "Imlaq" = interruption of supply or fear of its stoppage.
- ﴿And if the woman was asked by what guilt she was killed﴾ "Pelleting: 8-9": Not only the girl who is buried alive. " "Promise" is every potential, energy, project, or promising idea that has been "nippled" and stopped before it can grow and bear fruit. She is every opportunity killed in the bud.
- "They kill prophets unjustly": not only physical killing, but stopping their call and preventing their message from spreading and fighting their ideas.
- ﴿And what they killed and what they crucified﴾ / ﴿And what they killed for sure﴾ "About Jesus": They did not stop his march and his call definitively ""what they killed" " and did not repel him or divert him from his approach ""what they crucified" ". They did not verify that he was "killed", that is, stopping his message completely.
- ﴿Killing man is what he disbelieved﴾ "Abs: 17": Man "kills" himself and stops his evolutionary path when he disbelieves in facts and closes his mind from thinking.

- ﴿He killed how he estimated * and then killed how he estimated﴾ "Al-Muddathir: 19-20": "About Al-Waleed bin Al-Mughira, for example" "killed" his thought and logic because of his miscalculation and arrogance, then "killed" and stopped his path completely by insisting on this wrong estimate.

Conclusion: Towards a broader understanding of the Qur'an and life:
Freeing the concept of "killing" and "fighting" in the Qur'an from their narrow, bloody meaning to their broader meaning associated with "stopping the path" opens up new horizons for a deeper, more compassionate and humane understanding of the Book of God. It reveals that the Qur'an fights intellectual, functional, and behavioral injustice as much as it fights physical aggression, and that the end is always to live, reform and stop at the necessary limit, not murder as an end in itself. This understanding invites us to assume our responsibility not only About the sanctity of blood, but also about the sanctity of ideas, possibilities and promising paths that we may "kill" with our ignorance, fanaticism or injustice.

5.90 Surat Yusuf as a symbolic journey to human consciousness

According to Tafsir, Surat Yusuf goes beyond being just a touching historical story, to become a deep mirror that reflects the journey of human consciousness in its inner struggle and spiritual elevation. It is not just a narrative of external events, but a symbolic embodiment of the struggles and challenges that each individual undergoes deep within himself, in a unique journey that Yasser Ahmed called "falling to the top."(احمد ياسر)".

Surah's characters as symbols of the soul:

In this symbolic framework, Joseph (peace be upon him) represents the purest and supreme side of the human soul. It embodies "all that is beautiful, higher and purer in our lives", such as reference to conscience, high values, the light of science, and virtuous morality. Joseph is the bright inner essence that the soul seeks to reach and preserve.

In contrast, Joseph's brothers represent the negative and dark sides within the self. They symbolize the "negative thoughts, envy, and vile tendencies" of the human soul. They represent the inner forces that push for jealousy, selfishness, hatred, and superiority, and who, out of ignorance or passions, seek to exclude and absent Joseph's inner "soul."

The events of the surah as stages in the journey:

The events of the surah acquire profound symbolic connotations in the course of this internal journey:

- Throwing Joseph into the den is not just a fraternal conspiracy, but symbolizes a process of oppression and deliberate disregard for the beautiful and pure aspects of the self. It is a burial of conscience, an absence of enlightened reason, and a surrender to negative tendencies.
- The wolf: The fear of the wolf shown by Jacob is not limited to external danger, but symbolizes "destructive thoughts" or moments of weakness and drift behind passions that can destroy all that is beautiful and pure in a fleeting moment.
- The dear woman and her elusiveness: embodies the conflict with the "bad soul". This inner force that seeks to seduce our pure "Fatana" "Joseph the Inner One" and drag him towards desires and deviation. Joseph's resistance symbolizes willpower and adherence to higher values in the face of temptations.
- Imprisonment: Not just a punishment, but a necessary stage of "spiritual discipline and reform." It represents a period of tribulation, isolation and meditation that strengthens the will, refines the spirit, and makes it better able to face future challenges.

Purpose of the trip: Upgrading and reaching the inner "Al-Aqsa Mosque":

The ultimate goal of this symbolic journey, as Yasser Ahmed sees it, is to achieve spiritual and intellectual elevation. This requires "freedom from negative thoughts" and getting rid of the shackles of ignorance, hatred, envy and superiority. It is a constant call to self-struggle and the pursuit of human perfection.

When this liberation and elevation are achieved, man reaches what Yasser Ahmed calls the inner "Al-Aqsa Mosque". This is not just a place, but a state of consciousness that represents the highest purity, inner peace and connection with the truth. In this case, Joseph becomes the "most beautiful and purest thing in us" who is dominant and guided. All the "planets" – which here symbolize our different ideas, internal forces and multiple sources of consciousness – are then subject to Him in a state of harmony and submission to the Supreme Essence and Higher Values.

In conclusion, Surat Yusuf, through this symbolic interpretation, presents a roadmap for human consciousness. It is a story about the internal struggle between good and evil, and about the possibility of victory for the bright side in us. It is a story of hope that emphasizes man's ability to regain his beauty and inner purity, and rise above his negative impulses, by adhering to higher values, striving for the soul, and striving for spiritual and intellectual perfection.

5.91 Linguistic analysis and deconstruction of words: a window into the depth of Surat Yusuf

Language is the key to understanding any text, and this importance acquires a deeper dimension when dealing with the miraculous Qur'anic text. In his commentary on Surat Yusuf, Yasser Ahmad stresses the need to go beyond the superficial reading of events and enter the depths of meaning through careful linguistic analysis and deconstructing the semantics of words in their Qur'anic context. It calls for contemplating the Qur'an in a "clear Arabic tongue", not only in the general linguistic sense, but by understanding the characteristics of this unique Qur'anic tongue and its ability to carry multiple layers of meaning.

The importance of deep linguistic understanding:

The Almighty's saying: "We have revealed it as an Arabic Qur'an, so that you may be wise" "Yusuf: 2" directly links between the deep understanding "sanity" and the fact that the Qur'an was revealed in the Arabic tongue. Yasser Ahmed believes that this does not mean merely understanding vocabulary, but rather understanding its deep connotations and structural and moral connections. Therefore, sufficiency with superficial or inherited understanding, which may be loaded with interpretations contrary to God's will, is considered a deficiency that obscures the treasures of Qur'anic meaning. The invitation here is to interact directly with the text, and to reflect on it in depth, away from media that may confuse or limit understanding.

Applications of linguistic analysis in Surat Yusuf:

The importance of this linguistic approach is evident in how Yasser Ahmed deals with some of the pivotal words and scenes in the surah, revealing deep symbolic connotations:

1. Joseph's First Revelation "The Planets, the Sun and the Moon":
    - Yasser Ahmed is not content with the traditional interpretation of the planets, the sun and the moon as a reference to Joseph's brothers and parents. Rather, he delves deeper to see in them symbols of "a set of ideas or influential forces" that shape human consciousness. These ideas may be inherited "as the sun and moon as primary sources

of knowledge or parental authority" or acquired "planets as the multiple ideas that an individual receives."
    - The word "prostrate" is understood not only in the sense of bodily prostration, but as a symbol of the "submission" of these thoughts and powers to the Supreme Consciousness and the pure essence of Joseph when he reaches his maturity and maturity.
2. The vision of the prison companions "Squeeze wine and carry bread":
    - Yasser Ahmed goes beyond the literal interpretation of the future of the two prisoners, to provide a reading of intellectual and spiritual cases. The "age of wine" is linguistically and structurally linked to a state of "intellectual closure and attachment to ancient knowledge". It is the age of the heart and mind on the inherited without renewal or openness.
    - "Carrying bread over the head from which the bird eats" refers to the state of "carrying science or thought superficially", without deep comprehension or real representation. This superficial science becomes vulnerable to the "bird", which may symbolize emerging ideas, external influences, or even criticism and refutation that feeds on this fragile science and stops it at its limit, preventing it from self-development and creativity.
3. The King's vision "cows and ears":
    - According to Yasser Ahmed, the symbols here go beyond the economic aspect to symbolize "stages and cycles in the life of ideas and knowledge." Quail cows and green spikes represent years of abundance, intellectual fertility and creativity, while lean and dry land represent years of cognitive and intellectual stagnation.
    - More importantly, the king's request was not merely an "interpretation" of the vision, but a "fatwa" of the fatwa. This shift in pronunciation, according to Yasser Ahmed's analysis, shows that the need was not just a theoretical explanation, but a "request for a fatwa or a practical solution" to address imminent intellectual and societal challenges.

Conclusion: Language as a key to consciousness:

The approach of linguistic analysis and deconstruction of words, as applied by Yasser Ahmad to Surat Yusuf, opens a new window into the depth of the Qur'anic text. It reveals how words are not just tools of expression, but keys to understanding the worlds of spirit, soul, and dynamics of consciousness. By reflecting on the "Arabic tongue shown", and diving into the semantics, structures and contexts of words, we are able to go beyond superficial reading and reach a deeper and more authentic understanding of the eternal messages of the Qur'an, not only as historical stories, but as a continuous guide for the human soul in Her journey towards truth and perfection.

5.92 The struggle of the Emirate soul and the spiritual elevation in the story of Joseph

In Yasser Ahmed's symbolic reading, Surat Yusuf delves into the depths of the human soul to reveal its constant struggle between the forces of good and evil, and illustrates the path of spiritual elevation through self-struggle and overcoming challenges. The story becomes a living laboratory for understanding the dynamics of the soul, especially the role of the "bad soul" and how to overcome it to reach a state of inner serenity and purity.

Dear woman and the embodiment of the Emirate self:

Yasser Ahmed believes that the character of "The Dear Woman" goes beyond its historical role in the story to become a powerful embodiment of the "bad soul" that lies within every human being. This soul, by its very nature, leans towards passions and desires, and seeks to seduce the purer and supreme side of the self, represented by "Joseph" or "her girl" as she calls him at the moment of temptation.

Joseph's "quirk" about himself is not merely an attempt to entrap him in sin, but a symbol of the violent and ongoing internal conflict between this self-righteous soul and conscience and higher values. It is the attempt of the vile soul to dominate and dominate the beautiful and pure essence in man. Joseph's firm resistance to this evasion and his refusal to succumb to temptation, despite his strength and his presence in an apparent weakness, is a symbol of adherence to spiritual and moral principles and values, and man's ability to triumph for Joseph's inner "in the face of the urgency of the princely soul."

Prison: A Station for Spiritual Reformation and Reform:

In this context, the "prison" that Joseph entered is not seen as an abstract punishment or defeat, but as an inevitable and necessary stage in the journey of spiritual elevation. Yasser Ahmed calls it the stage of "spiritual refinement and reform." Joseph's entry into prison after resisting temptation shows an important truth: sticking to the right path and choosing the right path can ostensibly lead to difficulties, challenges and adversities. It may sound like a "fall," but it's really part of the "falling to the top" process.

Imprisonment is a symbol of voluntary or compulsory isolation, of reflection and self-reflection, and an opportunity to purify it from impurities, strengthen the will and refine the spirit. It is the ordeal that builds personality, increases its solidity and purity, and makes it better able to assume major responsibilities later. Without this stage of discipline, Youssef's inner maturity may not be complete to lead Egypt as a "symbol of the stage of empowerment and influence."

Freedom from negativity as a condition for elevation:

Joseph's journey, including his struggle with his brothers and souls, emphasizes that spiritual elevation and reaching Joseph's inner state of "purity, serenity and empowerment" necessarily requires freedom from negative thoughts and feelings. These negatives represented by Joseph's brothers (envy, hatred, jealousy, revenge, ignorance) and the self-eminate "lust, love of control, deviation" are the real constraints that shackle the soul and hinder its launch.

Renouncing these reprehensible qualities and constantly striving for the soul is the way to move towards the "highest", to restore beauty and inner serenity, and to achieve peace with oneself and with others.

With this perspective, Surah Yusuf becomes a profound practical and psychological guide to overcome the negative forces within the self. It describes the journey of spiritual elevation that passes through patience in the face of adversity, adherence to values in the face of temptations, and constant self-striving, ending with empowerment, purity and the realization of "Joseph" that lies deep in every human being.

5.93 Renewing Quranic Concepts: A Contemporary Reading of Surat Yusuf

Yasser Ahmed's interpretation of Surat Yusuf is a living example of his constant call to renew the understanding of the Qur'anic text, to transcend rigid traditional readings, and to open up to broader and deeper connotations commensurate with the development of human consciousness and the challenges of the times. He strives to free Qur'anic concepts from the "patristic rubble"—that is, inherited interpretations and templates that may be deficient or loaded with a specific historical understanding—and to reconnect them to the vitality of reality and the issues of contemporary man.

Transcending literalism towards symbolism and depth:

This renewed vision is clearly reflected in the way he deals with the various elements of Surat Yusuf, transforming them from mere names, places and historical events into symbols and connotations that touch the essence of the human experience:

- Joseph as a renewed symbol: Joseph does not remain confined to his historical person as a prophet, but expands to include "everything beautiful, higher and purer in our lives." It becomes a symbol of science, of higher values, of conscience, of creativity, of the pure inner essence that man strives to achieve. On the other hand, each of his "brothers" becomes a symbol of "negative thoughts and vile tendencies" such as envy and jealousy that hinder this transcendence.
- Cosmic, astronomical and economic symbols: The planets, the sun and the moon in Joseph's vision, and the cows and spikes in the king's vision, go beyond their literal meaning or traditional interpretation associated with people, to become symbols of ideas, influential forces, sources of awareness and knowledge, and the stages of fertility and intellectual, cognitive or even economic and social drought. The prostration of the planets to Joseph represents the submission of these forces to the supreme consciousness organized.
- Places as states and ranks: The places in the surah become symbolic connotations beyond their geography: "Jab" symbolizes self-oppression and disregard for conscience. "Prison" represents the stage of spiritual refinement and inner purification. "Egypt" may symbolize a "paradigm shift" in man's spiritual and intellectual journey, or even the sphere of influence and empowerment. The "Al-Aqsa Mosque" "in its general interpretation of the Qur'an, which is reflected here" becomes a symbol of the lofty end, of the state of "inner peace and supreme consciousness" to which the soul longs.
- Events as psychological and spiritual processes: Events turn from mere historical facts to a representation of profound psychological and spiritual processes: "Evasiveness of a dear woman" is an internal conflict with the ill-wisher soul. "Throwing Joseph into the den" is a psychological mechanism for ignoring painful truths or bright sides. "Joseph's Release from Prison and His Assumption of the Treasury" marks the stage of empowerment and manifestation of the Supreme Consciousness after a period of refinement and purification.

Objective: Activating the Qur'an in contemporary life:

The aim of this renewed reading is not to abolish historical understanding or diminish previous interpretations, but to activate the role of the Qur'an in the life of the individual and society today. By making his words and concepts touch our reality, speak to our consciousness, and illuminate our paths in facing our contemporary challenges. It is an attempt to make the Qur'an an "investment case for the future", from which we draw lessons and extract solutions to our current issues.

The call for continuous reflection and reflection on the Book of God, and understanding its profound messages in a living and renewed Arabic language, a language that transcends the boundaries of time

and space and addresses the essence of man in every age. It is a call to make the Qur'an a living light that illuminates our reality, not just a historical text that is read for blessing or memorized for recitation.

5.94 "The Arabic Tongue Shown" is a key to the symbolic and structural depths of the Qur'an

The Qur'an asserts that it was revealed in a "clear Arabic tongue", a phrase that, according to the perspective of the "Qur'anic Jurisprudence of the Tongue" as reviewed, carries deeper connotations than mere superficial linguistic clarity. This tongue is not just a set of grammatical and morphological rules, but rather an integrated graphic methodology that relies mainly on symbolism, metaphor, narrative structure, and the interaction of semantics to reveal multiple layers of meanings that go beyond the appearance of words.

Treating the Holy Qur'an as a mere historical or legislative text read in its direct literal sense may lose us many of its treasures. Qur'anic stories, even those that seem to have a specific historical character, often serve as a symbolic mirror of human existence, addressing the struggles of the human soul and the dynamics of society at all times and places. The omission of this symbolic and structural methodology of the Arabic tongue and adherence to superficial literal reading is what opens the door to misunderstanding or freezing of the text in a narrow historical framework, which leads to It empties it of the essence of its deepest, most enduring and influential mission in our contemporary life.

Understanding this methodology requires going beyond exclusive reliance on traditional lexicons or inherited interpretations that may be captive to their limited literal or historical understanding. It calls for contemplating the structure of the text itself, analyzing the roots and repetitions of words (literal pairs), tracing their uses in different Qur'anic contexts, and diving into the web of semantic relationships that link words and concepts. This is the key to penetrating into the depths of the Qur'anic text, and exploring its symbolic and existential dimensions that make it a book of guidance and light for all times and places.

5.95 Criticism of the Patriarchs and the "Sheikhs of Delusion": Liberation of the Qur'an from the Priesthood of Tradition

The "jurisprudence of the Qur'anic tongue" perspective offers a radical critique of one of the most prominent obstacles to the correct and living understanding of the Qur'anic text, which is blind adherence to the "patriarchy". It is not meant merely to respect parents or benefit from the knowledge of the Salaf, but rather to adhere rigidly to inherited interpretations and practices without scrutiny or criticism, and to reject any new reading or sophisticated understanding commensurate with the origins of the Qur'anic tongue and the developments of the times, simply because it contradicts "what we found our fathers to be."

This patriarchy, according to this perspective, is often consecrated by the "elders of delusion." These are not necessarily always ignorant or ill-intentioned, but may be scholars who cling to what they have inherited, but who reject criticism or renewal, presenting themselves as exclusive mediators of understanding religion, or even as a "reflection of God on earth." This behavior, whether intentionally or ignorantly, is a form of hidden or explicit polytheism that the Qur'an warns against, because it places human authority (fathers or elders) in the position of the divine text itself, and prevents people from reaching a direct understanding of the Book of their Lord.

The true "leave" of the scholar or preacher, as the text asserts, does not come from a testimony given by one sheikh to another within a closed patriarchal system that perpetuates tradition, but from "the enlightened acceptance of people by their consciousness". That is, the real value of the world lies in its ability to provide an enlightened and convincing understanding of the text, interact with people's minds and hearts, and help them improve their understanding of their religion and reality, not just in repeating what the previous ones said.

The call to liberate the Qur'an from the priesthood of tradition and patriarchy is a call to return to the origins: the Qur'anic text itself, and the methodology of its "clear Arabic tongue". It is a call to activate the critical mind, to reject the blind submission of the heritage, and to assume individual and collective responsibility in contemplating and understanding God's words in line with the spirit and challenges of the age, while benefiting from the efforts of previous scholars without sanctifying or stagnating at them.

5.96 Talut and Goliath: The Symbolism of the Struggle Between Radical Reform and Rampant Corruption

The story of Talut and Goliath, through the lens of the symbolic "jurisprudence of the Qur'anic tongue", goes beyond being a mere historical event of a conflict between two kings and two armies. It becomes a symbolic representation of the eternal struggle between the forces of reform and renewal and between the forces of corruption, stagnation and blind "patriarchal" imitation. Understanding the semantics of names and characters in this context reveals the depth of the cosmic message of the story.

- Goliath: Symbol of Corruption and Arrogant Patriarchy: Goliath is not just a tyrannical military leader, but a symbol of rampant corruption, injustice, backwardness, and arrogant patriarchy. It embodies the oppressive institutions, corrupt regimes, outdated ideas, and all the forces that hinder progress and perpetuate injustice and are feared and surrendered by peoples.
- Talut: Symbol of the Need for Reform, Science and Directing Power: The choice of Talut as king, despite not having money (traditional power), was not arbitrary. It symbolizes the urgent need for radical reform that is not based on traditional scales. The qualities with which Talut qualified are the key: "simplicity in science and body". Science here is not just theoretical knowledge, but a deep understanding of God's laws and wisdom in dealing with reality. The body does not mean just physical strength, but symbolizes organizational strength, the ability to act, and the body capable of confronting corruption and implementing reform plans. Talut represents an enlightened and strong leadership capable of "painting rust" and cleansing society of corruption and backwardness.

The conflict between Talut and Goliath is a conflict between two approaches and visions: the reform approach based on science and truth-guided force, and the method of corruption based on brute force and adherence to falsehood and patriarchy. The victory of Talut "and after him David" is not just a military victory, but a victory for the method of truth and science over the method of corruption and ignorance.

This symbolic reading makes the story of Talut and Goliath a living story that is repeated in every age and society. It invites us to discern the "Goliath" of our time "the institutions of corruption, the ideas of backwardness, the patriarchs of tradition", to search for "Talut" in us "knowledge, wisdom, the power guided by reform", and to trust that true victory comes from adhering to God's method of science, justice and purposeful power.

5.97 Transcending the literal understanding of "killing" and "crow": the symbolism of extinguishing and inspiration

The Qur'anic Jurisprudence curriculum provides tools to transcend the literal bloody understanding of the word "murder" in many Qur'anic contexts, revealing deeper symbolic meanings related to intellectual and moral conflict and extinguishing falsehood. It also reinterprets the role of the "crow" in the story of the two sons of Adam, becoming a symbol of heavenly inspiration and healing of "evils."

"Killing" as extinguishing falsehood rather than taking the soul:
As detailed earlier, this approach holds that the root "s.t.l." does not necessarily mean only the taking of the soul, but may mean "stopping the course of the thing, covering it up, and preventing its continuation." In contexts of intellectual and ideological conflict, "killing" becomes a symbol of extinguishing falsehood, aborting obscurantist ideas, confronting corruption, and Westernizing the "banishment and absence" of backward belts and roads.
When the Qur'an commands a certain "killing", it may not be meant to kill physically, but to confront deviant thought or corrupt behavior and stop its influence. The command "kill yourselves" becomes a call to kill the inner darkness and outdated thoughts and tendencies that hinder spiritual elevation. The killing of the brother in the story of my son Adam "Abel" represents the extinguishing of the truth, righteousness and positive model that he represented, because of envy and adherence to falsehood and patriarchy "Cain".

"Raven": Symbol of heavenly inspiration to tackle the bad: The
interpretation of the "crow" in the story of the two sons of Adam goes beyond being just a bird that literally teaches burial. The "crow" "from the root of GRB = banishment, revealing, absenteeism" becomes a symbol "of every educational trace from heaven that came to set aside, "banish, reveal our dark misfortunes and restore us hope.""Evil" here is not only the physical body of the murdered brother, but represents the dark side, the shame, the corruption, and the bad result of the wrong act. The "crow" represents the heavenly inspiration, revelation, or even common sense, that teaches us how to deal with our flaws, our corruption, and the consequences of our mistakes. It teaches us the necessity of "Westernization", that is, to reveal these evils "instead of trying to hide and bury them superficially as Cain did first "to hide his brother's ills", then to treat them, cleanse oneself of them, and keep them away from the course of our lives.

Conclusion: Towards a symbolic activation of the Qur'an:
This symbolic reading, based on linguistic and structural analysis, liberates concepts such as murder and the crow from their limited or sometimes mythological literal framework. It reveals the depth of Quranic wisdom in the use of symbols to depict man's internal struggles and existential dilemmas. "Killing" becomes a symbol of the need to extinguish falsehood, and "crow" becomes a symbol of the need to detect defects and treat them with inspiration from heaven. This understanding activates the message of the Qur'an as a true force of reform and enlightenment, capable of diagnosing and providing effective treatment for our intellectual and spiritual diseases at all times and places.

5.98 Harut and Marut: Between the flag of the "Marut" in force and the magic of the "Harut" " reading in the conflict of science and magic in Babylon sedition"

Introduction:
The story of Harut and Marut mentioned in Surat Al-Baqarah "Verse 102" is one of the most mysterious

and controversial Quranic stories, as Israeli narratives and traditional interpretations have woven around it tales about two heavenly kings who descended to earth, fascinating and teaching people magic, and tormenting Babylon. Is this the meaning befitting the accuracy and infallibility of the Qur'an? Or does the Qur'anic tongue, with its symbolic and structural approach, hide behind these names and events a deeper truth related to the eternal struggle between true science and false magic, between the divine method and satanic whispers?

1. Context: Renouncing the Book and Following Demons:
The verse comes in the context of talking about a group of those who wrote the Book but rejected it behind their backs (as if they did not know), and instead of following the Book of God, follow what the demons recite and adorn around "Solomon's king".

2. The King of Solomon and the King of Demons:

- King of Solomon: It is not just temporal power, but a symbol of **the "kingdom of science, peace and true Islam"** based on wisdom and harnessing powers for what benefits "as we detailed earlier". Solomon did not disbelieve in this method, nor did he stop following it, according to the reading of "what" as "why".
- The King of Demons: It is the parallel kingdom built by demons "the forces of seduction and falsification, or even the brilliant scientists "Shatar" who harness their knowledge to evil or complexity" to surpass the king of Solomon. Its basis is "magic".
- Magic: Not only sorcery, but everything that dazzles the eyes, enchants minds, adorns falsehood, complicates matters and distances itself from simple truth. It could be a fake science, a myth, a misguided ideology, or even a real science used in a complex and fascinating way to mislead or hide its truth.
- Demons are those who "disbelieve", meaning "stop seeing, complicating things and hiding the facts", unlike scientific thought that seeks to detect and analyze.

3. "And what was revealed to the two kings in Babylon, Harut and Marut":

- The two kings: They are not necessarily heavenly kings, but they are the aforementioned "kings": "King of Solomon" "Science and Peace" and "King of Demons" "Magic and Complexity".
- Babylon: It is not only a historical city, but a symbol of ****a place of strife, affliction and mixing** of "confusion and affliction". It is the arena of conflict between the two approaches.
- Harut "H.R.T.": It may be associated with "Har" ﴿On the brink of the cliff of Har collapsed with it...﴾ "Repentance: 109." Harut" represents the method, science or magic that is about to fall and collapse, based on passion, emptiness and falsehood, which fascinates people with its appearance but does not withstand the truth. He represents the "King of Demons."
- Marut "MRT": It may be associated with "Mar Yamur" any movement and turmoil and came and went, or with "water" "associated with the meme and the back." Marrot represents the true, living, renewable, flowing method or science in the universe, which offers useful solutions even if it takes effort to understand it. It represents the "King of Solomon."
- ﴿And what was revealed to the two kings...﴾: "What" here may be negated or hyphenated.
    - If it is negation: the meaning is that God did not inflict magic on these two methods of "true science and falsehood" in Babylon of temptation, but the devils are the ones who teach people magic.
    - If it is connected: the meaning is that the demons teach people magic and also teach them "which" was revealed to the two kings "Harut and Marut", that is, they teach them the true science "Maruti" and mix it with magic "Haruti" to lead people astray.

4. The commandment of knowledge and magic: "We are fitnah, so do not disbelieve":
﴿And what they know from anyone, even they say, "We are fitnah, so do not disbelieve":

- "And what they know": refers to the two approaches or those in charge of them "Suleiman and the demons, or Harut and Marut Karmzin".
- "We are a fitna": both approaches "true science that may be misunderstood, and fake magic" represent a test and affliction of the mind to distinguish between them.
- "Do not disbelieve": It is not a call to believe in magic, but rather a warning to the student not to "disbelieve" in the sense of not closing his mind and refusing to think, analyze and discern, or not to "disbelieve" with true science and be attracted to the glitter of magic. It is an invitation to use reason and not fall into the trap of complexity or falsification.

5. The results of following the magic "Harouti":
﴿ They learn from them what to differentiate between a person and his wife... And they learn what harms them and does not benefit them... And what a misery they bought themselves... ﴾: The inevitable result of following magic and falsehood "Harut" is separation, damage and loss in the hereafter "loss of the creative and the share of goodness".

Conclusion: The
verse of Harut and Marut, through the lens of the "jurisprudence of the Qur'anic tongue", turns from a mythical story about two magical kings to a deep symbolic painting depicting the permanent conflict between the real science "Marut" and the misleading magic "Harut" in the arena of strife and mixing "Babylon". It warns those who renounce the Book of God not to follow the embellishment of the satanic saying, and calls on the seeker of knowledge to be vigilant and not to "disbelieve" "not to close the mind or reject the facts", and to distinguish between the method that builds and revives the "Maruti" and the approach that divides and destroys the "Haruti". It is a call to adhere to true knowledge based on the Book and Sunnah of God, as it is the only way to escape the temptation of magic, superstition and falsification.

5.99 Pharaoh - Haman and the edifice: When the tyrant asks to reveal the truth and is aborted by the corrupt lining

"a reading in the symbolism of Pharaoh - Haman and the edifice"

Introduction: The
story of Pharaoh, Moses, Haman and the request to build the edifice are central stories in the Qur'an, which are often understood in a historical context associated with ancient Egypt and the pyramids. But are "Pharaoh" and "Haman" just names of historical kings and ministers? Is the "edifice" a high-rise physical construction through which Pharaoh wanted to see the God of Moses literally? The approach of the "jurisprudence of the Qur'anic tongue", with its depth in the semantics of nouns and verbs and its rejection of superficial diagnosis, invites us to a symbolic and intellectual reading of this story, revealing a permanent conflict. Between intellectual tyranny and the search for truth, and the role of the corrupt lining in aborting any attempt at enlightenment.

1. Decipher the story:

- Pharaoh "FRA": It is not the name of a particular king, but rather an adjective for every ruler, official or even thought that "branchs" "branch" from his original responsibility to take care of "Ra" the interests of his people, and turns his direction to serve his own interests and absolute power. He is the one who quarantines the minds of his flock (he said, "I am your supreme Lord", and claims that he guides them to the path of righteousness (and I only guide you to the path of

righteousness), when in fact he misleads them and enslaves them intellectually and materially. It is a symbol of tyranny and intellectual and political tyranny.

- Haman "HMN": Not necessarily a specific minister, but a characteristic of every adviser, official or scholar who "matters" "them" already without accomplishing it, pretending to work but failing, evading or aborting serious endeavors, perhaps out of fear, hypocrisy or incompetence. It is a symbol of the corrupt lining, the sluggish adviser, or the dysfunctional bureaucracy that surrounds tyrants.
- Lighting a fire on clay (kindle me, Haman on clay): not lighting a fire to make bricks. "Ignition" is enlightenment and revelation. "Clay" "from a tan, a homeland" represents the origin, the form, the infrastructure. It is an intellectual and epistemological request: "O Haman, O you who are supposed to know and be able", kindle to me "enlighten me, reveal to me" the truth of this new 'clay', this intellectual or doctrinal form brought by Moses, the "God of Moses".
- The edifice "r r h ": not a high physical construction. The root "r r h " means "the clear process that reveals the truth.""Edifice" is the integrated plan, the logical intellectual construction, the compelling argument, or the comprehensive study that leads to "frankness" and unambiguous truth revealed. Make me an edifice: "Offer me an integrated intellectual structure or a clear plan that will enable me to see the truth about the God of Moses."

2. Re-reading Pharaoh's Request: A Search for Truth or a Maneuver?
﴿...May I look to the God of Moses, and I think he is a liar (Al-Qasas: 38) / May I inform the reasons * the causes of the heavens, so I will look to the God of Moses, and I will think him a liar... ﴾ "Ghafir: 36-37":

- Apparently: The "tyrant" Pharaoh seems at some point sincere in his desire to investigate and search for reasons to reach the truth ""inform the reasons", "look to the God of Moses". The verses of Moses have shaken his inner certainty.
- Al-Batin: However, because of his old age and fear for his king and the influence of his entourage, his request is enveloped in doubt and accusation (and I think he is a liar). It is between two fires: the fire of truth that is beginning to burn, and the fire of maintaining power and domination.

3. The role of Haman "rotten lining": aborting the search for truth:
﴿...Likewise, he adorned Pharaoh for his misdeeds and repelled him from the way, and Pharaoh's plot was only in Tabab﴾ "Ghafir: 37":

- Haman, the "symbol of the slack or corrupt lining" did not build the required cognitive "edifice", nor did he kindle the fire of research and enlightenment on the "clay". Rather, he seems to have found in Pharaoh's apparent doubt an opportunity to discourage him and embellish his misdeeds of "tyranny and arrogance" and repel him from the path of seeking the truth.
- This is the scourge of corrupt linings: aborting any attempt at reform or enlightenment in the ruler, embellishing falsehood for him, and keeping him away from honest scholars and opinions, in order to preserve its interests.

4. The lesson and the recurring model: The
story of Pharaoh, Haman and the edifice is not just a historical event, but a recurring model in every time and place:

- Contemporary pharaohs: Every ruler, official or authority holder who branches from his responsibility, tyrannizes his opinion, blocks people's minds, and surrounds himself with a corrupt lining.

- Contemporary Hamans: Every sycophantic adviser, scholar, or obstructive bureaucrat adorns the ruler's falsehood and repels him from the path of truth and reform.
- The missing edifice: the absence of scientific methodology, serious research, frank dialogue, and integrated intellectual construction that reveals facts and evaluates the argument.

Conclusion:
The story of Pharaoh and Haman and his request to build the edifice, through the lens of the "jurisprudence of the Qur'anic tongue", reveals the drama of the conflict between intellectual tyranny and the reluctant desire to know the truth, and the role of the corrupt lining in resolving this conflict in favor of the continuation of injustice and ignorance. Pharaoh is not just an ancient Egyptian king, Haman is not a historical minister, and the edifice is not a stone building, but rather symbols of situations and situations that are repeated in the course of human consciousness. It is an invitation to every "Pharaoh" with a seed of doubt and a desire to know, to go beyond his "Hamanath" and build an "edifice". Search and knowledge of himself to reach the truth, before being taken by the afterlife and the first. And a call for all of us not to be "hamanat" to adorn falsehood and turn away from the path.

5.100 Hudhud Suleiman: "The father of news" and the detector of the unseen is not just a bird "reading in the symbolism of the hoopoe"

Introduction:
In the story of the Prophet Solomon and the Queen of Sheba, the role of the "hoopoe" emerges remarkably, as he is the one who is absent and provokes the king's anger, and then returns with certain news that changes the course of events. Is the "hoopoe" mentioned in Surat An-Naml the bird known for its beak and necklace? How can a bird perform all these tasks: reconnaissance, gathering accurate information, understanding the beliefs "prostration to the sun", and then reporting the news with this eloquence and certainty (surrounded by what you did not land, and I brought you from Sheba with certainty)? The approach of Qur'anic philology, which views Qur'anic names as attributes and functions rather than mere titles, invites us to go beyond literal understanding and explore the deep symbolic and functional meaning of the hoopoe in Solomon's kingdom.

1. Dismantling the "hoopoe": the detector of the unseen and the evidence:

- Rejection of literal interpretation: Starting from the rejection of interpretation that makes animals speak, think and understand beliefs, this clashes with the cosmic norms and the logic of the Qur'an, which addresses the mind.
- Root "e d": The word is related to the root "e d" which means "revealing the unseen or unknown, signifying and guidance". It includes "Huda", "Hadia", "Hadiya".
- "Hoopoe": It is not just a bird's name, but an adjective and function. It may mean "by repeating the passage or in a special form" "the very revealing of the unseen and the unknown, the expert evidence, the explorer who brings the news with certainty from his grievances". It represents an organ, individual or institution whose function is to reveal what is absent and hidden and present it to the decision-maker. He is the "father of news" and "Abu Thumama" "the researcher and analyst of antiquities" as stated in some antiquities that may carry a valid symbolism.

2. The hoopoe within the "bird": Specialize in reconnaissance:
﴿And inspect the bird, and he said what to me, I do not see the hoopoe﴾:

- Al-Tair: As we detailed earlier, the "bird" in Solomon's army are not birds in the literal sense, but rather "units or classes specialized in tasks that require high speed, sophistication, and exceeding the ordinary."

- The hoopoe as part of the bird: The hoopoe is a specialized unit within the bird, whose primary mission is to reconnoiterate, gather intelligence, uncover what is going on in other kingdoms, and provide accurate reports "news certainty".They are the intelligence apparatus or investigative journalism of Solomon's kingdom.

3. The absence of the hoopoe and its repercussions:
The absence of the hoopoe "reconnaissance device" from its mission almost led to a disaster: the passage of Solomon's army in the valley of the ants "the community of toilers" and unintentionally smashed them (they do not feel). This emphasizes the importance of the role of the hoopoe in providing accurate information to avoid catastrophic mistakes.

4. The Return of the Hoopoe: The Certainty and the Clear Sultan:

- This is not bravado, but an affirmation of the nature of the hoopoe's work: access to accurate and sensitive information that may not even be available to the king himself.
- ﴿And I came to you from Saba with certainty﴾: The task of the hoopoe is to bring confirmed and reliable news, not rumors or suspicions.
- The clear authority: When Suleiman promised the hoopoe to be tormented, slaughtered, or to bring him a clear authority, he was not asking for a flimsy excuse, but rather asking for "a strong argument and clear evidence "clear authority" to justify his absence and prove the validity of what he said. This is what the hoopoe did by providing accurate information about the Kingdom of Sheba.

5. Hoopoe and contemporary journalism: The
manifestations of the "hoopoe" function can be seen in the role of free and fair investigative journalism in our time, or the intelligence and accurate information services:

- Reveal what is absent and hidden.
- It brings the certainty of "if you stick to professionalism".
- You face risks to present the truth.
- The authority may anger Suleiman, but it offers her a "clear authority" and "argument and evidence" that cannot be ignored.
- Its absence or absence leads to the ignorance of the decision-maker and his falling into mistakes.

Conclusion:
"Hudhud Suleiman", through the lens of the "jurisprudence of the Qur'anic tongue", goes beyond being a talking bird to become a powerful symbol of the function of reconnaissance, revealing facts and conveying news with certainty. It represents the importance of accurate information in decision-making, and the need for a "hoopoe" "free press, honest intelligence, independent researchers" in every kingdom or regime, to reveal what may be absent from "Suleiman", "the owner of power", and bring him the "news of certainty" on which to base his decisions, and avoid the destruction of "ants" unconsciously. It is a call to appreciate the role of the hoopoe in our lives, and to encourage them to perform their mission freely and responsibly.

5.101 ﴿Show me look at you﴾: Seeing God between the request for perception and the shock of certainty "reading in Surat Al-Baqarah and customs"

Introduction:
The story of the Israelites' request to see God aloud "Al-Baqarah: 55" and the subsequent shock, death and resurrection, as well as the request of the Prophet Moses (peace be upon him) to see his Lord at

Mount Tur "Al-A'raf: 143" and his shock, raises deep questions about the nature of God's vision and the reality of divine punishment. Does simply asking to see require death by shock? And why did Moses survive and only faint? Is there a difference between the two requests or does our understanding of the keywords "see, stun, look, die, resurrect, thank" need to be reconsidered? The "jurisprudence of the Qur'anic tongue", by contemplating the semantics and structure of words, invites us to a different reading that reveals the journey of human consciousness in seeking to realize the divine truth and facing the "shock" of certainty.

1. "Vision": a perception beyond sight:
Why did the people and Moses say "we see" and "see" and did not say "we see"? Because "sight" is associated with the naked eye and the designation of materialism. As for "vision" and "looking" in the Qur'anic tongue, they are broader and deeper, they are "perception" that may be done with other senses, or with revealing tools "such as the doctor's vision of the fetus or the prospector's vision of oil", or with heart insight, or even with a dream. The request to "see God aloud" is to "realize Him fully, clearly, unambiguously, removing all doubt and suspicion."

2. "Thunderbolt": exit from the state not just death:
"Stunning" "YYYY

6. Seeing God's True Vision: Realizing His Signs and Sunnahs:
The request to see the divine self openly with the naked eye is a request for what is not commensurate with the nature of the world and the limited capabilities of man (you will not see me). But "seeing God" "in the sense of his perception" is available, possible, and even required through reflection and reflection on his cosmic and Qur'anic verses, and the realization of his laws and laws that govern creation. Seeing the earthquake, the volcano, the accuracy of the movement of the astronomers, the miracle of creation, the statement of the Qur'an... All this is a "loud vision" of God's power, knowledge and wisdom for those who have a heart or have heard and are martyrs. It is cognitive "stunning" that gives us a new awareness and invites us to thanks.

Conclusion:
The stories of seeking to see God in the Qur'an are not merely a narrative of historical events or a divine rejection of an impossible request, but a symbolic journey through the paths of human consciousness. It teaches us that true "vision" is a "perception" that transcends the senses, that confronting the great divine truths can cause a "shock" that changes our consciousness and condition, that "death" can be the death of ignorance, "resurrection" of a new consciousness, and that "thanksgiving" is the fruit of certainty and the disappearance of doubt. It is a constant call to "see" God not with our physical eyes, but with the insights of our hearts. The contemplating of his verses, laws and years in the universe and the book.

5.102 "I brought you slaughter": a message of sacrifice - not a threat of violence
"a new reading of the hadith of slaughter in the light of the jurisprudence of the Qur'anic tongue and the biography of the Mustafa"

Introduction:
The hadith "O Mu'asher Quraish, but the one who breathed Muhammad in his hand, I have brought you by slaughter" is one of the hadiths that has sparked wide controversy and was wrongly exploited to portray Islam as a religion of violence and threat. How can this hadith be reconciled with the mercy, patience and call for wisdom known about the Prophet (peace and blessings of Allaah be upon him) with the explicit verses of the Qur'an that renounce coercion in religion and emphasize mercy to the worlds? Is a literal understanding of the word "slaughter" the only possible understanding? The "jurisprudence of the Qur'anic tongue", which distinguishes between " The "tongue" "the deep mechanism of communication" and "language" "the superficial use of words", and invites us to explore the structural and root meanings of words in context, offers us a different reading of this hadith, revealing a deeper meaning associated with sacrifice and suffering rather than violence and threat.

1. The problem of literal understanding:
The literal understanding of the hadith makes it incompatible with:

- The mercy of the Prophet (peace and blessings of Allaah be upon him): Constant in his biography, words and deeds (and we have sent you only as a mercy to the worlds).
- The Qur'anic approach to the call: based on wisdom, good exhortation, and arguing with the one that is best ﴿Call to the way of your Lord with wisdom...﴾.
- The principle of no compulsion in religion: ﴿There is no compulsion in religion...﴾.
- The reality of the Meccan call: The Prophet (peace and blessings of Allaah be upon him) was not in a position of power to threaten the Quraysh with mass murder.

2. Dismantling the "slaughter" "LLC" with the Qur'anic tongue telescope:

- Apparent meaning: cutting the throat and taking the soul.

- The deepest connotation: the root "YPH" may carry a meaning beyond physical killing. Let's look at the letters:
    - Y: Overcoming, docility, output.
    - (B) Nutrition, means, action.
    - H: Life, movement, right.
    - "Slaughtering" may mean "taking out 'y', 'life', 'h'" by a "b" means that is categorical or painful." This meaning includes taking the soul, but it may also extend to exerting maximum effort, suffering, self-sacrifice, time and rest in order to bring out a new "life" (idea, call, change). It is the "slaughter" of the ego, comfort and desires for a higher purpose.
- "I am the son of the sacrificers": The Prophet (peace and blessings of Allaah be upon him) saying about himself and Ishmael does not mean that they were actually killed, but rather indicates a complete willingness to sacrifice oneself and do everything possible to obey God and achieve His mission. It is the symbolism of ultimate sacrifice.

3. Re-reading the hadith: "I brought you the outcome of my sacrifice!":
In light of this understanding, the hadith is no longer a threat to Quraysh, but rather becomes a description of the state of the Prophet (peace and blessings of Allaah be upon him) and the magnitude of his sacrifice and suffering in order to deliver the message to them: "O Mu'asher Quraish, "O you who represent the scattered gathering that I seek to unite", but the one who breathed Muhammad in his hand, I brought you this message as a result of great sacrifices and severe suffering that amounted to 'slaughtering' "I have 'slaughtered' my comfort, time, effort and soul in order to deliver this right to you"".

- Coming "by slaughtering": He did not come to slaughter them, but came "by slaughtering", that is, bringing with him the effects and costs of this sacrifice and the immense suffering he made for them.
- Context: The hadith is often narrated in contexts that describe the severity of Quraysh's harm to the Prophet (peace and blessings of Allaah be upon him), which reinforces the meaning that it speaks of his own suffering rather than of his threat to them.

4. Why Quraish? And why didn't he say "to slaughter you"?

- Quraish: As analyzed earlier, it may symbolize a diverse and scattered gathering that needs "elaph" and unity, and this is what the Prophet (peace and blessings of Allaah be upon him) sought in Mecca.
- He did not say, "I will slaughter you": because if he wanted to threaten, the formula would be direct. His saying, "I brought you by slaughtering," focuses on the price he paid, not the punishment he will inflict on them.

5. Dealing with hadiths: Quranic approach:
This reading of the hadith emphasizes the necessity of:

- Not to take hadiths in isolation from the Qur'an: they must be understood in the light of the general Qur'anic principles of "mercy, justice, no compulsion... ".
- Applying the "Qur'anic Jurisprudence of the Tongue" to Hadith: The Search for the Deeper Meanings of Prophetic Words that are Consistent with the Spirit of the Qur'an.
- Differentiating between saying and context: Understanding the context of the hadith and the circumstances of its saying is necessary to understand what he said.

- Rejecting anything contrary to the categorical: rejecting any understanding of the hadith that explicitly contradicts the categorical Qur'an and the constants of religion.

Conclusion
: The hadith "I brought you by slaughter" is not a call for violence, but rather an eloquent expression of the magnitude of the sacrifice and suffering endured by the Prophet (peace and blessings of Allaah be upon him) in order to guide his people and bring them out of darkness and into the light. It embodies the pinnacle of giving and giving for the sake of the mission. Understanding the hadith through this perspective, inspired by the "jurisprudence of the Qur'anic tongue" and the tolerant spirit of Islam, removes any suspicion of violence or extremism, restores its true meaning as an expression of the great prophetic sacrifice, and invites us to reflect on the magnitude of the effort required to spread awareness and establish the right to Confronting ignorance and stubbornness.

5.103 ﴿Do they not contemplate the Qur'an﴾: a call to understand "reading" and not just reciting the "book"
"A systematic distinction between the book and the Qur'an in the light of the jurisprudence of the Qur'anic tongue"

Introduction: The
question is often asked: How does God command us to contemplate the Qur'an in verses such as "Do they not contemplate the Qur'an?" ﴿ "An-Nisa: 82, Muhammad: 24", while we find in other verses what may suggest that there is a "difference" in it if it is not from God, or that touching it is limited to "purified"? Is there a conflict? Is the Qur'an the same as the book or the Qur'an in our hands? The "jurisprudence of the Qur'anic tongue", with its precise approach to differentiating between Qur'anic terms and understanding them in their structural context, offers a fundamental distinction between the "book" "the preserved divine text" and the "Qur'an" "our reading and contemplation of this text", a distinction that solves these problems and opens new horizons for the methodology of reflection.

1. "The Book" and "The Remembrance": The Hermetic and Preserved Divine Text:

- The book/Qur'an: It is the divine text of the house, whose elements are completed (a book whose verses were wiser and then separated).
- Dhikr: It is the content of this book of information, data and guidance. It is preserved by the protection of God (we have revealed the remembrance and we are his keepers).
- There is no difference in the Bible: since it is from God, there can be no real difference or contradiction in the "Book" "preserved original text".

2. "The Qur'an": The Renewed Human Reading of the Book:

- The Qur'an as a process: "The Qur'an" is not just a name for the book, but is originally a source meaning "to read, combine, recite, understand, reflect." It represents the interaction of the human mind with the divine book, trying to understand it, contemplate it, derive its meanings, and apply them.
- The Qur'an is revealed: "If you ask about it when the Qur'an is revealed, it will appear to you" "The Table: 101." The Qur'an" is the "understanding and statement" that is revealed and renewed over time as awareness and need develop, while the "book" "text" is fixed and preserved.
- The difference in the "Qur'an" "reading": Here lies the key to understanding the verse of An-Nisa' 82: "Do they not contemplate the Qur'an, even if it is from someone other than Allah, they will find a lot of difference in it." The verse urges the contemplation of the "Qur'an", that is , the readings, understandings and human jurisprudence of the Bible. If these readings of the

Qur'an were issued by a person other than God's method, "i.e. by passion or by deficient human mechanisms", we would have found many differences and contradictions in them. If our reading is based on correct methodological reflection inspired by the mechanisms of the book itself, the difference will be small and can be resolved.

3. The mechanism of correct reflection: touching the book with the "purity" of the curriculum:
﴿It is a noble Qur'an * in a hidden book * that is only touched by the purified﴾ "The incident: 77-79":

- The "hidden book" is the preserved Qur'an.
- The Holy Qur'an is the refined and dignified understanding of this book.
- "Only the purified can touch it": Reaching this sophisticated understanding ""the Holy Qur'an" requires "touching" it, i.e. dealing with it with "purity". Purity here is not only physical purity, but "purity of method": the use of the mechanisms of the book itself and the rules of its own tongue in its understanding, and stripping away from passions, preconceptions and external rules that may contaminate understanding. Whoever reads the book with its internal mechanisms is the "purgator" who can "touch" the correct understanding of the Holy Qur'an.

4. Dealing with the difference in the "Qur'an" "understanding":
﴿ And if they come to them with an order of security or fear, they broadcast it, even if they return it to the Prophet and to those who are in charge of them, for his knowledge is those who deduce it from them... ﴾ "Women: 83":

- When a new "command" "different understanding, new reading" appears that arouses security or fear, it should not be broadcast live.
- It must be returned to the "Prophet" "the Qur'an/Mushaf itself as a supreme authority" and to "those who are in charge of them" "scholars and specialists who are able to "deduce" the correct methodology".
- These are the ones who, using the book's mechanics and methodology, can verify the validity of this new understanding and its consistency with the overall system.

5. Abandoning the "Qur'an" not the "book":
﴿The Prophet said, O Lord, that my people have taken this Qur'an abandoned﴾ "Al-Furqan: 30": The complaint here is not from abandoning the recitation of the Qur'an, "they may be reciting it", but from abandoning the "Qur'an", i.e. abandoning the process of contemplation and interaction with the readings of the age and its jurisprudence, and sufficiency with tradition and rigidity on an old or superficial understanding.

Conclusion:
The distinction between the "book" as a preserved and infallible divine text, and the "Qur'an" as a renewed human reading of this text, is an essential key to a sound and effective management methodology. This distinction solves the problem of difference mentioned in the Qur'an, emphasizes the preservation of the original text, and opens the door wide to continuous diligence and reflection that keeps pace with the development of human consciousness, provided that this reflection is carried out with the "purity of the method" derived from the book itself, and that its results are presented to the test of the total text and to the scholars and deduction. It is a call not to abandon " The Qur'an" "renewed contemplation and understanding", and for the constant quest to "touch" the book hidden by a pure method to extract its inexhaustible treasures.

5.104 ﴿ Foul your face is the part of the Grand Mosque ﴾: Directing the destination towards the horizons of knowledge - not just changing the place of prayer
"reading in the symbolism of transforming the qibla"

Introduction:
The verses of the conversion of the qibla in Surat Al-Baqarah "142-150" are a pivotal event in the history of Islam, and are often understood in their immediate historical and legislative framework: the diversion of the destination of prayer from Jerusalem to the Kaaba. However, is the meaning of "qibla", "the Grand Mosque" and "taking over the face" limited to this ritual and geographical dimension? Or does the Qur'anic tongue, with its profound symbolism, provide us through these verses with a road map for the journey of individual and collective consciousness, the journey of getting out of the captivity of the first "qibla" and moving towards the horizons of knowledge and truth "the new qibla"? The "jurisprudence of the Qur'anic tongue" invites us to a deeper reading of these pivotal verses.

1. The first kiss: the prison of heritage and collective consciousness:
Every human being is born in a certain environment, and subordinates its language, culture, religion and Muslims without choice. This environment becomes his first "kiss" to which he addresses intellectually and psychologically, and it is his "tribe" to which he belongs and is desperate to defend. It represents the "Grand Mosque" in its symbolic sense: the safe, known, and recognized space, the prevailing collective consciousness, and the sum of the gains and axioms in which we have inherited and settled.

2. Flipping face in the sky: searching for a new kiss:
As awareness grows, a group of people "boys who believed in their Lord" begin to feel anxious, confused and wondering. Realizing the limitations and limitations of their first "kiss", they begin to flip their faces in the "sky", the symbol of the search for higher truths and lofty knowledge, in search of a "kiss that pleases them", for a new destination more consistent with instinct, reason and universal truth. ﴿We may see your face turning in the sky...﴾.

3. The reaction of "fools": resistance to change:
This search for a new kiss is often met with resistance and mockery of "foolish people" "from "foolishness" = hurtful and stinging words, or lightness of mind and adherence to phenomena. They ask with disapproval: "What about their kiss that they were?" Why do they leave what they found their parents on? It is a natural resistance to every change or departure from the ordinary.

4. The divine response: The East and the West are for God and guidance for all:
﴿Tell God the East and the West to guide whoever He wants to a straight path﴾: The response comes that the points of view and the east and west of consciousness are all for God, and guidance is not limited to one "kiss" without another, but is available to whoever God wants to guide him towards the straight path, "which may have multiple paths, but they serve one goal."

5. The middle nation and the martyrdom:
"We have also made you a middle nation so that you may be martyrs against the people... ﴾: Choosing the path of searching for the truth and getting out of the first kiss puts man in the position of "middle", not necessarily in the sense of preference, but in the sense of mediating between the past and the future, between inheritance and renewal, between the common people and the divine message. This site qualifies them to be "martyrs" to the people "by providing a living model of change" and the "Prophet" "the book/Qur'an" will be a martyr for them "as a reference and a method". It is a great responsibility that requires patience and steadfastness (even if it is great except for those who are guided by God).

6. Divine command: "Your face will be full of the Sacred Mosque":
Here comes the decisive guidance for those looking for the new qibla:

- "Foul your face": the face of your mettle, your search and your gaze.

- The "Grand Mosque": not only the Kaaba, but a symbol of the prevailing collective consciousness, inherited, postulate, and current state.
- "Split" "u i t "": is not in the sense of "towards" or "automatically" only. The root "u i " means the edge and the beach." Shatr" means "directing the view towards the edge and shore of the Grand Mosque".
- Meaning: It is not a matter of returning to the heritage or heading to it as an end, but rather directing the face and searching towards the "edge" of the prevailing consciousness, towards its "shore", as a starting point to explore what is behind it. The journey of research and change must start from understanding the current reality of the "Grand Mosque" and standing on its edge in preparation for navigating the unknown. You can't start out of thin air.
- Connection to the Isra: This understanding is fully consistent with the verse of the Isra: "Glory be to Him who was taken prisoner by His servant at night from the Grand Mosque to the Al-Aqsa Mosque... ﴿. Moving towards "Al-Aqsa" "the end of knowledge" begins "from" the Grand Mosque, after you have turned your face "its part", that is, you stood on its edge ready for the journey.

7. The concealment of the People of the Book and the attitude of the believer:
"Those who have written the Book may know that it is the truth... ﴿: True scholars know that this approach to starting from reality towards new horizons is the truth. But some of them keep the truth secret while they know, fearing for their interests or clinging to their power. Therefore, the seeker of the truth should not pay attention to them and not follow their whims (even if you follow their whims... You are therefore one of the oppressors.

Conclusion: The
verses of transforming the qibla, through the lens of the "jurisprudence of the Qur'anic tongue", turn from a historical legislative event into a method and steps for the journey of awareness and renewal. It teaches us that the search for truth begins with a sense of the inadequacy of the inherited "qibla", requires courage to confront the "fools" and resist change, entails the responsibility of martyrdom and mediation, and needs to direct the direction "the part of the Grand Mosque" "towards the edge of reality as a starting point", in preparation for the Isra towards the "Al-Aqsa Mosque" for knowledge and certainty. It is a constant call to go out of the cave of tradition into the space of contemplation, from worshipping what our fathers found to worship the Lord of the worlds with insight and guidance.

5.105 Surat Al-Shams: A section in the universe on the inevitability of choice in the journey of the soul
- a reading in the Sunan of awareness and acclamation

Introduction:
Surat "The Sun" with its majestic cosmic section series that ranges from the sun and its dawn to the soul and its settlement, and then links this to the farmer and disappointment and the story of Thamud, represents a unique Qur'anic painting that invites us to reflect on God's laws in the universe and the soul, and on man's responsibility for his choices. Is the section here just glorifying these creatures? Is Thamud's story just a historical event? Or does the surah, with the approach of the "jurisprudence of the Qur'anic tongue", which delves into the semantics of names and symbols, reveal an organic relationship between the system of the universe and the system of the soul, and provide A divine constitution for the journey of human consciousness between the radiance of truth ""the sun" " and the gamble of choice ""the moon" " all the way to the purification or intrigue of the soul?

1. The cosmic section: the Sunnahs of clarity, sequence and choice:
﴾And the sun and its dawn * and the moon if it follows * and the day if it is clear * and the night if it cheats it...﴿:

- The sun and its daylight: the section is "the sun" "the symbol of complete clarity of vision and revealing truth" and "its dawn" "the moment of its clarity and brightness that calls for attention and questioning". It is a moment of manifestation of truth.
- The moon if it follows: the section by "the moon" "symbol of appreciation, keeping the path, reflected light" in the case of the sun being twisted. This "recitation" may symbolize the stage of choice and intellectual gamble that follows the clarity of truth. After the sun becomes clear "the truth", it is the turn of the moon "the predestined and chosen mind" to decide how it will deal with this clarity.
- Day and night: The section of the results of this choice: either "day" "symbol of clarity, disclosure and practical application of the truth", or "night" "symbol of blindness, invisibility and cover resulting from exposure or delusion".
- Heaven, Earth and Soul: The oath to create and settle "heaven" (symbol of elevation and supreme norms), "earth" (symbol of reality and application) and "soul" affirms that these laws include both the material universe and the human soul.

2. Inspiring the soul: between immorality and piety: (
inspired by its immorality and piety): The human soul, after being settled, inspired the ability to choose between two opposite paths:

- Immorality: Explosion, blooming, derailing may represent unleashing potential, seeking expansion, adventure and free choice "may be positive or negative."
- Piety: control, prevention, adherence to limits. Represents self-control, control and safe and Sunnah-bound path selection.

3. The responsibility of choice: acclamation or indoctrination:
﴿He has succeeded from her zakat * and he has been disappointed by her trampling﴾: The farmer and disappointment are directly related to how man deals with this double inspiration and his free choice:

- Acclamation "ZKW": Developing and purifying the soul and directing its "immorality", "energy and ability to expand" towards goodness and advancement, while adhering to its "piety".
- Hiding the soul and burying it under the layers of ignorance, passion and infidelity, and wasting its energy in evil and deviation.

4. Thamud and tyranny: a model of disappointment and deception:
Thamud lied with her tyranny * as her brothers resurrected... And they licked it...﴾:

- The Practical Model: Thamud's Story comes as a practical application of the fate of those who choose to "tread."
- Denial of tyranny: They lied with the obvious facts ""sun" because of their tyranny and arrogance.
- The resurgence of the naughty: a symbol of the emergence and choice of the naughty path "schism from the truth".
- Camel backyard: a symbol of the disruption of divine law and violation of the clear Sunnah brought by their Prophet.
- Rumble and leveling: the inevitable consequence of "rumbling and leveling with the ground" of this destructive choice.
- ﴿And do not fear their consequences﴾: Confirmation that the consequences of actions and violation of the Sunnah are strict laws that are not subject to fear or favoritism.

Conclusion:
Surat Al-Shams presents us with an integrated cosmic and psychological painting, starting with the

oath with the clear laws of the universe "The sun and the moon... "To affirm a fundamental truth in the human soul: the ability and responsibility to choose between the paths of acclamation and deception, between immorality directed by piety and tyranny leading to destruction. Thamud's story is not just history, but a constant warning of the consequences of denial, tyranny, and God's laws in the universe and soul. It is an invitation to every soul to choose the farmer by self-purification, to walk in the light of the "sun" of truth, and to appreciate the "moon" of responsible choice, before being overwhelmed by the "night" of disappointment and loss.

5.106 Redefining the place of prophecy: Muhammad between the message and restricted lordship

Introduction:
Understanding the status of the Prophet Muhammad (peace be upon him) is a cornerstone of the Islamic faith, but this understanding often oscillates between two extremes: exaggeration, which approaches deification, and minimization, which reduces its role to mere conveying the message. By diving into the semantics, contexts, and deep structure of Qur'anic words as presented by the speaker in the analyzed text, the "Jurisprudence of the Qur'anic Tongue" approach provides a balanced vision that seeks to redefine this maqam, distinguishing between absolute divinity and divine deism and the status of the message. Muhammadiyah and its pivotal and renewed role, while recognizing the concept of "restricted deism" in specific contexts.

Affirmation of humanity and denial of divinity:
The correct understanding stems from the categorical affirmation of the humanity of the Prophet (peace and blessings of Allaah be upon him). He is the servant of God and His Messenger, not God or Lord in the absolute divine sense. The speaker cites the clear hadith of the Prophet: "Do not expel me as the Christians framed Jesus bin Maryam", as a direct prophetic warning against falling into the trap of exaggeration and deification. The Qur'an reinforces this principle by explicitly forbidding prophets and angels to be lords apart from God: "He does not command you to take angels and prophets as lords." Absolute lordship and divinity are the pure right of God alone.

Restricted Lordship: Contextual Understanding Not Divine:
With this emphasis on the negation of divine lordship from the prophet, the text acknowledges the possibility of using the term "Lord" in a restricted and contextual sense, rather than in a divine sense. Just as there is the "head of the family" and the "employer", in certain contexts and within a precise understanding, the prophet can be seen as "Lord" in the sense of the educator, guide, and source of guidance. This restrictive contextual understanding is radically different from taking a Lord who worships or attributes divinity to him, which corresponds to With the Qur'anic prohibition.

Transcending the "postman": the pivotal and renewed role of the Prophet: The
text strongly rejects the reductionist view that makes the Prophet a mere "postman", a passive carrier of the message whose role ended with his death. Rather, it emphasizes his pivotal and ongoing role as a source of spiritual and intellectual guidance and renewal. The speaker's saying: "Whoever revived something in you and provided you with something new is Muhammad" indicates that the Prophet, through his eternal message and honorable Sunnah, represents the source that provides the nation with life and continuous renewal. The interpretation of the "Seal of the Prophets" in the sense of completing the prophecy in The spiritual life of the individual reflects this renewed and continuous role in the personal guidance of everyone who communicates his message.

Deep interdependence and transmission of "energy content":
Despite the clear doctrinal separation between God and His Messenger, the speaker expresses a close and deep connection between them at the level of "content". He describes Muhammad as carrying

"God's energy content," "God's cup on earth," and "God's beloved." Although this expression may need to be further refined and rooted, it refers to the unique relationship between the Prophet and the source of his message, and that the Prophet is not just a carrier, but a living embodiment of the message, carrying its lights and guidance. This deep interconnection, the speaker acknowledges, may make the practical distinction between God's direct influence and the influence of the reported messenger difficult in the believer's spiritual experience.

The
speaker concludes by reiterating the need to separate the concepts of "God" and "God" to avoid confusion, even while acknowledging the deep interdependence. Knowing and uniting the true "God" "God" and "Lord" is the basis of doctrine, while confusing them or taking other gods or gods "as passion or blind imitation" is the basis of delusion.

Conclusion:
This analysis, through the perspective of the jurisprudence of the Qur'anic tongue, provides a balanced view of the status of the Prophet Muhammad (peace be upon him). He is the human messenger who carried the greatest message, and is the source of guidance and continuous renewal of the nation. His message is closely linked to its divine source, but he remains a servant of God and an apostle, not living up to the status of divinity. Understanding this place accurately, between mission and restricted lordship, and by avoiding exaggeration and negligence, is the key to a correct understanding of religion and following the final message.

5.107 Deciphering the Qur'an: From "The Cow" and "The Calf" to "The Tur" and the Brainchild

The "Qur'anic Jurisprudence of the Tongue" approach, as it presents it, is characterized by its ability to go beyond the superficial literal interpretation of Qur'anic words and concepts, and dive into their deep symbolic and functional connotations. This approach is not satisfied with the lexical sense or the immediate historical context, but seeks to reveal the layers of meaning inherent in the structure of the Qur'anic word and its connection to the human experience in its journey towards consciousness and development. This is clearly evident in his innovative interpretation of some well-known Qur'anic terms and stories.(احمد یاسر).

"Tur": symbol of evolution not the physical mountain:
When the Qur'an speaks of "tur", the meaning goes beyond the well-known physical mountain. "Phase" here represents an "evolutionary state", a stage of elevation and growth in consciousness and knowledge. The rejection by some of "phase and evolution", as the speaker points out, does not only mean a rejection of Mount Sinai, but a rejection of the principle of evolution and spiritual and intellectual growth, which is a divine year in creation and command. Attachment to inertia and resistance to change is a rejection of the rise of the "phase".

"The cow": the symbol of reactionary ideas, not animals: The
text provides a radical interpretation of the concept of "cow", stressing that those who believe that the surah talks about a mere animal "do not understand what means a cow and do not understand what means any Qur'an in the first place." The "cow" here symbolizes "the patriarchal reactionary ideas that we milk day and night." They represent rigid intellectual and doctrinal legacies, outdated traditions, and beliefs that are held unconsciously or critically simply because they are what we found our parents to be. "Aleppoing" this intellectual cow represents the sterile continuation of these ideas which, as the speaker stresses, "have no food and God Almighty", but rather "bring ourselves darkness". The explicit Qur'anic call in the surah to "slaughter the cow" becomes, in this interpretation, a strong and decisive call to "slaughter these firstborn and stop milking them altogether", that is, to

radically abandon these obstructive legacies, to break free from the shackles of blind imitation, and to open the way for receiving true light and knowledge.

"Calf": symbol of attachment to the old and resistance to evolution:
The concept of "calf" is directly related to the concept of "cow". It is not the animal calf that was worshipped, but symbolizes "the state of preparedness for the evacuated or manifested in themselves from ancient patriarchal thoughts". It is a symbol of a strong attachment to the heritage, a haste to cling to it, and a rejection of the "phase and development" brought by Moses (peace be upon him). The reference to eye fracture in the "calf" may be emphasized, linguistically, as an internal psychological and intellectual state and not just an external being. The Almighty's saying, "And they drank in their hearts the calf with their disbelief" depicts the depth of their saturation with this attachment to the old and their resistance to renewal, and how this became an integral part of their being and a reason for their disbelief.

""Lot's Daughters": the symbol of new creative ideas:
In a striking interpretation of the story of Lot, peace be upon him, he argues that Lot's presentation to his people: "These are my daughters, they are the purest for you" cannot be understood in the direct literal sense. It represents "my daughters" here. (احمد یاسر)"Brainchild", that is, the new, creative, and pure ideas that Lot offered to his people as an alternative to their deviations and corruption. They are thoughts that emerge from the womb of revelation or common sense. The people's fear of these "girls" and their preference for delusion represents the inherent fear of rigid societies and those who adhere to the old from every new thought that threatens their corrupt or stagnant system, even if this new thought is the purest and purest..

Conclusion: The Qur'an as a renewed symbolic discourse:
This approach to deciphering the Qur'an, which he applies to these examples, transforms the Qur'anic text from a mere history book or legislation in the literal sense, to a living and dynamic symbolic discourse that addresses the heart of human experience in its struggle between old and new, between rigidity and evolution, between darkness and light. It invites us to read the Qur'an with an open mind, with a penetrating insight, to explore the layers of its deep meanings and link them to our intellectual and spiritual reality, and to free its eternal message from the constraints of rigid literal understanding. (احمد یاسر).

5.108 The Dynamics of Divine Truth: "God Everyday is Affair" and the Challenge of Intellectual Inertia

The text we analyze proposes a central idea that is the cornerstone of understanding the relationship between man and divine truth, which is the idea of dynamism and constant renewal. The speaker strongly criticizes, through the lens of the "Qur'anic jurisprudence", which rejects rigidity, the state of clinging to the old and blind imitation that prevails in some circles, considering it a serious obstacle to spiritual and intellectual development, and contrary to a basic truth, which is that "God every day is in an affair."

"Every day is an affair": the year of continuous renewal: The
Qur'anic phrase "every day is about me" "Rahman: 29" is not merely a description of God's power and greatness, but, according to this proposition, a proclamation of a divine and universal law that governs existence: renewal, change and continuous advancement. Creation is not an over-ended process, but a divine act renewed at every moment. This necessarily requires man, created in this

renewed universe, to be in a constant state of evolution in understanding, adapting to developments and striving for perfection.

The speaker uses the example of vaccines and medicines brilliantly to illustrate this idea: what was an effective treatment or "light" at a certain time may lose its effectiveness in the face of the development of the disease (viruses as an example). Continuing to use the "old serum" with viral evolution is the eye of inertia. So does religious understanding and knowledge; what was a proper understanding or "light" of a bygone age may no longer be sufficient or even correct to meet the challenges of the new age and God's renewed affairs. This requires a constant search for "the new serum, the new concept, the new interpretation".

Critique of blind imitation "What our fathers have taught us":
In the face of this year of divine renewal, the logic of blind imitation stands as a major obstacle. The text is highly critical of the saying: "We follow what our fathers have taught us", and sees it as the embodiment of resistance to guidance and adherence to ignorance simply because it is inherited. The fundamental question posed by the Qur'an and highlighted by the speaker is: what if the fathers themselves "make no sense and are not guided"? Blind adherence to the "Abu Qadima", as the speaker calls him, and to the intellectual "Aleppo of the cow" is the direct cause of the deprivation of new lights and of the attainment of high spiritual heights.

"Laylat al-Qadr": The state of attainment of the new divine affair: The
text presents an innovative interpretation of the concept of "Laylat al-Qadr", taking it out of its specific time frame into a renewed spiritual and cognitive state. It is not just a night of worship for those who unconsciously cling to the old, but a "state" that man attains when his quest and effort coincide with the new "God's affair" in that "day" or that stage. It is a moment of "renewed compliance with God's commands", conscious pursuit of "new understanding"", and out of the darkness of intellectual rigidity and tradition.
This night/state is when the "new faculties", the updated knowledge and the Spirit descend as guidance to those who are prepared for them. As for those who insist on "milking the cow" and sticking to "Abu Qadima", it is impossible for them to reach this night and receive its lights. "Destiny" here is not just time, but about achieving compatibility with the renewed divine "destiny."

The
only way to keep up with the dynamic of "every day is in an affair" is "Islam" in its profound sense: submission to renewed truth, submission to evolving guidance, and compliance with God's commands manifested at every stage. This requires "renouncing what our fathers have taught us" if it contradicts reason and guidance, and "following what God has revealed." With renewed understanding and enlightened awareness. The divine defense "God defends those who believe" is a defense of those who surrender to the renewed truth, not those who freeze on an old understanding.

Conclusion:
This analysis offers a powerful call for an intellectual and spiritual revolution, a call to renounce rigidity and blind imitation, and to adopt a dynamic approach to understanding religion and life. It affirms that true faith is not a clinging to the past, but rather a living and continuous interaction with the "affair of God" renewed every day, and a relentless quest to understand and implement His message in line with the challenges of the times, and this is the only way to achieve the true "Night of Power" and fulfill the divine promise.

5.109 Knowing the idol and educator: distinguishing between "God" and "Lord" in the journey of consciousness

The nuanced distinction between the concepts of "God" and "Lord" is a central issue in monotheistic understanding, and this distinction acquires particular importance in the reading of the text we analyze, which focuses on the need to identify sources of guidance and reference in human life to avoid hidden polytheism or false paths. The "jurisprudence of the Qur'anic tongue", as reflected in the speaker's presentation, provides an analytical tool to uncover the deep meanings of these two terms and their impact on man's intellectual and spiritual direction.

"God": the axis of orientation and the source of references:
He stresses that "God" in the Qur'anic concept is not necessarily limited to the divine self "God". Rather, the "god" is (احمد ياسر)What a person deifies and addresses him completely, and makes him the supreme source and the final reference for his thought, science, psychology and values. It is the pole around which human life revolves and on which his perceptions and decisions are built.
This "God" may be the one and only God, and this is the essence of monotheism that liberates man. However, as the Qur'an clearly warns and the speaker highlights, man may take other gods apart from God.: "Do you see who takes his god as his whim?". Passions, personal passions, unbridled desires can become the guide and controller, that is, the "god" worshiped and followed. Satan, outdated traditions, tyrannical power, or any thought or principle given such supreme authority may also be man's actual "God." Knowing your true "God", from whom you derive your references, is the first and essential step in determining your identity and destination..

"Lord": Master, educator and source of strength:
"Lord" carries the meaning of master, owner, educator, manager, reformer, who takes care of something, nurtures and develops it. Although the absolute "Lord" is Allah, the "Lord of the Worlds", the text acknowledges that the term may be used in other contexts to refer to the one who plays the role of education, guidance and care in a restricted manner "the head of the family, the employer".
The great importance of the concept of "God" lies in his role as the source of education and guidance that shapes human consciousness, behavior and values. The fundamental question here is: Who is "raising you" and guiding you? From whom do you derive your knowledge, concepts and values on which you build your life? Your Lord may be God Almighty, who educates you through His cosmic and Qur'anic verses, and through His messengers and guidance. However, your actual "Lord" may be the devil who commands evil and fornication and adorns falsehood, or it may be outdated customs and traditions that educate you and shape your behavior unconsciously, or it may be an elder, thinker, social or media system that educates Your thoughts and guides your convictions. Joseph's story highlights that God is the "Lord" who taught him knowledge.

Practical monotheism: matching "Lord" and "God": The
danger of confusing or separating "Lord" and "God" lies in the fact that it leads to polytheism or delusion. Man may think that he worships "God" as "God", but in reality he receives his upbringing, guidance and values from another "God" (passion, society, traditions... ".
True monotheism, as understood by this reading, is complete only when "Lord" corresponds to "God" in human life. That is, when God Almighty is the only "God" who represents the supreme source of intellectual, psychological and doctrinal reference, and at the same time He is the only "Lord" who represents the source of education, guidance and legislation to which we submit and follow His Sunnah and submit to Him the whole matter.

Conclusion: Awareness of reference and education:
The distinction that the text makes between "God" and "Lord", through the perspective of the

jurisprudence of the Qur'anic tongue, is not just an intellectual or linguistic luxury, but a crucial practical tool for the journey of human consciousness. It invites us to critically and honestly review our reference sources "our gods" and the sources of our upbringing and guidance "our lords". Only through this awareness and discernment can we be liberated from hidden slavery, and unite our orientation towards God alone, God and Lord, thus achieving pure monotheism, which is the essence of the divine message and the basis of the farmer in this world and the hereafter.

5.110 Surat Al-Duha: From the night of doubt to the dawn of certainty and modernization "Reading in the journey of human consciousness"

Introduction:
Surah Ad-Duha comes as a healing balm, and a warm message of reassurance in the heart of the Holy Qur'an. It is often read as a private speech of the Prophet (peace and blessings of Allaah be upon him) in a period of lukewarm revelation. But, is the surah reduced to this historical context? Or is it, in the deep tongue of the Qur'an, addressing every human soul that seeks the paths of knowledge and certainty, and goes through moments of "sacrifice", "toil of pursuit" and "night of doubt Al-Saji"? The approach of the "jurisprudence of the Qur'anic tongue", by deconstructing the symbols of the surah "Duha, the night, the farewell, the frying, the orphan, the delusion, the family... ", reveals an existential and epistemological journey that every seeker of truth undertakes.

1. Oath by Duha and Night: Oath by Time of Transformations: (
Duha * And Night if Sakja): Oath is not just the times of the day, but in two successive existential states:

- Al-Duha: It represents a moment of effort, struggle and relentless pursuit of knowledge or getting out of a difficult reality. It is a time of "sacrifice" and effort in which the chest may tighten "'clear' = pressure that determines movement".
- Night if it is shrouded: represents the period of stillness, stagnation, doubt, confusion, interruption of inspiration or clarity of vision that may encounter the traveler on his way. It is the night of apathy in which everything dwells "Saja" ".

2. Divine Reassurance: Continuous Giving and Giving:
(What your Lord bids you farewell and what is said): The answer to the oath comes as a deep divine reassurance in the heart of this night:

- What your Lord has said goodbye to: not only "He did not forsake you", but "all that your Lord has entrusted to you in terms of instinct, abilities and prior knowledge has not been in vain and has not abandoned you". The foundation is there and the seed is standing.
- And what was said: not only did he "hate you", but "he did not belittle you or what he prepared for you in terms of goodness, virtue and subsequent success." The divine giving has not ceased and will not stop.

3. The promise of the future: giving and satisfaction:
)And the hereafter is better for you than the first* and your Lord will give you satisfaction(:

- The other is good: the future and what is coming "hereafter" will be better than the current "first" state. There is always hope for development and improvement.
- Giving and Satisfaction: The divine promise of continuous giving "and your Lord will give you" is not only material giving, but it is the giving of knowledge, wisdom and the ability to understand and act. This giving will lead to a state of "contentment", that is, righteousness, tranquility and the ability to tame oneself and walk in the right path.

4. Recalling the previous divine providence:
Didn't He find you an orphan and found you lost and guided * And found you a family and became richer
These verses come as a concrete reminder that God did not abandon His servant in the previous stages of His weakness, which are symbolic stages that every human being goes through in his journey:

- Orphan: The state of need for reference and cognitive or spiritual support "immaturity". It is God who "shelters" and provides this support.
- Delusion: the state of confusion, wandering and loss of the right destination. It is God who "guides" and reveals the way.
- Family: the state of dependency and lack of intellectual or material independence. It is God who "sings" and grants sufficiency and independence.

5. Practical guidance: Approach to dealing with grace:
After reassurance and reminder, practical guidance comes as a way of life for those who have emerged from these three darkness:

- As for the orphan, do not be invincible: Do not prevent or oppress those who are in the process of cognitive development and the search for support. Be his shelter.
- As for the questions, do not discourage or repel those who ask for knowledge or need. Be his helper and guide.
- But by the grace of your Lord, it happened: The grace that you have given "out of orphanhood, delusion, and family" does not belong to you alone. Modernize it: renew it, develop it, spread it, share it with others. Don't stop at what you've reached, but be a reason to update and develop yourself and those around you.

Conclusion:
Surat Al-Duha is not just a consolation for the Prophet (peace and blessings of Allaah be upon him), but rather an anthem of hope and a working constitution for every soul who seeks the path of awareness and knowledge. It teaches us that the "night" of doubt and apathy is a natural stage in the journey of "sacrifice" (pursuit and sacrifice), that God does not abandon His traveling servant, and that divine giving continues towards "satisfaction" ("righteousness and certainty"). It reminds us of our responsibility after arrival: to cognitively care for the "orphan", to help the "questioner" for the truth, and to "update" God's grace on us by spreading and developing it. It is a call to transform "sacrifice" into giving, "our night" into certainty, and our blessings into constant "modernization".

5.111 Surat Al-Tariq: A section on the journey of man "the piercing star" in the paths of consciousness "a reading in the march of creation and the cognitive challenge"

Introduction:
Surat Al-Tariq begins with a majestic heavenly section (and the sky and the Tariq), and wonders about the nature of this "Tariq" to describe it as a "piercing star", and then moves to talk about the creation and preservation of man, and the day when the beds wear out, and the reality of heaven and earth, to conclude by confirming the separation of the Qur'an and the seriousness of the divine command. Are these topics scattered or are they united by a single regulatory thread related to that "Tariq" that God swears by? The approach of the "jurisprudence of the Qur'anic tongue", by going beyond the interpretations that link Al-Tariq to the pulsar, and by contemplating the semantics of words in Its cosmic and psychological context reveals that the surah paints an integrated picture of the journey of the "Tariq" man to the doors of knowledge, the "piercing star" in his creation, composition and responsibility.

1. "Al-Tariq": Man seeking in the paths of heaven:
the oath by heaven and "Al-Tariq" draws attention to a fundamental truth. "Heaven" is a symbol of transcendence, transcendence, knowledge and supreme norms. Al-Tariq "who knocks = walks, wades, knocks on the door" is not a specific physical star, but rather an attribute for everyone who walks the paths of heaven and knocks on its doors in pursuit of knowledge, elevation and truth. It is man himself in his existential and cognitive journey.

2. What do you realize about Tariq? It is the "piercing star":
﴿And do not realize what Tariq * piercing star﴾: What is the truth of this man seeker? It is the "piercing star":

- Star "ngm": a symbol of the unique composition that appears and highlights the ""star of the thing", which consists of elements combined ""components gathered in content" ". It is the object that carries with it the potential for visibility and brilliance.
- The piercer "QQB": a symbol of the ability to penetrate the veil, access to depth, and clear and luminous effect.
- Man is the "piercing star": this unique being in his creation "in which the soul is breathed", who possesses the ability to perceive, perceive, influence and access facts, and on which the quest is written ""knocking". It is a tribute to the status of man and his latent potential.

3. The journey of creation and formation: from flowing water to return and power:
Every soul for what it has preserved * Let man look at what he created * created from flowing water * comes out from between the steel and dirt * it is on his return to the able﴾:

- Divine Preservation : Every soul seeking "Tariqa" is under divine preservation and care.
- Reminiscence of the origin: an invitation to the "taiq" man to look and reflect on the origin of his humble creation: "flowing water" "a symbol of the simple beginning and potential ".
- Among the steel and soil: this water emerges from the interaction of "steel" "symbol of strength, stability and solid foundations" and "soil" "symbol of education, development, care and incubator". It is the product of the interaction of power and possibility with care and development, both in biological and cognitive creation.
- The One who created and brought it out is able to "bring it back", and this may have two meanings: bringing it back to life after death, and also the possibility of "returning" it, delaying it, and degenerating it in creation and consciousness if it deviates from its proper path. The ability to create is matched by the ability to repeat or even relapse.

4. The Day of Judgment and Cosmic Challenges:
﴿The day the beds wear out* What is his strength and no Nasser * And the sky with return * And the earth with a rift﴾:

- The Day of Revelation: Eventually, you will experience and reveal the truth of man's "Tariq" quest and what he has captured in himself.
- Loss of self-power: then neither his own power nor his supporters will benefit him without him.
- Cosmic challenges: The march of "Al-Tariq" is not easy, as "heaven" "the world of higher laws and knowledge" may "return" and repel it, and "earth" "reality" needs a "crack" and a crack with effort and knowledge to bring out its treasures.

5. The Qur'an: The final say and the approach of Al-Tariq:
﴿It is to say a chapter * and what is humorous﴾: In the face of this journey and its challenges, the Qur'an comes to be the final and decisive say that distinguishes between truth and falsehood, and the serious approach that guides "Al-Tariq" in his career, not sarcastic or absurd words.

6. Divine scheming and the respite of the disbelievers:
﴿They are scheming kida * and sure kida * so the disbelievers gave them time slowly﴾:

- Mutual malice: There is a "plot" of disbelievers "who disbelieve in the truth and stop seeking or covering the truth" to hinder the path of truth, and there is a divine "plot" whose Sunnah and management is "His Sunnah" who deceives them and gives them time to reveal their truth and achieve His Sunnah.
- Delay, not neglect: Giving the disbelievers time is not satisfaction with them, but is part of the divine Sunnah to provide an opportunity or to lure them towards their inevitable consequences.

Conclusion:
Surat Al-Tariq, with this deep perspective, is a divine oath of the journey of the man seeking ""Al-Tariq", this "piercing star" who was honored by God with creation, awareness and the ability to rise. It describes its origin, its challenges, its responsibility, and the inevitability of submission to the divine laws of the universe and the soul. She affirms that the Qur'an is the "final say" that guides him on this journey, and that the consequence is for those who follow the truth and strive hard, and that God slows down and does not neglect those who disbelieve and offer. It is an invitation to every "Tariq" to continue knocking on the gates of heaven with awareness, reflection and good deeds, enlightened by the final word, confident that every quest is rewarded and every journey has an end in which the secrets wear out.

5.112 Surat Al-Falaq: Seeking refuge with the "Lord of emanation" from the evils of hidden interaction
"A reading in the intellectual and psychological dimensions of Al-Mu'awda"

Introduction:
Surat al-Falaq, one of the two holy mu'awdhat, is often read and understood as seeking refuge from God from tangible material evils: the night monsters, the magic of witches, and the eye of the envious. But are the connotations of this great surah, with its cosmic context "Lord of Falaq" and its precise vocabulary "Ghasaq, Qab, jets, necklace", limited to this direct understanding? Can the "jurisprudence of the Qur'anic tongue", with its approach to exploring the structural and root meanings of words, reveal deeper dimensions, related to seeking refuge from the hidden intellectual and psychological evils that arise from the interactions of human existence?

1. "Lord of Falaq": Lord of the Law of Emanation and Transfiguration:

- Falaq "P l s ": not only waxing or physical schism. The root "p l s", with the interaction "q" "separation and activation" and "laq" "encounter and meeting", refers to the cosmic law of emanation and manifestation resulting from each encounter and interaction. It is the "meeting season" from which something new emerges, whether good or evil. God is the Lord and Administrator of this law.

2. "Say I seek refuge": awareness and discrimination, not fearful asylum:

- Say: It is not just a verbal repetition, but an acknowledgment and an act of saying based on science and know-how.
- I seek refuge "p and y": not only "I take refuge and sit-in". The root "p y" means "overcoming the thing, being aware of it, and understanding it."I seek refuge with" means "I am aware, I discern and I am fortified by...". It is a call for conscious action to discern and fortify itself with the approach of the "Lord of the Falaq".

3. Seeking refuge from the evils that emanate:

- "From the evil of what has been created": seeking refuge from the underlying evil that may emerge as a natural result of any process of "creation", interaction or encounter "falaq". Not everything that is created or produced by interaction is purely good.
- ﴿And it is the evil of the wicked if it comes﴾: not only the evil of the darkness of the night. "Dusk" "from dusk = ambiguity drifts" is all that is vague, vague and unclear of ideas, intentions or circumstances. And "Waqb" "Who Waqb = Entered, Missed and Ghar" is the moment of manifestation and emergence of this ambiguity and its negative impact that misses the facts. It is seeking refuge from the evil of ignorance, suspicions and premeditated ideas that suddenly appear to cover up the truth.
- ﴿And from the evil of jets in the necklace﴾: not only witches. "Jets" are all souls, ideas or parties that continuously emit their poison and malicious breath into the "nodes" (social ties, intellectual charters, human relations, and even psychological nodes) with the aim of weakening, resolving and corrupting them. It is seeking refuge from the evil of intellectual and social gossip and the negative influence that breaks ties.
- ﴿It is evil envious if envious﴾: not only the evil of the eye. "Envy" is a "h" movement that seeks to block and prevent the path of goodness and grace from others. Evil is not merely in wishing for the disappearance of grace, but in the active action and energetic "if envious" endeavor resulting from this feeling, which aims to harm the envied and stop his grace. It is seeking refuge from negative destructive energies and actions resulting from envy.

Conclusion:
Surat Al-Falaq, through the lens of the "jurisprudence of the Qur'anic tongue", turns from a popular talisman into an intellectual and psychological shield and a way of life. It teaches us that "falaq" is a universal year, and that this emanation may carry with it a hidden evil. It invites us to seek conscious refuge in "Say, I seek refuge", as "Lord of the Falaq", the "mastermind of this system", not by fear and shrinkage, but by awareness, discernment and systematic immunization against: the evil of spontaneous creation, the evil of sudden ambiguity, the evil of souls corrupting relationships, and the evil of destructive envious acts. It is an invitation to be aware of the laws of interaction, fortified by God's way of confronting its hidden evils.

5.113 Surat Al-Qari'a: The balance of awareness between the weight of knowledge and the lightness of inattention
"Reading in the Sunan of work and reward"

Introduction:
Surat Al-Qari'a, with its majestic name and majestic description of seemingly cosmic events, comes to knock hearts and awaken minds. Is it just a description of the horrors of the Day of Judgment as is commonly believed? Or is the "Qari'a", deep in the tongue of the Qur'an, a recurring existential and epistemological state, a decisive moment in which facts are knocked, secrets are revealed, and deeds and ideas are weighed? The approach of the "jurisprudence of the Qur'anic tongue", by going beyond the literal eschatological interpretation and contemplating the semantics of the words "Qara'a, bed, mountains, Ahn, scales, weighted, faded, satisfied, abyss, fiery fire", reveals The surah provides an accurate balance to evaluate man's endeavor in his journey towards consciousness and knowledge.

1. "Qari'a": The moment of revealing the facts and knocking the results:
"Al-Qari'a" is not just one of the names of the resurrection, but it is "the event or situation that knocks "knocking" and reveals the results of the quest and brings out the hidden and clarifies the facts". It is a moment of truth and decisive and inevitable confrontation, whether at the level of the individual, the nation or humanity as a whole. ﴿What is the knock * and what do you realize what the knock is﴾: Glorifying the importance of this moment and a statement of the severity of its impact.

2. The Day of the Qari'a: The dispersion of the superficial and the fading of the mountains:
﴿The day when people will be like the spread of bedding * and the mountains will be like fluffy hens﴾:

- People are like bedding spread: in the moment of "knocking" and revealing the facts, the people who live on the surface are distracted, driven by passions and currents without awareness or purpose, like a diffuse flying bed.
- Mountains are like fluffy rocks: The "mountains" here are not deaf rocks, but the "mountain", the well-established temperaments, deep-rooted beliefs and ideas that seem like fixed stakes. At the "knocker", these mountains fade and lose their solidity and cohesion and become scattered like fluffy "wool" hens, revealing their fragility in the face of the great realities.

3. The balance of consciousness: between heaviness and lightness:
As for those whose scales are weighed * ... As for those whose scales are dimmed: "Al-Qari'a" is the day of weight, where the "scales" of man "the outcome of his pursuit, adornment, deeds, ideas, standards" are placed in the balance:

- His scales are weighed: not the material weight, but the weight of value, meaning, feasibility, wisdom, balance, stability and sobriety in his works and ideas. He is the one who built his life on solid cognitive and practical foundations.
- His balances have dimmed: the absence of value, depth and usefulness, superficiality, and the loss of balance and correlation in his works and ideas. He is the one who built his life on illusions, whims or blind imitation.

4. The fate of the quest: the satisfied life or the abyss mother:
﴿ He is in a satisfied life * ... His mother is an abyss:

- Satisfied living: Whoever weighs down his scales with knowledge and good deeds, his life and destiny will be in a state of "satisfied" "from 'satisfaction' = a disciplined and stable vision". A quiet, balanced, meaningful, life, tame with wisdom and reassuring with certainty.
- His mother is an abyss: whoever has lost his scales, his "mother" will be "his destiny, his destiny and his final reference" to the "abyss" "falling into emptiness, loss, unknown and loss of destination".
- ﴿And do not realize what it is * fiery fire﴾: This abyss is a "fiery fire" "from 'Ham' = closed and hot containment". It is not only the fire of the hereafter, but it is the fire of distress, anxiety, confusion, ignorance and crises that surround and contain those who live in the void of meaning and value, a fire that leaves no way out for them.

Conclusion:
Surat Al-Qari'a, through the lens of the "jurisprudence of the Qur'anic tongue", is a warning and an invitation to every human being to face his own "fight" every day and every moment. It is a call to "weigh the scales" with useful knowledge, good deeds, a right approach, and a relentless search for truth, so that our lives may be "satisfied" in this world and the hereafter. And a warning of the "lightness of scales" resulting from inattention, ignorance and following whims, which inevitably leads to an "abyss mother" and a "burning fire" of loss, anxiety and suffering. It is a reminder that it is our actions and thoughts that Our destinies are determined, and God's balance is always balanced.

5.114 ﴿We gave you Al-Kawthar﴾: The gift of latent knowledge is not just a river in Paradise
"Reading in the significance of Al-Kawthar"

Introduction:
Surat Al-Kawthar, the shortest surah of the Qur'an, carries a great divine promise to the Prophet (peace

and blessings of Allaah be upon him) "We have given you Al-Kawthar". What is this "Kawthar"? The common understanding, based on some hadiths, connects it to a river in Paradise that the Holy Prophet had assigned to him. However, does this eschatological material meaning capture the full dimensions of this divine gift described as "al-Kawthar"? Is it specific to the Prophet alone? The approach of the "jurisprudence of the Qur'anic tongue", by deconstructing the structure of the word and its original connotations, leads us to a deeper and broader understanding of "al-Kawthar", linking it to the abundance of knowledge. And the latent good that needs to be activated and managed.

1. Dismantling "Al-Kawthar" "K and W R": a compressed good with specificity:

- The difference between al-Kawthar and al-Kathira: The Qur'an is accurate in its words. He didn't say "We have given you a lot," but "al-Kawthar." This means that al-Kawthar is not just numerical multitude, but rather a qualitative multitude with an underlying specificity.
- Root analysis "k and w t ":
    - "k = select, set, bowl" + "and = connect, sum, sole/unseen" + "w = richness, stability, result" + "t = repeat, change, see ".
    - "Defining 'K'" may mean which links 'and' to the richness ''w' that is renewed and altered ''t'".
    - Or by analyzing the bladder "ku + thr": "ko" "from a koi, a skylight" may mean "something that is defined, closed or has a gap that needs to be revealed". "wealth" means "wealth, abundance and growth".
- Integrated connotation: "Kawthar" is "the great goodness and great wealth latent and pressed within a specific container or closed body, which carries the peculiarity of "because of the waw" and requires effort or disclosure to reach and benefit from it."

2. Al-Kawthar in the Qur'anic context: the Holy Qur'an itself?
What is this latent and compact goodness that the Prophet (peace and blessings of Allaah be upon him) and his ummah received? In the context of the concluding message, the Qur'an seems to be the greatest manifestation of this "Kawthar":

- Much good: It contains an uninterrupted abundance of guidance, knowledge, wisdom and legislation.
- Compressed and bent: His verses and words, despite their numerical limitations, carry multiple layers of latent meanings "Mathani" and need to be deciphered and contemplated.
- Special: It has its own tongue and unique approach.
- It needs to be opened and activated: it can only be obtained by contemplation and action.

3. Al-Kawthar is not specific to the Prophet:
Although the speech is addressed to the Prophet (peace and blessings of Allaah be upon him), "Al-Kawthar" "in the sense of the Qur'an or the latent goodness" is a gift to the whole nation, but to all humanity to those who want to contemplate and benefit. Every human being who has a mind and the ability to understand has come to the key to this disaster.

Conclusion of "Part One":
"Al-Kawthar" in Surat Al-Kawthar goes beyond being a material river in Paradise, to symbolize the abundance of goodness and latent and compact divine knowledge, the greatest manifestation of which is the Holy Qur'an. It is a great gift, not superficially available, but requires effort and awareness to unlock it, extract its treasures and activate its good in real life. How do we reach this disaster and draw from it? This is what the next verse answers.

5.115 ﴿Separation of your Lord and Suicide﴾: The approach to activating "Al-Kawthar" between cognitive communication and practical liberation
"A reading in the significance of prayer and sacrifice"

Introduction:
After God Almighty has shown his great end by giving "Al-Kawthar" "Al-Khair Al-Muzaab, the Holy Qur'an", comes the direct divine command to activate this gift and benefit from it: ﴿Separate your Lord and commit suicide﴾ "Al-Kawthar: 2". Is "prayer" here the well-known ritual prayer? Is "sacrifice" the slaughter of sacrifices? Or does the Qur'anic tongue carry in these two words a practical and integrated approach to contemplating al-Kawthar and liberating its treasures?

1. "Separation of your Lord": Directed Cognitive Communication:

- Prayer "r l ": is not only devotional prayer. The root "r l " means "hyphen".Prayer is an act of meaningful and conscious communication.
- To your Lord: This communication is not random, but directed towards "your Lord". As previously analyzed, "Rabrak" may represent what concerns you, what you seek to understand, your idea, or your goal that you seek to achieve (which is here to understand and activate "Al-Kawthar").
- Meaning: The first thing is to "direct your entire consciousness and effort (pray) towards understanding and contemplating this Kawthar ('to your Lord').It is the disconnection from everything else and the total focus on communicating with the Qur'anic text in order to understand. This includes reading, studying, questioning, researching, and reflecting.

2. "Commit Suicide": Practical Liberation and Unshackles:

- Sacrifice "N H T ": Not only slaughter cattle. The root "n h t" may be associated with "edit" "free = fix, exist, release". "n=composition, h=life/movement, t=change." " Sacrifice" may mean "bringing about change" that frees life and movement "h" from their constrained or latent formation "n" "".
- Tahrir al-Kawthar: "Sacrifice" here is the decisive process to liberate the meanings inherent in "al-Kawthar" "the Qur'an", untie their shackles and pressures, and bring them into understanding and application. It goes beyond surface reading to diving into the depths and extracting pearls.
- Sacrifice as sacrifice: Just as material sacrifice involves sacrifice, the Qur'an's "sacrifice" requires a sacrifice of time and effort, and a sacrifice of prejudices and rigid legacies that may restrict understanding.
- Sacrifice as a decisive act: is the moment when you move from mere prayer "theoretical communication" to the decisive act that liberates meaning and makes it applicable "sacrifice".

3. Integration between prayer and sacrifice: The
divine command combines the two stages in an integrated manner:

1. Prayer "communication and reflection": diving into the text, understanding its contexts, analyzing its words, linking its verses, sensing its guidance.
2. Sacrifice "liberation and activation": extracting essential meanings, deciphering symbols, transcending superficial understanding, linking meaning to reality, and activating the guidance of the Qur'an in life.
   It is not enough to "pray" and "call and reflect" al-Kawthar, but we must "devote it" to "liberate its meanings and do them".

4. "Your evil is the most amputated": The consequence of the one who abandons al-Kawthar: The last verse confirms the result of those who present this method:

- Evil: The hater who breaks the connection.
- The amputee: It is the one that is cut off from goodness, development and extension. Whoever refuses to "pray", "communicate with the Qur'an" and "sacrifice" "liberate and activate its meanings", is in fact cutting himself off from the source of "al-Kawthar", "the great good", so that he becomes the true "amputee", cut off from guidance, blessing and growth.

Conclusion:
Surah Al-Kawthar, with this systematic understanding, offers us a divine recipe to benefit from the greatest gift: "Al-Kawthar" "The Holy Qur'an". It invites us to an integrated approach that combines "prayer" with "deep communication and conscious reflection directed towards understanding" and **sacrifice" ** "the decisive act of liberating and activating meanings and transcending constraints". Only with this integrated approach can we draw from the flowing Kawthar River, transform its latent goodness into a living reality in our lives, and be spared from being one of the disadvantaged "Aptrien". It is a call for every Muslim to pray to his Lord and kill his Kawthar.

5.116 Surat Al-Nasr: The Sunnah of God in the cognitive conquest and a call for praise and continuous modernization
"cosmic and systematic reading"

Introduction:
Surat An-Nasr, despite its shortness, carries a great message and a traditional association with the conquest of Mecca and the proximity of the Prophet, peace be upon him. But are the connotations of "Nasrallah", "conquest" and the entry of people into the "religion of God" limited to this historical event only? Or does the surah, in the eternal tongue of the Qur'an and in the sense of "if", which indicates determinism and repetition, reveal a divine Sunnah that continues to reveal facts and open horizons of knowledge?And we headed towards the right approach to interact with this victory and conquest? The "jurisprudence of the Qur'anic tongue" invites us to a deeper reading that goes beyond the historical event to the cosmic and epistemological law.

1. "If Allah's victory and conquest come": the manifestation of the Sunan and the opening of horizons:

- "If He Comes": It is not just a past event, but an inevitable and repeated fulfillment of a divine year." "Coming" signifies the full presence and stability of the event.
- Nasrallah: Not only military victory. It is "a cosmic or epistemological becoming and change resulting from the completion of a divine year 'n+g'".It is the manifestation of a new reality, the emergence of a cosmic law, the maturation of a scientific idea, or the realization of a cognitive or technological revolution "agricultural, industrial, digital... ". It is a divine intervention "with His victory and His Sunnah" that changes the course of things.
- "And conquest": not only the conquest of cities. It is "to make this victory, the new law or science available and open to humanity to benefit from and apply. Conquest is the stage of making the fruit available after victory has been achieved.

2. "And I saw people entering into the religion of Allah in droves": Demand for the New Curriculum:

- "The religion of God": not only Islam as a faith, but "submission, submission and following God's method, laws and laws" revealed by victory and conquest. This religion may be the right scientific method, a just social order, or useful technology.

- "They enter in droves": After the truth is revealed "Nasrallah" and made available ""conquest", people accept in successive and diverse crowds ""regiments" from "Faj" = separation that leads to plural" to embrace this new approach and benefit from it. "Like the world's appetite for digital technology."

3. "Praise your Lord and ask for forgiveness because he was repentant": Approach to dealing with victory:
When this victory and conquest is achieved, what is required of those who witnessed or led it?

- "Fasabh": Not just verbal probation. It is "constant renewal, tireless movement, activity, striving to develop energy and transcend the misconception of 'insult'". Do not rest on what has been achieved.
- "Praise be to your Lord": not just thanksgiving with the tongue. It is "directing D this renewal and movement towards a constructive and benevolent goal, according to the method of your mind, your mind and your system "your Lord". It is a guided and enlightened development.
- "And ask for forgiveness": not only asking for forgiveness, but "constantly seeking to cover the "'forgive'" shortcomings of your method and your "God'" and correct and review its course." Development requires constant self-criticism and correction.
- "He was repentant": God accepts repentance, and "your Lord" "your mind and method" must be "repentance", that is, amendable, revisable, changed and constantly developed, not rigid or rigid.

Conclusion:
Surat Al-Nasr is not just a harbinger of a past historical event, but rather a description of a repeated divine year in the manifestation of "Nasrallah" with the emergence of facts and "conquest" by making them available to people, and the subsequent demand for "the religion of God" "his method and Sunnah". It also offers a timeless approach to dealing with this victory: constant praise "renewal and movement" by praising the Lord "guided development", constant forgiveness "revision and correction", and the belief that the ability to repent and change "repentance" is the basis for the continuation of divine favor. It is a call not to be resigned to achievements, to continue to strive for perfection, to direct every victory and conquest towards the good of humanity, inspired by God's uninterrupted guidance and conquest.

5.117 Surat Al-Hamzah: Woe to those who were satisfied with the "lamza" of excellence and did not pass the "crash" test
"reading in the Sunan of pursuit and affliction"

Introduction:
Surat Al-Hamza begins with a severe promise: "Woe to every hamza lamza". Who is this "hamza lamza" who deserves woe? Is it only he who reproaches and angers people as is common in interpretation? Or does the Qur'anic tongue, with its profound meanings, use these two descriptions to refer to a deeper human condition, related to the pursuit of excellence and the collection of its causes, and then stop there without facing the true "shattering" of the test? The approach of the "jurisprudence of the Qur'anic tongue", by deconstructing the structure of words, offers a different reading of the surah that reveals Cosmic law in pursuit and affliction.

1. "Hamza Al-Lamzah": Striving for excellence and collecting its causes:
Far from the purely negative meaning, it can be understood:

- "Hamza" "Who are + g": as "the person of high determination that seeks excellence" in a field "science, work, money... ". He is the one who discovers something new "Hamz" = revealing the unseen " and is interested in acquiring it and distinguishing it.
- "Lamzah" "from did + g ": as "the owner of the ability to did and collect the reasons for this distinction". He is the one who seeks to collect science, knowledge, power and money and accumulate them "did not" to achieve a special position.
  The pursuit of hamza and lamza in itself is not reprehensible, but a natural human aspiration.

2. ﴿ He who collected money and its number * is calculated that his money immortalized him﴾:
Here begins deviation. The blameworthy "hamza lamza" is:

- What collects "money": not only material money, but all its knowledge, power, knowledge or potential.
- "And his number": He is not satisfied with the combination, but makes him his "number" and his strength on which he relies and boasts.
- ﴿ It is calculated that his money immortalizes him ﴾: falls into the illusion that this "money" that he collected will ensure his survival, immortality and survival ""immortalize" = make him in a state of harmony permanent and invincible. He thinks that simply having the reasons for excellence is enough.

3. "No, to be rejected in the crash": The inevitability of testing and scrutiny:
﴿No, to be rejected in the crash * and do not realize what the crash is﴾:

- "No": a deterrent to this miscalculation.
- "To be rejected": His inevitable destiny is to be rejected, tested and scrutinized "to be rejected" from ostracism in the sense of subtraction and testing".
- "In the Crash": It is not necessarily only the fire of hell, but it is "the real testing ground, reality with its challenges, the test that shatters illusions and suspicions and reveals the facts". It is the inevitable year of affliction.

4. God's burning fire * that looks at hearts:
This "crash" is God's "burning fire":

- Divine fire: It is the fire of affliction, scrutiny and defiance that is kindled by God's laws and laws in the universe, soul and society.
- "Look at the hearts": a revealing fire, penetrating phenomena to reach the hearts "hearts" and reveal the truth of faith, sincerity of determination, and depth of knowledge.

5. ﴿It is on them locked * in extended baptisms﴾:
This fire/test is hermetic and inevitable:

- "Authentic": tightly closed to those who are content to collect "money" and think that they are singing it. He cannot escape from facing reality and God's laws.
- "In extended baptisms": based on "intentions", "divine foundations and laws", "extended", "firm, fixed, unchanging and unchanging".

Summary of the surah: a call to go beyond the collection of the kit to pass the crash:
Surat Hamza, with this perspective, is not just a promise to those who reproach people, but is a warning to everyone who seeks excellence ""Hamza Lamza" " and is satisfied with collecting "money" "reasons for power and knowledge" and thinks that he has thus ensured immortality and salvation, without going into the midst of "crash" "the arena of the real test" and passing the "fire of God kindling" that reveals the truth of what is in the "hearts".

It is an invitation not to be tempted by our knowledge, power or money, and to realize that the true value is not in the collection and enumeration, but in steadfastness, fortitude and success in the face of affliction and the inevitable test, which is based on solid divine laws "extended baptisms". The real woe is for those who built on the illusion of immortality by 'iddah, and did not prepare to face the "crash" with sincere faith and good deeds.

5.118 From the cave of research and evaluation of the number to the sincerity of monotheism: the journey of Quranic awareness "reading in Surat Al-Kahf and sincerity"

Introduction: An invitation to take off slippers and contemplate names
In Surat Al-Kahf, the Holy Qur'an invites us to reflect on the story of the "companions of the cave and the number", those young women who sheltered in their cave in search of their senses. Is it just the story of a sleeping boy? Or is it a symbol for every truth-seeker who rejects the prevailing heritage, enters the "cave" of contemplation and research, and practices "Raqim" evaluation and criticism? At the end of the journey of knowledge, Surat Al-Ikhlas summarizes the essence of monotheism and the attributes of the one and steadfast God. The approach of the "jurisprudence of the Qur'anic tongue", by transcending titles and diving In the semantics of names, it reveals a deep connection between the journey of searching for the truth "the cave and the number" and reaching its essence "sincerity".

1. The companions of the cave and the number: pioneers of research and evaluation:
﴿ Or did you think that the companions of the cave and the number were among our signs of wonder * as he sheltered the boys to the cave...﴾:

- The cave "KGF": It is not only a physical cave, but a symbol of the process of deep, rapid and purposeful search, and the temporary cessation of external influences in order to scrutinize and reach the truth. It is cognitive "navigation".
- The number "RQM": It is not a tablet or name for a dog, but rather an act of critical "evaluation" of what is reached. The owners of the cave and the number do not only search "the cave", but evaluate "number" what they find to ensure its validity and value.
- Young people: They are the owners of open and questioning minds, who break things up and analyze them, regardless of their age.
- Praying for Righteousness: They sought mercy and guidance, realizing that research requires divine guidance and reconciliation.

2. Striking the ears and resurrection: the incubation period and revealing the results:
We hit their ears in the cave for a number of years * Then we sent them to know which of the two parties counted for a long time:

- Hitting the ears: It is not sleep, but rather a temporary withholding from listening to external stimuli to enable the process of internal research and evaluation to mature. It is a period of intellectual incubation.
- Number of years: The duration of this nursery is estimated and limited, varying from case to case.
- Baath: It is not a resurrection from the dead, but rather bringing the results of research and evaluation into reality and confrontation, to see which of the two "parties" methodologies was better able to count and understand the truth of the matter.

3. Summary of the journey: Surat Al-Ikhlas and the essence of monotheism:
After the journey of "the cave" "research" and "Al-Raqim" "evaluation", to what essential truth does the

sincere researcher reach? Surah Al-Ikhlas comes to present the summary of monotheism and divine knowledge:

- ﴿Say, Allah is One﴾: "Say" "Pain and pain." God is One": The first truth is the uniqueness of God, not only as numerical oneness, but as a dividing, categorical and sharp "limit", and as the only source of harmonious life. It is the absolute truth that does not accept the limited partner.
- God is the steadfast: He is the fixed, permanent, intended in all needs, who does not need others, and he is the guarantor of the continuity of existence with his system and laws steadfast.
- ﴿He was not born and was not born﴾: an affirmation of his eternity, eternity and transgression of the laws of reproduction incident. He is the first and the other.
- ﴿And there was no one enough for him﴾: He is unparalleled, unparalleled, and not equivalent in himself, his qualities and his abilities. It is absolute sufficiency that does not need a reviewer or evaluator.

Conclusion:
The Surahs of Al-Kahf and Al-Ikhlas, when read through the lens of the "jurisprudence of the Qur'anic tongue", complement to chart the course of human consciousness. The journey begins with entering the "cave" of research and depth, and the practice of "Raqim" evaluation and criticism of heritage and knowledge, and then after a period of incubation, the "resurrection" is carried out with the results. The conclusion of this journey, for those who are sincere in research and sincerity of the request, is to reach the essence of monotheism represented in "Surat Al-Ikhlas": Acknowledging that God is the "Sunday", "the source and the boundary", "steadfastness", "the fixed, the intentional, and the guarantor", who "was not born, was not born, and had no one enough". It is an invitation to every "boy" who believes in his Lord, to shelter in his own "cave", to practice his critical "numbering", to reach the "sincerity" of knowledge and monotheism.

5.119 The Companions of the Cave and the Figures: In the Cave of Knowledge and Assessment of Truth
" A reading in the journey of the boys - their dog and their sun - Part Two"

Continuation of the previous section

1. Boys believed and we increased them with guidance:
﴿We lack you to tell them the truth, they are boys who believed in their Lord and we increased them with guidance﴾. These are not just young people, but they are "boys" "from Fat = they divide things and analyze them" They believed in "their Lord" "the method, principle or truth they seek" God rewarded them with increased guidance and revelation.

2. Binding on hearts and rejecting the gods of the people:
"And we bound on their hearts, when they arose, and said, Our Lord, Lord of the heavens and the earth, we will not call without Him a god... * These are our people who have taken gods without Him, had they not come upon them with clear authority... God fixed their hearts when they rose to declare their clear position: their belief in one Lord of the universe, and their rejection of the various gods "ideas, beliefs, prevailing approaches" taken by their people without argument or proof "clear authority".

3. Retirement and shelter to the cave: Starting the journey of searching:
"When you have retired them and they do not worship but Allah, then come to the cave, your Lord will spread His mercy to you and prepare for you an attachment." After the retirement of the prevailing

ideas, the call to shelter to the "cave" comes "a symbol of rapid and purposeful search and deepening", with the promise that this resort to research and reflection will spread mercy for them and provide them with an attachment "ease and support" in their matter.

4. In the cave: the sun of knowledge and the dog of vigor fluctuate:
﴿And you see the sun, when it rises, it visits their cave with the right hand, and if it sets, it lends them the same north while they are in a gap from it... * And you count them awake while they are lying down, and we turn them over with the right and the north, and their dog extends his arms with the fish...﴾:

- The Sun: A symbol of the sun of knowledge, truth and clarity they seek.
- It visits and lends it: this sun fluctuates on them, appears and sets, tilts right "visits = changes the scales towards Yemen and the pond" or narrows and lends north "lends = pushes them towards an inevitable path in which there may be difficulty or diaspora". The researcher lives this fluctuation between clarity and ambiguity.
- Lying down and awakening: They seem to the outside observer as if they are awakening in their apparent movement, but in fact they are "lying down" "from lying = a state of concentration and intense immersion in research that makes them lose their sense of what is around them."
- Flipping left and right: This immersion turns them between the two states of adopting bright knowledge "with the right" and facing challenges and ambiguity "with the north".
- Their dog extends his arms with a catch: Their "dog" is not an animal, but rather the goal, idea or principle on which they focus their mettle. This goal "extends its arms" "dominating and extended" "at the door or entrance", that is, it repels them from all distractions and makes them completely immersed in the cave of their search.

5. Resurrection and questioning: Evaluation of the research journey:
We also sent them to question among them... How long have you been... Your Lord knows what you have done...﴾:

- Resurrection: Getting out of the state of research immersion "lying down" to the state of questioning and evaluation.
- Broadcast: Not the duration of sleep, but the amount of effort and time spent trying to get to the "core" of truth.
- Questioning: They begin to assess the duration, amount and results of their effort.

6. Sending paper to the city in search of the most delicious food:
﴿...So send one of you with this paper to the city, and let him see, O you who have the most delicious food, and let him bring you a livelihood from it, and let him be kind, and let no one feel you.

- Paper: not currency, but the summary of their research and written and documented ideas.
- The city: a symbol of society, civilization, practical reality, the arena of application and public debate.
- The most delicious food: not material food, but purer, better, and the most mature, useful and applicable knowledge and intellect.
- Purpose: Sending the summary of their research "their paper" to the reality arena ""city" " to search for the best application or knowledge that can nourish them and benefit them ""the most delicious food", with the recommendation of kindness and caution ""and let them be gentle and do not feel you anyone" "for fear of rejection or clash with the collective consciousness that did not reach their level.

The conclusion of "Part II": The
story of the companions of the cave and the number, in its second part, describes in depth the journey

of truth-seekers within the "cave" of thought and knowledge. It depicts the state of immersion and concentration "lying down", the fluctuation between clarity and challenge "the fluctuation of the sun", adherence to the goal "their dog", and then the stage of "resurrection" to evaluate the results, and strive to apply them in reality "city" cautiously and gently in search of the "tastiest food" of knowledge. It is the journey of every "boy" who believed in his Lord and increased his guidance, and retired from the prevailing ideas to take refuge in the cave of research and evaluation.

5.120 The companions of the cave and the number: evaluating the search journey between stoning the unseen and the kit of certainty
"Reading in the last verses of the story of the people of the cave - Part III"

Continuation of the previous two sections

1. Resurrection and questioning: The moment of evaluating the cognitive effort:
"We also sent them to wonder among them... How long have you been... Your Lord knows what you have done... ﴿: After the period of immersion in the "cave" of research and evaluation "Al-Raqim", the "resurrection" comes not from sleep or death, but rather it is the moment of exit from the state of internal focus to the stage of evaluation and questioning the outcome of the effort. They wonder how much "they have come", that is, the depth and amount of "core" of truth and knowledge they have reached during their "day" "research period". They delegate the knowledge of this to their Lord, aware of the limitations of their self-evaluation.

2. Paper, City and Delicious Food: Striving for Application and Benefit:
﴾...So send one of you with this paper to the city, and let him see, O you who have the most delicious food... ﴿: After the internal evaluation, comes the pursuit of the outside:

- Sending "paper" "Abstract of thought and documented research" to "City" "The arena of society, application and civilization".
- The search for the "purest food" "the purest knowledge, the best practical application, the most useful thought" can nourish them and elevate them and their society.
- With the recommendation to be kind and cautious lest rejection or clash (and let them be gentle and do not make anyone feel you).

3. Stoning the unseen: society's reaction to renewal:
"If they appear on you, they will stone you... ﴿: This depicts the expected reaction from a community that has not had the same deep research experience:

- Stoning: Not necessarily stoning, but accusation of falsehood, questioning of intentions, and unjustified rejection of new ideas. It is "stoning the unseen".

4. A stumbling block that reveals the truth and people's evaluation of them:
"We also found them to know that God's promise is true and that the Hour is beyond doubt... And they said, Build upon them a building... Those who overcame their command said, "Let us make a mosque against them":

- Finding them: revealing their matter and making the results of their research public.
- Divine Purpose: Let people know the truth of the divine promise and the inevitability of the "hour" "the moment of revelation and transformation".
- People disputed: People were divided in the evaluation of these boys and their effort.

- Build a structure on them: A team that sees sufficiency in building material on them without understanding the reality of what they have reached.
- ﴿Let's take them as a mosque﴾: Another group "overcame them" sees taking their place or approach as a "mosque", that is, a place to prostrate "follow the curriculum" and cognitive communication and build on it.

5. The kit, not the number: the real value of the search:
﴿They will say three, the fourth of them is their dog... Five, sixth, their dog was stoned to the unseen... Seven and eighth, their dog... Say, "My Lord knows how far they are...﴾:

- The Qur'an is not concerned with their arithmetic number, but with their "number", that is, their true value, their methodology and what they have prepared.
- The three sayings "three, five, seven" do not represent numbers, but represent three different attitudes or evaluations of the effort of these boys:
    - Three fourth of them their dog: an assessment that sees their work wasted in vain ""third" ".
    - Five and sixth their dog: an evaluation that accuses them of cunning, deception and invalidation other than what they show ""fifths of sixths", "stoning the unseen" ".
    - Seven and eighth, their dog: an evaluation that sees their work as complete, fruitful and valuable "seven" for perfection, "eighth" of price and value" and that they adhere to their noble goal "their dog".
- Few know them: few realize the true value of the effort of researchers and innovators.
- "There is nothing in them except apparent hypocrisy": forbidding sterile debate about their number or unimportant details, and settling for an apparent debate about the basic idea.

6. The duration of the broadcast: the depth of the search, not the length of sleep:
﴿And they stayed in their cave for three hundred years and increased nine * Say Allah knows what they did ...﴾:

- It is not the duration of sleep, but a description of the depth of their "broadcast" "research effort to reach the core".
- Three hundred years: They dismantled "one-third" of the content of "one hundred" a large number of "years" "laws and laws".
- And they increased nine: and they increased "nine" "amplitude and expansion" in understanding and perception.
- ﴿God knows what they have done﴾: Emphasizing that the depth and truth of this cognitive effort is known only to God.

Conclusion of the "third and final part": The
story of the owners of the cave and the number is completed by depicting the stage of community evaluation of their research and innovation effort. It reveals the Sunnah of Allah in the difference of people in the evaluation of new ideas, between those who reject them "one-third", those who accuse them "five", and those who value them "seven and eighth". It also asserts that the real value is not in number, but in the "kit" and the depth of the "persistence" in the search for the truth. It is a constant invitation to every "boy" to shelter in his cave, practice his numbering, and go out with his "paper" to the city, indifferent to the stoning of the ignorant, seeking the "best food" of knowledge, trusting that God knows his knowledge and pursuit.

5.121 In the Rehab of the Self: Deciphering the Body - Soul and Soul through the Lens of the Qur'an and the Universe
"A Reading of the Human Essence"

Introduction: Who are you? The question of eternal existence
, "Who am I?" is a question that resonates deep in every person seeking truth. Am I just that mortal "body" that eats, drinks, grows, and then decomposes? Or am I that mysterious "soul" that moves it? Or am I the "soul" that feels, thinks and wants? The Qur'an, the miraculous book of God, offers profound answers to this question, but understanding them requires going beyond traditional interpretations and diving into its "clear Arabic tongue" that is in harmony with the laws of the universe. With the approach of "Quranic Jurisprudence", we will try to decipher The code of these three components "body, spirit, soul" to discover the truth of man and his place in existence.

1. The body "CSM": a vessel of the dust of the stars and to which it returns:
the body is the physical vessel, the earthly compound in which we inhabit. It is one of the elements of the earth (and God has sprung you from the earth as a plant), and these same elements, as science tells us, were made in the furnaces of the first stars. It is a composite vessel of the "plural 'c' of an unknown consonant ''poison'", subject to the laws of matter, growing, weakening, and dying to return to its earthy origin. It is the structure, the tool, the means, but it is not "you" in your essence.

2. The Spirit "R and H": The Law of Life and the Puff of the Divine Command:
﴿And they ask you about the Spirit, Say the Spirit from the command of my Lord... ﴾. The soul is not a mysterious entity inhabiting the body, but it is "from the command of my Lord", that is, it is of the kind of laws, laws and divine commands that guide life and the universe. It is "seeing R making the movement and life of H" and bringing together "and".

- Spirit as law: For every being, indeed for everything in existence, there is a "spirit" that runs it, that is, a law governed by "even inanimate objects subject to the laws of physics".
- The puff as a new law: When the Qur'an speaks of the "breath of the soul" "in Adam, in Mary", it means the introduction of a new divine "law" or "command" that did not exist before, that brought about a qualitative breakthrough and change in the nature or course of creation. "Like the introduction of the law of consciousness and will of man."
- The Spirit does and does not: You do not have your soul to act with, but the spirit "law" is the one that "does" you and enables you to move, to live and to think within it. You use the law "the spirit", but God "the source of the law" is the real doer.
- The Spirit is the Source of Light: The light "Nar = Useful Vision/Vision Formation" is the basis for the emanation of life and movement "Spirit".

3. The Soul "NFS": Self-Consciousness and Theater of Choice:
If you are not the mortal body, and you are not the spirit "law" in force, who are you? You are "self":

- Self as separation and consciousness: The root "nfs" means "the separation of a thing from its origin and its path "x" in its own path". The soul is the individual consciousness that is separated and differentiated from the origin, and has its own being, will and capacity for choice. It is the conscious, thoughtful, wanting "you."
- The soul in question: it is the one who dies in death and sleep, it is the one that is held accountable, and it is the one that rises to become reassuring or remains a sign of badness. It is the vessel of accumulated experiences, experiences and knowledge.

- Soul and instinct: The soul is created on instinct, equipped with the ability to discern and seek, and then shapes, grows and chooses its path within the framework of the soul "laws" and using the body "instrument".
- The soul as a project: you are an "idea", "consciousness", "soul" that seeks and develops in the journey of life, trying to harmonize with the soul "laws" and adapting the body "tools" to reach its goal.

4. Complementary relationship: You are an idea that swims in law across the body:The relationship between the three components is complementary:

- Body: It is the physical compound and the instrument.
- Soul: It is the set of laws and laws "programs" that govern the body and provide possibilities.
- Self: It is self-awareness "your idea/programming" that uses the body and swims within the framework of the soul, makes decisions, and takes responsibility.

Conclusion: Discover and elevate yourself:
Understanding this trilogy "body, soul, soul" through the perspective of the Qur'an and the universe liberates us from the narrow materialistic view, and reveals to us our truth as conscious and responsible "souls", given a body as a tool, and placed within the laws of "spirit" as a framework, to go through the journey of striving, choosing and elevating. It is a call to care for our bodies as a trust, to seek to understand the soul "the laws of God" to harmonize with it, and to focus our greatest effort on purifying ourselves and developing our consciousness, to rise from a "small offense" to a being that reflects the greatness of the Creator and involves the "greater world." Your sickness is from you and what you feel... And your medicine is in you and what you see."

5.122 Linguistic analysis of the verb "eat the seven" from the attached text "according to the proposed Qur'anic jurisprudence method"

Based on the approach of "Quranic Jurisprudence of the Tongue" "which focuses on the analysis of roots, bladders, opposites and semantics of letters away from the direct literal meaning only", the verb "eat the seven" can be analyzed as follows:

1. Disassemble the word "eat" "a k l ":

- Apparent meaning: eat.
- Proposed structural analysis "from the text":
    - The root "a.k.l.": the speaker associates it with the concept of "all" "kl ". In his view, the verb 'eat' means not only material eating, but " cohesion, fusion, mixing, encompassing the whole thing, or becoming one 'whole' with something else."
    - Quranic Citation: He cites "Al-Nahl: 76" in the sense that he became a burden and a burden on his master, as if he had coalesced with him and became an integral part of his responsibilities and concerns.
    - Application to "eat": When you eat something, it enters you and becomes part of you, you coalesce with it and take over its ingredients. Eating is the process of surrounding, containing, and joining the eaten object to become part of "all". It is a kind of complete "grab" or "mixing".

2. Deconstruct the word "seven" "SABA":

- Apparent meaning: The well-known predator "lion, wolf... ".
- Proposed structural analysis:

- The root "SBP": The speaker associates it with the meaning of intrusion, taking risks, taking initiative, and striving hard in a "battle" (real or metaphorical). The seven is the initiator, the intrusive, the one who does not fear the difficulties, and who exhausts the means available to him.
- Success is not required: this "seven" "initiator" may succeed or fail.

3. Synthesis of meaning for "eat the seven":

By combining the two proposed structural semantics:

- "Eat seven" doesn't just mean "what predators ate."
- Rather, it means "what resulted from the process of cohesion, containment and takeover 'eat' carried out by the initiator and intruder 'seven' in his endeavor, which led to failure, incompleteness or left only remnants."
- It is the consumed output, the method that has been exhausted and proven to be a failure, or the impasse left by the quest of the "seven" "first initiator" after he "ate" "exhausted" all the means available to him in that experiment.

4. Metaphorical significance and warning:

- "What ate the seven" as a symbol of consumer failure: This expression becomes a symbol of every failed experiment, sterile approach, superficial knowledge, or dead end consumed by the former "seventh" pioneers in this field."
- Prohibition of "what the seven eat" "metaphorically": The prohibition of approaching it or relying on it means forbidding the repetition of failure, warning against blind imitation of curricula that have proven useless, and calling for avoiding consuming and dead methods "cognitively or practically". It is an invitation to innovate, renew and not "eat carrion" intellectual or practical.

Linguistic summary "according to your curriculum":

The verb "eat the seven" in the Qur'anic tongue "according to this interpretation" goes beyond its physical meaning to refer to the process of consumption and exhaustion of a method or experiment carried out by "seven" "initiator and intrusion" and led to failure and leaving the remains. The warning against "what ate the seven" is a warning against blindly imitating this failure and walking in deadlocked and consuming roads, and a call for innovation and the search for new and promising paths.

5.123 Extensive linguistic analysis of "eating the seven" and its relationship to buying and selling and usury "according to the proposed Quranic jurisprudence method"

By applying the "Qur'anic Jurisprudence of the Tongue" approach that focuses on structural and symbolic meanings, we can expand the analysis of "Eating the Seven" to include its relationship to the concepts of buying and selling, and usury as follows:

1. "Eat the Seven": The Failed Approach and the Consumable Result "Reminder"

- Eating "akla": cohesion, assimilation, containment, appropriation, joining something to become part of the "whole".
- The seven "SBP": the initiator, the intruder, the risk-taker, who fights a "battle" "real or metaphorical" and exhausts the means.
- "What Ate the Seven": The remnants of the failed experiment, the consumed method, the impasse left by the "Seven" after exhausting its efforts and means without a fruitful result. It is a symbol of dead knowledge, unproductive work or loss-making investment that has been consumed.

2. Selling "BIA": Clarity and awareness in exchange:

- Root "b y p ": "b = feed/means, j = connection/certainty, p = awareness/clarity". Selling, as we have analyzed it, is a "conscious act of exchange (p)" based on nutrition "b" and the clear "j" connection".
- Conditions: It requires complete clarity in the offer "publishing the commodity or idea", transparency in its statement of its status "advantages and disadvantages", and awareness from both parties to complete the exchange process correctly. Real selling is "conscious follow-up".
- The opposite of "eating the seven": while "eating the seven" metaphorically represents the consumption of failure and ambiguity "the result of an experiment whose success is not clear", selling represents clarity, transparency and the exchange of real value based on awareness.

3. Buying "SRI": Conscious choice after spread:

- Root "u t j": "u = spread, t = see/change, j = connected/certainty". Buying is the "act of taking and choosing ''buy'" for something that has been published and offered 'evil'" based on vision and conviction.
- Requires awareness: Buying requires awareness and discrimination from the buyer to choose what is beneficial and real and avoid what is false or harmful.
- The opposite of "eating the seven": While "eating the seven" is the unconscious taking of the remnants of failure, the right purchase is the conscious and responsible choice of something of obvious value after looking at the widespread supply.

4. Riba "RBO": abnormal growth and false increase:

- Root "r b w ": means increase, grow and rise.
- Forbidden usury: It is the increase and growth of unnatural, unproductive, based on exploitation and injustice, which is not matched by real effort or added value "such as the increase in debt in exchange for postponement". It is the growth of a tumor, the phenomenon of which is increased and its interior is perishing.
- His relationship to "eating the seven":
    - Riba as a form of "eating the seven": Riba can be considered a form of "eating the seven" in its figurative sense. The moneylender seeks an increase in "eats" without offering real value or fighting the "battle" of production and calculated risk. He tries to "eat" from the effort, failure, or need of others, or build his wealth on false and unsustainable growth.
    - Falling into usury as a result of "eating the seven": A person may resort to usury "borrowing with interest, or investing in shady projects" as a result of his failure to follow a correct and productive approach, that is, as a result of "eating what he ate the seven" and his failure to find an alternative way.

5. Coherence and Quranic Warning:

Verse 3 of Surah Al-Ma'idah prohibits "Dead, blood, pork... And he did not eat the seven..." This material prohibition carries with it a deeper moral warning:

- Avoid dead curricula: Just as the dead are forbidden, ideas and approaches that have died and have proven to be unsuccessful should be avoided ("What ate the seven").
- Avoid intellectual impurity: Just as blood and pork are forbidden, unclean thoughts and harmful practices such as usury should be avoided.

- Following the clear approach "buying and selling": the way out is to follow conscious and clear exchange methods based on justice and mutual benefit "halal buying and selling".
- Zakat as a condition: "Except what you have intelligent." The only exception to eating "what ate the seven" is "dhikah", which metaphorically stands for "purification, purification and redirection". That is, the failed experiences of others can be benefited from if we analyze them, purify them, take lessons from them and redirect them correctly "intelligently" intellectually and systematically".

Overall Conclusion:

The "Qur'anic Jurisprudence of the Tongue" approach reveals a deep connection between seemingly different concepts. "Eat the seven" is a symbol of the failed approach, blind imitation and unproductive consumption. It corresponds to "buying and selling" as a symbol of conscious and transparent exchange based on real value. "Usury" is one of the aspects of "eating the seven" because it is a false and unproductive growth based on exploitation. The Qur'anic warning against "what ate the seven" is a strong call for innovation and innovation, the rejection of blind imitation of failure, and the adoption of clear and transparent approaches in all aspects of life, whether intellectual, economic or social, with the possibility of benefiting from the past by fueling it and correcting its course.

5.124 "Humans" - the vessel of creation and the phenomenon of formation in the Qur'anic tongue

In the name of God the most Merciful, the most Compassionate

The Qur'anic miracle is evident in the accuracy of its words, as each word carries a special meaning that is evident by clarifying its linguistic root and context in the Holy Text. One of the central terms for understanding human being in the Qur'an is the words "humans" and "human". We will dedicate this article to examining the concept of "humans" in a clear Arabic tongue.

Linguistic root and physical context:

The word "human" is associated in its etymology with **"skin"**, which is the appearance of human skin. This root suggests appearance, directness, and sensory touch. "Human beings", then, in its initial connotation, refers to the human being in terms of its apparent form and its tangible physical composition. It is the physical aspect that all members of this species have in common.

"Humans" in the Qur'anic context:

When the Qur'an uses the term "human beings," the emphasis is often on this common physical aspect:

1. Emphasizing the material nature of the prophets: In the face of the astonishment of their people, the prophets affirm their common human nature with men, to deny themselves divinity or the supernatural angelic nature in its physical aspect. The Almighty says through his Prophet Muhammad (peace and blessings of Allaah be upon him): "Say, I am a human being like you, and it is revealed to me" "Al-Kahf: 110". Similarly, the people of Noah said: "And he said to those who disbelieved from his people, "What is this but human beings like you, who want to be kind to you?" "The Believers: 24". The focus here is on the uniformity of humanity, that is, the body and the apparent material needs.
2. Reference to material creation: The mention of "humans" is sometimes associated with the stages of man's material creation from earthly elements. The Almighty said to the angels: "When your Lord said to the angels, 'I am the Creator of human beings out of clay'" (p. 71). Here "humans" refers to the initial bodily structure formed of clay.

3. Common physical needs: It is used to indicate that prophets, despite their mission, share with people their physical needs such as eating and walking in markets. "And they said, 'This messenger eats food and walks in the markets.'" Al-Furqan: 7". These are material "human" qualities.

Summary of significance:

The term "human beings" in the Qur'anic tongue represents the physical vessel, the apparent physical structure, and the biological nature of the human being. It refers to the common and tangible aspect that we see and deal with sensually. It is the material and necessary basis, but it is not the whole picture, but it is the mold that will receive what makes it more than just matter, which we will address in the next article when talking about "man".

5.125 "Man" - the manifestation of humanity - forgetfulness and the mandate

Continuing our reflection on the accuracy of the Qur'anic tongue, and having dealt with the concept of "human beings" as a material vessel, we now turn to the term "man", which reveals deeper and more distinct dimensions of being honored by God.

Linguistic roots and moral dimensions:

The word "human" "NS/NSY" carries in its linguistic root multiple connotations that enrich its meaning:

1. From the Anas "NS": Anas is the intimacy, sociability, and the corresponding appearance of savagery and concealment "as in the jinn". This root links "man" to being a social being by nature, humanized and humanized by others, an apparent and perceptive being.
2. From oblivion "nsj ": It is against remembrance and memorization. Forgetting is an inherent quality of "man" as portrayed in the Qur'an. This root associates the "human" with the quality of weakness, the susceptibility to inattention and the constant need for reminders.

"Man" in the Qur'anic context:

When the Qur'an uses the term "human", the focus is often on the characteristics that distinguish this being and make it the object of assignment and responsibility:

1. Honoring with reason and science: "Man" is reminded in the context of honoring him of the ability to learn and the knowledge with which God has distinguished him. ﴿Who taught with the pen * Taught man what he did not know﴾ "Leeches: 4-5 ". This honor with science is for "man" and not just for "humans".
2. Assignment and Carrying Trust: Addresses the "man" as the being who accepted the assignment and carried the trust, including the will, choice and responsibility. ﴿We offered the trust to the heavens, the earth and the mountains, and I show that they carry it and have compassion for it, and man carried it , for it was an ignorant injustice﴾ "Al-Ahzab: 72". His carrying of honesty makes him a responsible "human being" and not just a "human being".
3. Description of psychological and behavioral characteristics: The term "human" is used to describe complex psychological and behavioral traits that go beyond mere materialism, such as haste, ingratitude, controversy, weakness, despair, joy, and poverty. ﴿ And man was a calf ﴾ "Al-Isra: 11", ﴿ Man is his Lord for Knood ﴾ "Al-Adiyat: 6", ﴿ And man was created weak﴾ "An-Nisa: 28". These are qualities associated with consciousness, will and psyche.
4. Forgetting and heedlessness: His association with a "forgotten" root appears in verses describing his forgetting the covenant or remembrance. ﴿We entrusted Adam before Vinci and

we did not find him a determination ﴿ "Taha: 115". "Adam is the father of mankind and the first man."

Summary of significance:

The term "human" in the Qur'anic tongue refers to the being in its conscious, rational, chosen, responsible, and social dimensions. It is the being in which the ability to be humane and to meet is deposited, but it is also marked by forgetfulness and weakness. He is the being who was honored with knowledge and carried honesty, thus becoming the object of divine mandate and discourse. It represents the moral and spiritual aspect that dwells and interacts with the vessel of "humans".

5.126 The dialectic of "humans" and "man" in the journey of the Qur'anic soul

After detailing in the previous two articles the connotations of both "humans" and "man" in the words of the Qur'an, we now come to understand the dialectical and complementary relationship between them, and how together they form the reality of the being addressed by the Qur'an in his journey towards his Creator.

Complementarity, not contradiction:

It is important to recognize that every "human" is necessarily "human", but not every "human" at the moment of its first formation is "human" in the full sense of the assignment. "Humans" are the vessel, the structure, the necessary material foundation. The "man" is the being who possesses consciousness, will, capacity for choice and responsibility, which is manifested through this "human" vessel. The relationship is not a contradiction but complementarity and interaction.

Self: The Field of Dialectics:

The field of this interaction and controversy between the requirements of the "human" body and the aspirations of the "human" spirit is the "soul" that is the center of identity, self-awareness, and will. It is she who tests the causes of mud and instincts "the human side", and hears the call of the mind, soul and faith "the human side". The Qur'an addresses this "soul" in its journey: " O reassuring soul" "Fajr: 27", "and the soul and everything else" and inspired by its immorality and piety ﴿ "Sun: 7-8".

Quranic Discourse Strategy:

The Qur'an uses both terms with great precision to achieve various purposes in its discourse:

- "Humans" are used to emphasize humility and negate vanity, to remind man of his material origin, needs and common physical weaknesses, even against the prophets to bring them closer to people and deny divinity from them.
- He uses "man" to elevate this being and remind him of honoring him with reason and science, to hold him responsible for this honor, to warn him against deviating from his instinct because of his qualities such as forgetfulness, haste, injustice and ignorance, and to direct his mandated speech that requires awareness and will.

The fruit of reflection: understanding oneself and purpose:

Contemplating the difference between "humans" and "human" in the Qur'an leads us to a deeper understanding of ourselves:

1. Realizing the dual structure: we are not just a "human" body that eats, drinks and dies, nor are we just an abstract soul. We are a composite being of dual nature, material and spiritual.

2. Understanding the field of "acclamation": Internal conflict and self-struggle "acclamation" is in essence an attempt to control the requirements of the "human" side and improve the characteristics of the "human" side according to God's guidance.
3. Recognition of honor and responsibility: Knowing that we as a "human being" have been honored and carried faithful gives rise to a sense of great responsibility.
4. Humility and lack: Remembering our "human" side and clay origin inherits humility and a permanent lack of God, and prevents vanity.

Conclusion:

The Qur'anic distinction between "humans" and "man" is not merely a linguistic luxury, but an essential key to understanding human nature in its complexity and structure, and understanding the wisdom of the divine discourse addressed to this honored and responsible being in his journey on this earth. Contemplating this clear Arabic tongue opens up horizons for self-awareness and the purpose of existence.

5.127 "Self" - the essence of the self and the focus of assignment and punishment

Having seen the difference between "human beings" as a physical structure and "man" as a responsible conscious being, the question arises: what is that essence that represents the reality of the "I" in this being, which connects the two sides and is the real actor and the addressee by commission? It is the "soul", as revealed by the Qur'anic tongue.

Linguistic root and independent identity:

The word "soul" carries in its linguistic root the meanings of self, being, living spirit, and even wind or breathing air. This attachment to life, breathing and the self itself suggests that the "self" is the principle of an independent individual identity, the "I" of each being.

"The soul" in the Qur'anic context:

The "soul" has many uses in the Qur'an, but it is united around being the center of the conscious and chosen self:

1. The object of self-awareness and self-awareness: The "soul" is the one that is aware of itself and aware of its actions. In the dialogue between God and Jesus, peace be upon him: "Learn what is in myself and I do not know what is in yourself" "The Table: 116". "Myself" here refers to what Jesus teaches about himself and his inner thoughts.
2. Home of will and choice: It is the "soul" that chooses and takes action. "He said, 'I will ask you something for yourselves.'" Joseph: 18, 83 ". That is, I decorated yourselves and pushed you to this act.
3. Mandate and direct responsibility: The "soul" is the one that is held accountable for its deeds, good and evil. "Today every soul will be rewarded with what it has gained, there is no injustice today" "Forgiving: 17". And (and the soul and others * inspired by her immorality and piety * has succeeded from her zakat * and has been disappointed by her trampling ﴿ "Sun: 7-10". Acclamation and intrigue is an act performed by or by the "soul" at its own choosing.
4. The entity that dies and dies: "The soul" is the one that dies at death and sleep. ﴾God dies souls when they die and that did not die in their dreams﴿ "Zumar: 42". She is the one who tastes death: "Every soul tastes death" "Al-Imran: 185". This confirms its independence from the mortal "human" body.
5. The origin of the first creation: The origin of human creation is referred to as being from "one soul". "O people, fear your Lord, who created you from one soul and from whom He created

her husband." "An-Nisa: 1". Which may indicate that the essence of the first creation was this one "soul" "Adam" from which her husband was created.

6. Descriptions and states of the soul: The Qur'an describes different states of the soul based on its recommendation or intrigue: the bad soul, the blaming soul, and the unsuspecting soul.

Summary of significance:

The "soul" in the Qur'anic tongue is the essence of the conscious individual self, the center of identity, will and choice. It is the independent immaterial entity that inhabits the "human" body and makes it "human". She is the one who goes through the journey of life, afflicts and chooses, purifies or tramples herself, and she is the one who dies, is held accountable and rewarded. Understanding the "soul" is the key to understanding individual responsibility and purpose of man's journey.

5.128 Brain - heart and soul - tools of the soul and pathways of their influence

Now that we have come to know "humans" as a vessel, "man" as a conscious being, and "the soul" as the essence of the self, it remains to understand the role of the other components with which the soul interacts and works: the brain, the heart, and the soul. How do these elements integrate in shaping the human experience as depicted by the Qur'anic tongue?

1. Brain "brain/heart": the primary executive and cognitive system

- Biological role: The brain is the nerve center, the physical biological system that manages the vital functions of the body, and receives sensory information from the outside world "hearing, sight, touch... " and treats it.
- The executive tool of the psyche: The psyche uses the brain as a tool for apparent thinking, for learning (such as languages), for memory, and for interaction with the physical environment. It is a device that has a "memory and drive" "as described earlier ".
- Center for habits "Al-Fouad": As Manzoor Sabri pointed out, Al-Fouad can be understood as a synonym for the brain "brain" in a large part of its functions, especially as it is primarily responsible for the formation and consolidation of habits "the principle of gears" and for primary sensory perception.
- Its limitations: Despite its importance, the physical brain alone does not produce self-awareness, free will, or deep insight, but is a device used by the "soul" to manifest these abilities.

2. The heart "heart": the center of insight, faith and deep awareness

- Transcending the muscle: While the heart is physiologically related to emotions, the "heart" in the Qur'anic concept goes beyond the pectoral muscle to refer to a deeper center of consciousness, perception, and insight.
- The home of reason and jurisprudence: It is the tool by which they "reason" and "understand" "understand deeply". "Will they not walk in the earth, and they will have hearts to reason with?" "Hajj: 46". This sanity is not just the logical processing of the brain, but an understanding that involves insight and faith.
- Center of Faith and Piety: Faith finds its place in the heart. "May Allah grant you faith and adorn it in your hearts" "Al-Hujurat: 7". It is the object of piety (that and whoever magnifies the rites of Allah, it is from the piety of hearts) "Hajj: 32".
- Spiritual and moral influence: the heart softens and humbles the remembrance of God, or hardens and seals it. It is a mirror of the spiritual and moral state of the soul.

- The deepest mediator "according to Sabri": the heart receives from the heart "brain" and handles things with a deeper level of insight and faith before it affects the "soul".

3. The Spirit "Soul": The Mystery of Life and the Divine Order

- The principle of life: The soul is the breath or divine command that gives life to the "human" body. "If I flatten it and blow into it from my Spirit, they will bow down prostrate to it" (al-Hijr: 29, p. 72). It is not an entity possessed by the soul, but the mystery of life itself.
- The law or the command: "The Spirit" may also be understood as the divine laws and commands that govern the universe and life "as in the interpretation of "Say the Spirit from the command of my Lord" and the signs of the Spirit such as Revelation or Gabriel." It is not the individual "soul", but what the soul works with.
- Lack of detail: The exact nature of the soul and its nature remain from the knowledge of Allah (and you have only a little knowledge) "Al-Isra'a: 85".

Functional integration:

The Spirit breathes into human beings "body and brain" and gives them life. The soul then descends the "essence of the conscious self" into this being, using the brain as a tool for sensory knowledge, implementation and habit formation, and interacting with the heart as a home for insight, faith, deep understanding and spiritual orientation. It is this integrated system that shapes man in his journey, his experience and his interaction with the divine commission. Understanding the roles of these components helps to understand the mechanism of human action and how to purify himself by controlling the impulses of the body and brain "humans/heart" and enlightened by the insight of the heart and the guidance of the soul "divine command".

5.129 Interpretive analysis of verse 37 of Surat Al-Ra'd

The article has been edited to include the points I added, while trying to present it in a balanced manner that reflects the perspective on the zahir and batin and the importance of contemplation and divine guidance, while maintaining a critical analysis of the specific methodology of the speaker "Ihab Hariri".

An interpretive analysis of verse 37 of Surat Al-Ra'd in the light of Ihab Hariri's proposal and the idea of the apparent and the inner

Introduction:

The Holy Qur'an is a rich and profound text, with many levels of understanding and various methods of managing it through the ages. The Qur'anic word is not just a word, but a key to meaning, a verse in itself because of its apparent and inward connotations. In the video in question, researcher Ihab Hariri presents, within his general approach, an analytical reading of verse 37 of Surat Al-Ra'd: "We also revealed it as an Arab rule, and if you follow their whims after what came to you from knowledge, you have no guardian or protector from God", relying on an interpretive methodology In particular, it is based on returning to what the original drawing of words sees and their linguistic roots, and understanding them within the "Quranic Arabic tongue", which he sees as a special and tight system. This article seeks to analyze this exegetical proposition, focusing on the specific verses it addresses and its general principles.

The essence of the proposal presented "Ihab Hariri's methodology":

According to Ihab Hariri, the prevailing traditional understanding of many verses, including this one, is superficial of the apparent that may be incomplete or sometimes even "misleading", and that it creates alleged contradictions "such as the contradiction between 'Arab rule' and the universality of the

message." He proposes an alternative understanding based on deep reflection to reveal the guiding inner meaning, through:

1. Return to the original drawing: Considering drawing differences in ancient manuscripts are not errors but evidence that may carry deeper connotations.
2. Analysis of word structure: Emphasis on "letter names" and "muthani" "literal pairs" as basic semantic units with a relatively constant kinetic meaning in the whole Qur'an "connotation unit".
3. Perfect negation of synonymy: each word has its own semantic imprint.
4. Deriving rules from within: Understanding the Qur'an through its internal system and not necessarily by overthrowing external rules.
5. The Qur'an between Zahir and Batin: Comparison and continuous link between the structure of the apparent word "letters, Mathani, drawing" and the inferred esoteric meaning and its multiple contexts in the Qur'an.
6. Purification and guidance: Reaching the inner meaning of "hidden remembrance" requires effort in contemplation, divine guidance and psychological purity ""only the purified can touch it", and God does not guide those who turn away from contemplation and follow the passion ""God does not guide the immoral people", etc.".

Analysis of the interpretation of verse 37 of Surat Al-Ra'd "According to Ihab Hariri":

Based on his methodology, Hariri offers a different interpretation of the words of the verse:

- "We sent it down": Its true meaning of "wisdom" is hidden in the inner text that appears.
- "Judgment": He reads it and sees it as "wisdom".
- "Arab": He reads it and sees it as "Arab" and associates it with "the deposit", i.e. the apparent wisdom is a token of the interior.
- "While": read by "soft" "of leniency and leniency in contemplation".
- "I followed their whims": he separates it into "the whims of them" "following the whims of those who refuse to contemplate + the resulting carefree".
- "After what came to you from knowledge": knowledge of the need to contemplate to reveal the inner one.
- "What is yours": read by "what is yours" "what has been mixed and hidden from the inner meanings".
- "From God": From God to Him "the owner of the matter".
- "From Wali": read by "from Walli" "the esoteric meaning that escaped and moved away from superficial understanding".
- "There is no condom": nothing protects you from the evil of superficial understanding except contemplation.

The proposed overall meaning of the verse "according to Hariri": The verse becomes a warning to the Prophet "and to the believers" against leniency in contemplating the Qur'an to reveal its inner wisdom and follow the whims and concerns of those who are exposed to it, because this will deprive them of access to the true hidden meaning "that has passed away from superficial understanding", and they will have no protection from this incomplete understanding except contemplation.

Context analysis "Verse 36":

Hariri supports his interpretation by reading the previous verse: "Those to whom we have brought the Books will be burdened with what has been revealed to you, and from the parties there are those who deny some of them...", pointing out that the difficulty of understanding these "books" "verses with their

inner meanings" is what burdens some and pushes them to deny them, which calls for emphasizing that what has been revealed is an esoteric wisdom that requires management.

Analysis of methodology and interpretation in the light of the idea of the apparent and the inner:

1. Linguistic arbitrariness: The biggest problem remains in changing the formation and linking between words based on phonetic similarity and not linguistic roots and contexts considered "Arabic / Deposit, for you / you, and for me / Walli". This weakens the credibility of linguistic deduction.
2. Reliance on drawing differences: The use of drawing variations in ancient manuscripts as a possibility of additional semantics is possible and exists even in the science of readings "which has its own strict controls". But constructing intrinsic and completely different meanings based on an unknown drawing or a personal interpretation of it remains problematic and requires extreme caution.
3. The system of the Qur'an and the context as a ruling: the extent to which the proposed interpretations "such as their inclinations" instead of "their money" or "wisdom" instead of "judgment" or "token" instead of "Arab" are compatible with the general context of the Qur'an and its overall system is al-Faisal. Assessing this compatibility may include a degree of relativism that depends on the foresight and ability to relate, but should not ignore the clear and repetitive connotations in the Qur'an of key words.
4. Ambiguity and purpose of "encryption": The resulting esoteric interpretations may seem complex or ambiguous at first glance. But from the perspective of this methodology, this apparent complexity or "coding" is not a deficiency, but rather part of the nature of the Qur'an as a "similar" book whose verses are similar and interpret each other" and "muthani" with "multiple layers". This complexity is what drives the believer to reflect and exert effort, and makes access to the inner meaning available to the purified seeking guidance, while it is hidden from the exposed and the immoral, which in itself protects the text from easy distortion or superficial understanding, and makes the process of contemplation a continuous journey towards "the paradise of knowledge, insight and tranquility."
5. Universality of the message: There is a criticism that this approach makes the Qur'an exclusive and difficult, which contradicts its universality. The response from the perspective of the methodology is that the inferred esoteric message is the true universal message, and that the duty of the contemplators who reach it is to preach and spread this deeper understanding of the worlds, as the Qur'an is "guidance for people" but the degree and depth of guidance varies according to the recipient's readiness, effort and purity.

Conclusion:

Ihab Hariri presents a special contemplation methodology that seeks to reveal what he sees as the esoteric meaning of the Qur'an by analyzing the structure of the word and its original drawing, considering that the text has an apparent appearance that may not be sufficient and inwardly guided. Although this call for depth and reflection is valuable, and the idea of the zahir and batin has roots in Islamic thought, the specific linguistic and exegetical tools it uses "such as modulation change, phonetic rather than radical linkage, and word separation" remain under consideration and require stronger evidence and clearer controls so that it can be considered a solid scientific method. The challenge lies in balancing between appreciating the depth of the Qur'anic text and calling for its contemplation, and adhering to the origins of language, context and a solid methodology of interpretation to reach an understanding in which the appearance and interior of the text harmonize, and achieve the purposes of guidance for the worlds.

5.130 The Divine Balance and the Expanded Definition of Adultery – Transcending Literalism to Essence

"And heaven lifted it up and put the scale, * Do not be overwhelmed in the balance, and establish the weight in the balance, and do not lose the balance" [Ar-Rahman: 7-9]

Our journey to a deeper understanding of the Qur'anic text begins with a reconsideration of terms that seem obvious at first glance, such as "adultery." While the mind is directly drawn to the common meaning associated with the sexual act outside the legal framework, contemplating the tongue of the Qur'an reveals broader dimensions. A new interpretation, based on the linguistic root "g-n" common to the word "balance", suggests that Quranic adultery represents any breach of the divine "balance".

The "balance" in the Qur'an is not just a material tool of weight, but a symbol of universal law and divine order based on truth, justice, equity, and balance in everything – in creation, in relationships, in transactions, and in values. It is the standard by which we are set to discipline our lives, and we are called "not to be overwhelmed in the balance" and "not to lose the balance".

Thus, adultery in its broadest Qur'anic sense becomes "embellishing something that is not true for a dark purpose or a specific desire", or "activating any reciprocal system outside its straight path specified for it in the divine balance". It is simply any deviation from the truth, any transgression of the premium, any tyranny in the balance, whether it is in:

- Economic transactions: such as minimization, monopoly and fraud "economic adultery".
- Professional responsibilities: such as negligence in work or concealment of knowledge "functional adultery".
- Social relations: such as slander, backbiting and spreading rumors "adultery say". This may shed new light on the context of Surat An-Nur.
- Family relations: such as injustice, discrimination and disobedience "family adultery".
- Relationship with oneself: such as following one's passion and neglecting acclamation as "psychological adultery".

In this sense, 99% of our societal behaviors and crimes that violate the values of justice, equality, citizenship and honesty fall within the Qur'anic concept of "adultery". It is the basis of corruption because it rebelled against the balanced divine order. Understanding this expanded meaning is the first step to re-reading the verses about adultery and its punishment in light of their true purposes.

5.131 Manifestations of dysfunction – societal anomaly as the most dangerous type of adultery

Having understood "adultery" as a disturbance of the balance beyond the sexual act, we move on to the concept of "homosexuality." The new interpretation argues that the traditional patriarchal focus on homosexuality overlooks the more dangerous dimensions that truly threaten societies. True homosexuality, as deduced from the story and message of the Prophet Lot, is not just a sexual orientation, but a systematic disruption of the social, intellectual, class, and scientific balance.

The "last concern of heaven," as the text describes, is not homosexuality, but the other, more destructive aspects of societies:

1. Social and class anomaly "shudhudh ijtima'i / tabaqi": It is the most dangerous, and it is represented in "the establishment of the family of people" "any preference and elevation of a visible and manifested group, "men" in their broad societal concept" at the expense of "women" "marginalized, forgotten, less fortunate groups" and their neglect and lack of support. This

discrimination creates an imbalance in the "cohesion" of society and undermines its unity and justice, which is what the prophet Lot mission aimed to address.

2. Intellectual and scientific anomaly "shudhudh fikri / 'ilmi / bahthi": consists in "decorating things as they are not true", spreading misconceptions, resisting renewal and modernity, adhering to the obsolete traditions of "paternal calves", suppressing new ideas, and not supporting small or marginalized researchers and creators.
3. Psychological and cultural anomalies: arising from the state of internal non-alignment with higher values, and adherence to rusty ideas that resist spiritual and cultural development.

The story of the people of Lot, from this perspective, becomes an example of a society suffering from a comprehensive societal anomaly, where extravagance prevails in favoring a class, harassing the values of "equality, justice", resisting the Prophet's call for reform and healing "Lot's woman" as a symbol of internal and external resistance, and spiritual banditry. Homosexuality, if any, may be a manifestation or consequence of these deeper imbalances, and is not the core issue.

5.132 The symbolism of numbers and the punishment of "flogging" – a social manifestation, not physical torture

"The harlot and the adulterer, flog each one hundred lashes... and let a group of believers witness their torment" [An-Nur: 2]
"And those who throw away the fortifications and then do not bring four martyrs, flog them with eighty lashes..." [Light: 4]

The hudud verses related to adultery and slander are highly controversial, especially when looking at their appearance that refers to corporal punishment. But the Qur'anic methodology itself, which uses the words "similar to Mathani" and includes symbolic connotations beyond literal quantity, invites us to reflect on the deeper meaning. Numbers in the Qur'an are often symbolic: seven may indicate perfection or completed cycles, eight may symbolize capacity, empowerment and post-perfection, forty for maturity and testing, and large numbers such as seventy and one thousand for multiplicity and exaltation.

In light of this, and based on our extensive understanding of adultery as a disturbance of the balance, and on the possible linguistic and symbolic connotations of the word "flogging" as an intellectual and psychological envelope that must be "softened", or in the sense of coercion and discipline, or revealing and manifesting - manifestation", the command "flog them" in Surat An-Nur is understood not as physical beating, but as a multifaceted reform, disciplinary and deterrent measure, which is a "social manifestation" aimed at restoring the balance.

1. Flogging as a manifestation and repair: "Freeze" means: show and expose the mistake of the wrongdoer of society ""manifestation of its significance" with the aim of repairing it and "softening its fossilized intellectual and psychological skin", breaking the state of intellectual and spiritual stagnation, deterring it and deterring others.
2. The symbolism of the number "100 and 80 " - an indicator of the degree of manifestation:
    - One hundred lashes for "adultery": the number 100, with its possible symbolism of perfection, abundance and perfection "as in the "water of abundance" or as the completion of a cycle", indicates the need for a comprehensive, complete and adequate manifestation process. Adultery "in its broad sense as a serious disturbance of the balance" requires a "complete" or "abundant" remedial and "abundant" effort to demonstrate its danger and repair its profound impact.

    - Eighty lashes "for slander": the number 80, being less than 100 but linguistically related to the root "price" "price, precious, valuable, valued", indicates a process of great social manifestation of value and importance. Defamation affects "fortified women" (values, individuals or ideas of societal value and immunity), and the punishment/reform here aims to "vallure" and re-evaluate; that is, to restore value to the "immune" that has been unjustly thrown, and at the same time, to value and determine the invalue of the testimony of the thrower who did not bring the required evidence "Four Martyrs - Comprehensive Evidence". Number 8, with its symbolism of capacity and empowerment as "bearers of the throne", emphasizes the importance and power of this process in empowering truth and demonstrating the value of honesty.
3. The role of the "community of believers": their presence is not to witness violence, but to witness and support the process of social manifestation and reform, and to be part of the rehabilitation and integration of the individual "They may be specialists among the social and psychological reformers who are able to "appreciate" the situation."
4. The goal is to reform, not to hurt: the possibility of repentance and reform after punishment ""except those who have repented..." "It asserts that the goal is not physical destruction but the return of the individual to society.

This intentional and symbolic understanding of numbers and the punishment of flogging makes it a comprehensive "reform and deterrent" process, commensurate with the seriousness of the crime and its impact on the "balance" of society, and achieves the purposes of deterrence and reform without resorting to physical violence in its traditional sense.

5.133 The way of salvation - adhering to the balance and avoiding adultery and polytheism

Our understanding of adultery as a disturbance of the balance, and of punishment as a process of manifestation and reform, charts a clear path to a straight life and to avoid falling into the "worldly hell" of suffering resulting from injustice and deviation. The way is to stick to the balance and the premium in all aspects of our lives.

- Establishing the balance: The Qur'anic call "Establish the weight in the balance and do not lose the balance" is a comprehensive call to establish justice and balance in our dealings, relationships and ideas.
- Avoiding adultery "in its broad sense": Adherence to the balance is the guarantee to avoid all forms of adultery "social, economic, intellectual, etc.". This requires honesty, honesty, justice and constant awareness.
- Avoiding shirk 'associated with adultery': Adultery is closely linked to shirk, not only shirk in the traditional sense, but also shirk with values.The polytheist", in this perspective, is the one who divides the truth, selectively uses values for his interests "buys enough", rejects cognitive development "divides his religion", and clings to falsehood or adorns it. True monotheism requires adherence to the entire system of divine values "Libra".
- Taslim and Hanifiya: True Islam is a continuous "surrender" of higher values and new knowledge, and a "Hanifiya" is a "permanent inclination towards truth", allowing man to constantly transcend his cognitive and spiritual boundaries with the light of God.

Conclusion: The ultimate goal is to live in harmony with the divine "balance", and to constantly strive for truth, justice, goodness and beauty in all our affairs. This requires constant vigilance against all forms of "adultery", "disturbing the balance", "polytheism", "fragmentation of truth and intellectual

rigidity", adopting the approach of Islam as a renewed "delivery" of knowledge and higher values, and the application of punishments in their reformist and social manifestation rather than physical violence.

6 Chapter Sex: Controls of the Rules of the Qur'anic Tongue

6.1 From authentic painting to deep meaning: Did the "adornment" of the Qur'anic letter hide the treasures of contemplation?

"Methodology for reading the original Qur'anic drawing in the light of the jurisprudence of the Qur'anic tongue"

Introduction: Call Back to Origins

The Holy Qur'an, the miraculous word of God, was revealed in a clear Arabic tongue, in which there is no need or confusion for those who manage it with a sound heart and an open mind. It is a book of knowledge and a way of life, whose meanings are renewed and its secrets are revealed with the development of human consciousness. But is the reading we inherited, and the drawing that has settled in our hands in the printed Qur'an, the only or purest window to see this divine statement? Returning to older Qur'anic manuscripts, some contemporary studies raise bold questions about the impact of the development of Qur'anic painting and control signs on our understanding of the authentic text. Could it be that some of the "enhancements" or "embellishments" made to the drawing throughout the ages, with the aim of making it easier to read, standardizing or even phonetically beautifying it, have inadvertently obscured some of the deep connotations that the original simple drawing carried?

The methodology of reading the Qur'anic text is based on the importance of the original drawing, and considers that some phenomena such as "Alif al-Khanjari" and others, despite their usefulness in controlling frequent pronunciation and facilitating recitation and composing, may at the same time have "distorted" the process of deep reflection of the meanings associated with the original drawing of the word, and may even have "obliterated" or "closed" the door to understanding some words that may seem "polite" or undisciplined on the surface, but carry mystical wisdom for those who have the tools to decipher them.

1. The Qur'an: a tongue and a statement, not just a language and grammar:

Before diving into painting, it must be emphasized that the Qur'an is not just a linguistic text subject to traditional grammar and morphology, but also a "clear Arabic tongue". The tongue, as we understand it in our curriculum, is a deeper communication mechanism, capable of deconstruction and synthesis, where each letter, every movement and every drawing carries an intrinsic significance that contributes to the construction of the overall meaning. This tongue explains itself and requires reflection that goes beyond superficial grammar to dive into the semantics of letters, Mathani, and cosmic and Qur'anic contexts.

2. Original drawing: a window on direct meaning?

The oldest Qur'anic manuscripts "such as those attributed to 'Uthman (may Allah be pleased with him)" are characterized by their simplicity of drawing and are free of many control signs "diacritics, hamzat, xingot alifs, points of admiration in some of them... ". According to this argument, this "raw" drawing

was not a deficiency, but was intended to open the door to a direct understanding of the meaning associated with the structure of the original word, and perhaps to allow a multiplicity of readings that do not contradict the essence but enrich the meaning.

3. "Embellishing" drawing and "closing" contemplation:

Over time, and in order to control the text and make it easier to read it for non-Arabs or those who may be confused, control marks were developed and added to the Qur'an. This huge and commendable scientific effort was necessary to save the text from melody and verbal distortion. But did it have a side effect on the level of deep reflection?

- Xiphoid alif and other additions: adding the xiphoid alif "in words like "this", "that", "Rahman", "but"... ", drawing hamzat, or adding alif in "heavens" instead of "sumut", or waw in "prayer" instead of "prayer", all aim to represent the frequent and famous pronunciation. However, from the perspective of this proposition, they may "beautify" the word phonetically and make it compatible with grammar rules or more common readings, but in return they may "confuse" the original meaning associated with the first drawing. It may make us read "heavens" as a mere collection of the physical heavens, and lose sight of the connotation of "transcendence" associated with transcendence and moral advancement. We may read "prayer" as a ritual, and overlook "prayer" as a deeper meaning of connection.
- Composing and Maqamat: This fine tuning of pronunciation contributed to the development of the science of tajweed and the composition of the Qur'an with exquisite vocal maqams that touch the conscience, and this is commendable. But an excessive emphasis on vocal and melodic performance can sometimes distract from diving into the deep meanings associated with the structure of the original word.

4. " This": an example of "delirious" speech that needs measure, not embellishment:

The word "this" is a clear example of this problem.

- The supposed original drawing: "this" "without a thousand explicit tides ".
- Common reading and tuning: "This" "with a thousand daggers often".
- Traditional interpretation: a noun referring to the masculine singular nearby.
- The proposed "controversial" interpretation: The original drawing "this" may not always be a sign name, but rather an indication that the speech described in it is "delirium" speech , i.e. speech that seems ostensibly undisciplined, illogical or incomprehensible, and needs deep reflection ""bird's logic" to reveal its wisdom and inner meaning.
- The result: the addition of the xiphoid alif and the consecration of the pronunciation of "this" as a sign noun only, may, according to this view, be an attempt to "embellish" the text and make it compatible with the apparent rules, but it blurs the original reference to the nature of this "delirious" speech that requires a special effort in reflection, and thus "closes" the door to this kind of deep understanding. The Qur'an, in this sense, calls itself "this" because it contains words and verses that may seem "polite" to those who look at them superficially, but it is a "statement" and "guidance" for those who deepen and reflect.

5. Back to drawing as a management tool:

This does not mean rejecting frequent readings or control sciences, but rather proposes an additional management methodology:

- Consider the original drawing: When encountering a problematic word or verse, returning to drawing it in older manuscripts may open up new avenues for understanding.

- Application of "Quranic Jurisprudence of the Tongue": Analysis of the structure of the word in its original form "letters, bladders, opposites" to derive the essential meaning.
- Comparing the inferred meaning with the context: Verifying that the new meaning is consistent with the near and far context and the overall system of the Qur'an.
- Frequent pronunciation as a "sign": Common pronunciation as a stop and search sign: Why is pronunciation tuned like this? Does the original drawing hide a deeper meaning?

Conclusion: Towards the management of a neighborhood, not a museum

The Holy Qur'an is a living book that interacts with its reader and invites him to continuous reflection. The claim that some signs of tuning or "beautification" have obscured part of the original meaning associated with painting is a bold call to reconsider our tools and approaches to reflection. This does not mean destroying the efforts of previous scholars, but rather an invitation to integrate the memorization of the text and the control of its reading with the continuous dive into the sea of meanings that the original drawing may reveal. The aim is to treat the Qur'an as a book of revelation and living guidance, not as a text. My museum has been beautified and the doors of its deep management are locked. Words that may seem "polite" on the surface may themselves be the key to the treasures of wisdom for those who have the insight into contemplation and God's guidance.

6.2 Uncovering the treasures of Quranic words: the methodology of linguistic deconstruction as an entrance to authentic understanding

Introduction: The passion for diving into the depths of the Qur'anic text

Muslims have always sought to reflect on the verses of the Holy Qur'an and dive into the seas of its inexhaustible meanings. In the context of this legitimate passion, there is a renewed need for approaches that reveal deeper layers of significance beyond direct understanding. Among these promising approaches, the methodology of deconstructing the structure of Qur'anic words into their smaller structural units (often literal pairs/mathani) stands out, on the grounds that these units are essential keys to the overall meanings that God intended. What are the potential of this methodology, inspired by the structure of the Qur'an itself?

Glimmer of Hope: The Potential of Methodology in Revealing the Tongue Shown

This methodology, derived from the study of the Qur'anic text, has its attractiveness and power, as it opens up broad horizons for the contemplative thirsty for authentic understanding:

1. Stimulate deep reflection: It pushes the mind beyond superficial reading, contemplating the mysteries of letters and the structure of words as an intentional divine system, thereby reinforcing direct spiritual and personal connection to God's words.
2. Highlighting the structural semantic coherence: reveals the amazing network of interconnections between the concepts of the Qur'an and its words, where the unity of the subject is manifested through the similarity of structures based on common "Mathani" units. This is evident when a word such as "hell" is deconstructed into its units "jah + nam", which reveals the meaning of "the direction of decline and continuous sleep", which is in harmony with the Qur'an's description of the condition of its people, which confirms that the name carries its connotation from its Qur'anic structure.
3. Exploring the dynamics of the Qur'anic tongue: It encourages the view of the "Arabic tongue shown" as a living and dynamic structure and a unique system, with its internal rules that may

go deeper than the rules of morphology and human grammar deduced later, thus enriching the view of the linguistic and structural miracles of the Qur'an.

4. Provide authentic insights: open windows to original explanatory subtleties and illuminations that stem from the structure of the text itself, and are consistent with the Qur'anic context and the overall system when applied with systematic discipline based on the Qur'an.

Application challenges and curriculum controls:

The application of this promising methodology requires awareness and accuracy to ensure discipline and avoid abuse:

1. Between the Qur'anic system and morphology: Morphology and traditional grammar are a valuable human effort, but they are not the ultimate arbiters of the "clear Arabic tongue". The Qur'an is the origin on which rules are measured. If the deconstruction of the structure of the Qur'anic word shows an internal system consistent with the system of the Qur'an, this system derived from it is the first to be considered.
2. Subjectivity and control of the Qur'an: The main control for avoiding subjectivity is to appeal to the Qur'an itself "in context and system". Any meaning derived from deconstruction is accepted if it is consistent and harmonious, and rejected if it is contradictory. The methodology calls for understanding the Qur'an from within, not projecting passions on it.
3. Understanding "traditionally non-Arabic" words: Applying deconstruction to words such as "Ibrahim" "Ibra + Him" and "Hell" "Jah + Nam" proved to reveal authentic Arabic meanings that are surprisingly consistent with the Qur'anic context, refuting the idea that they are just foreign words without an Arabic semantic structure, and asserting that the Qur'an has its own logic and tongue.
4. Compatibility with Qur'anic structure: If the deconstruction of a word such as "straight" into building blocks is consistent with the Qur'anic context and gives a deeper understanding, then the priority is to understand the internal Qur'anic system. The discovered "semantic resonance" is the meaning revealed by the structure of the word within the system of the Qur'an.
5. Strict Quranic controls: The success of the methodology depends on its application with controls derived from the Qur'an: consistency with the context, linguistic stability of the units "by repeating them with consistent connotations", and complete harmony with the overall system.

Conclusion and Assessment: Towards an Authentic Understanding Methodology

The methodology of deconstructing Qur'anic words can be considered a promising reflection and interpretation methodology, rooted in the structure of the Qur'an. It is a scientific and systematic attempt to uncover the linguistic system of the Arabic tongue shown.

Its greatest value lies in its ability to free the mind from being confined to human rules, and to return directly to the Qur'anic text to draw inspiration from within the rules of understanding it, to provide a more original, deep and coherent understanding. Its success requires a careful and disciplined application of the Qur'an, and the ability to demonstrate consistency of results.

It is an invitation to use a powerful tool of understanding derived from the structure of the Qur'an to reveal its treasures, with the certainty that it is a miraculous book, and that the best way to contemplate it is to start from it to understand it, out of respect for the sanctity of the text and the greatness of its messenger.

6.3 A PROPOSED METHODOLOGY FOR MANAGING THE DEEP STRUCTURE OF QURANIC WORDS "3 LETTERS OR MORE"

Objective: To attempt to explore deeper semantic layers in Qur'anic words by analyzing their internal structure (possible letters and pairs), presenting the results to the context court and the overall Qur'anic system for verification and scrutiny. This methodology is a reflective reflection tool aimed at enriching understanding, and is not necessarily a linguistic interpretive approach in the strict sense or a substitute for considered assets.

Methodological steps:

1. Initial identification and definition:
    - Defining the word: Choosing the Qur'anic word to be managed its structure "such as: "straight", "conjecture", "piety".
    - Traditional root: Identify the triple linguistic root "or quadrilateral" recognized in morphology and dictionaries "such as: S-W-M, Z-N-N, AND-Q-Z".
    - Lexical and predominant meaning: a review of the basic meanings of the word and its root in linguistic dictionaries and interpreted interpretations. "This is the starting point and the initial reference."
2. Internal structural analysis "exploratory hypothesis":
    - Assumption of structural units: Consideration of the possibility of deconstructing the word "or its root after abstracting morphologically known appendages" into smaller units, focusing on successive literal pairs "probable bladder" as a basic hypothesis (e.g., the root "x bl" is considered in which the pair "x b" and "bbl") are considered.
    - Deduction of the semantics of the units "discretionary and restricted": Attempt to derive a possible significance for each unit "literal pair" based on:
        - "The most important and safest": a systematic and consistent extrapolation of the occurrence of this same pair in the roots of other clearly connotative and multiple words in the Qur'an. "This requires building a 'semantic lexicon of the bladder' which is a significant and independent research effort."
        - "With less certainty": analyzing the semantics of the single letters that make up the pair and trying to understand the outcome of their interaction "with extreme caution about subjectivity".
    - Documentation: Recording the possible connotations of these internal units and the source of their deduction "Is it from Qur'anic induction or literal analysis?".
3. Formulation of possible structural meaning:
    - Semantic structure: Attempt to synthesize and synthesize possible semantics of the structural units "pairs" identified in the previous step to arrive at a possible "structural meaning" or "deep connotation" of the word.
    - Expression "probability": Formulate this meaning in terms that indicate probability and proposition "such as: "The structure may refer to...", "The structure may hint at...", "The possible structural meaning is...".
4. Presentation to the Court of the Qur'anic Context "The First and Decisive Filter":
    - Tracking roses: Inventory and study of the places of occurrence of the word under analysis in the Holy Qur'an.
    - Analysis of the immediate context "verse": a careful examination of the near context "words and sentences preceding and after" in each position. Does the "possible structural meaning" correspond to this context and make it clearer or contradict it?

    - Context Analysis of the Surah: Consider the location of the verse within the surah, its general theme, and its structure "architecture". Does the proposed meaning serve to understand the surah as a whole?
    - Initial verdict: Assess the extent to which the "possible structural meaning" is consistent or incompatible with actual Qur'anic contexts.
5. Presentation to the Court of the Total Qur'anic System "Second and Final Filter":
    - Doctrinal and legislative harmony: Does the proposed meaning contradict any of the doctrinal constants "such as monotheism and God's attributes..." Or the legislative or moral court in the Qur'an?
    - Epistemological consistency: Does this meaning lead to a contradiction with other "metaphysical or historical" truths recognized by the Qur'an elsewhere?
    - Final Verdict:
        - If structural meaning is consistent with contexts and the overall system: it can be considered a pleasant face or an additional semantic dimension that enriches understanding, especially if it illuminates an aspect on which traditional interpretations have not focused with the same clarity.
        - If the structural meaning is incompatible with the context or system: it should be rejected and invalidated as the correct meaning of the word in the Qur'an, even if the internal structural analysis "step 2 and 3" seems theoretically convincing. "The Qur'an interprets each other, and the whole text governs the part."
6. Comparison and cognitive integration:
    - Compare the extracted understanding "if accepted after going through the filters" with the prevailing lexical and explanatory meanings.
    - Nature statement: Is it deepening, assigning, confirming, or adding a new dimension to meaning?
    - Avoid claiming to abolish considered interpretations, but rather seek cognitive integration.
7. Conclusion and documentation:
    - Formulate a clear summary of the results of reflection, showing the structural meaning explored and the extent to which it is accepted or rejected based on the context and system courts, and its relationship to known meanings.

Basic controls of the methodology:

- Context and system prioritize: they are always the ultimate arbiter and reference.
- Respect for morphology: Do not ignore the rules of derivation, well-known morphological formulas and their connotations.
- Beware of subjectivity: Strive for objectivity as much as possible, especially in deriving the semantics of structural units.
- Distinguish between derivation and symbolism: Caution when applying the method to foreign names, the analysis may be more symbolic than etymology.
- The goal is reflection: the goal is to deepen understanding and relevance to the Qur'an, not to find strange interpretations or oppose constants.

With this formulation, the methodology becomes a tool of exploration and reflection constrained by strict controls, ensuring that it does not stray from the correct understanding derived from the Qur'anic text itself in its entirety and coherence.

6.4 Towards an interpretation that breathes with the times: a call to liberate the mind in understanding the Qur'an

Thinking about the methodology of dealing with the Qur'anic text by the contemporary Muslim, pushing towards an epistemological break with the idea of monopolizing interpretation by previous generations, and calling for the need to activate the individual mind and current consciousness in understanding the words of God. It is a cry demanding the liberation of the Qur'an from the shackles of interpretations that, from the point of view of this proposition, have become a veil that prevents live and direct interaction with the text.

The Unholiness of Human Interpretation:

This perspective proceeds from a basic premise: the absence of a divine "explanatory note" attached to the Qur'an, and the failure of the Prophet Muhammad (peace be upon him) to provide a comprehensive and definitive interpretation of the text despite being the first recipient of revelation. This absence is understood not as a deficiency, but as an implicit invitation to all generations to participate in the process of understanding and interpretation. Therefore, all the interpretations we have received, no matter how high their authors such as al-Tabari, al-Nasafi, Ibn Kathir and others, are nothing but a "relative human ijtihad" that tries to understand "absolute divine words." This ijtihad, by its human nature, is governed by its time The cognitive tools of his time are limited compared to the tools of modern scientific research, and therefore he is subject to right and wrong, and does not acquire any sanctity that prevents his criticism or transgression.

"My Interpretation Me": Restoring the Centrality of the Individual Mind:

In contrast to the absolute submission of ancient interpretations, the call for the individual to rely on his own interpretation: "My interpretation is me, what my mind and conscience are comfortable with, and what is appropriate for the times in which I live." It is a call to restore confidence in the contemporary Muslim mind as a tool capable of understanding, analysis and interpretation, based on its reality and developments. This does not necessarily mean a complete disregard for the tradition of the commentators, but rather that it should not be considered as a final authority, and that it should be viewed as a source among other sources, giving priority to "the conviction of reason and the peace of conscience" and compatibility with The exigencies of the times.

The Qur'an and Interaction with Reality: From Yesterday to Today:

The Qur'an was not an abstract text, but interacted deeply with its historical reality in the Arabian Peninsula, addressing specific issues, and referring to specific people and facts "as shown in the science of the causes of revelation." Just as the Qur'an reacted to the reality of its revelation, Muslims today must interact with it from their reality, and interpret it in a way that meets the needs of their time and solves its problems. This may necessitate, according to this perspective, a distinction between religious aspects with extended validity and other aspects whose role may be limited to recital worship because they are linked to specific historical contexts.

Open Call for Interpretive Creativity:

The absence of a comprehensive official or prophetic interpretation is an open invitation to all to participate in this solemn task. "Whoever strives hard and makes mistakes has reward, and whoever strives and makes mistakes has reward." This perspective encourages a shift from a focus on memorization and indoctrination "the book is preserved by multiple means and will not be lost" to a focus on understanding, reflection and creative interpretation that keeps pace with the times. It is a call to produce a "new interpretation that is consistent with our minds and times," an interpretation

that demonstrates the validity of Islam as the final religion and the ability of the Qur'an to provide a "conceptual illustration" of renewed human issues.

In conclusion, an important call to rethink our relationship with the Qur'anic text and its interpretive heritage. It is a call not to "degrade our abilities" by blindly surrendering our minds to the past, and to assume our responsibility as the children of this age in questioning the Qur'an and extracting its treasures in a way that illuminates our paths and keeps pace with our challenges, thus confirming the vitality of the text and its renewed ability to address all times and places.

7 CHAPTER SEVEN: THE QUR'AN IS A COSMIC BOOK: THE MANIFESTATION OF CREATION SYSTEMS IN LANGUAGE

A- Introduction:
- The role of the Holy Qur'an is not limited to being a book of guidance and legislation, but goes beyond it to be a mirror that reflects the smallest details of the universe and its wonderful systems. It is a book open to the mysteries of creation, revealing the amazing harmony between the physical order of the universe and the system of language in which the revelation was revealed.
- In this section, we will examine how the verses of the Qur'an embody this strange consensus, and how reflection on the Qur'anic language can lead us to a deeper understanding of cosmic truths.

B- Matrimonial: a well-established cosmological law, and a clear linguistic law:
- At the heart of creation: The Holy Qur'an indicates that God Almighty created from everything a couple, male and female, or two complementary species, to achieve the balance necessary for the continuation and diversity of life. The Almighty says: {And from everything we created a couple, as you may remember} "Al-Dhariyat: 49".
- In the fabric of language: The Qur'anic language system is no different from this cosmic law, as Arabic letters, especially in the Qur'an, are formed in complementary pairs, interacting with each other to produce a wide network of meanings. This interaction is similar to mating in the creature world, producing a new meaning, just as mating produces a new organism.
  - Examples:
    - The pair of letters "s/l" in the words "read" and "received": reflects the balance between action and effect, between transmission and reception.
    - The pair of letters "r/r" in the word "path": combines "honesty" and "spread" "back", to embody the straight path whose light and guidance spread.

C- Fruits: Symbol of Giving and Cognitive Productivity:
- Physical fruit: It is the product of the tree, the culmination of the growth process, and the ultimate realization of its existence "feeding, beauty, treatment...".
- Linguistic fruit: Quranic letters are cognitive "fruits", interacting with each other to produce meanings, just as the elements of nature interact to produce fruits.
  - Examples:
    - Dates: Produced from the palm tree, the root of the word "n.k.l" reflects this origin.
    - Olive: It has two types "black/green", and the pair of letters "ZHT" reflects the characteristics of the fruit "fat, radiance".
    - Apples: It has two tastes "sweet/sour", and the pair of letters "h l o" corresponds to this duality of "sweetness versus bitterness".

D- Miracles in numerical and qualitative balance:
- In the world of fruits: God created a couple of each kind that ensures diversity and environmental stability, and prevents extinction.
- In the world of letters: the number of literal pairs used in the Qur'an "seven" corresponds to the Qur'anic symbolism of perfection "like the seven heavens", while

neglected pairs refer to what is not commensurate with the wisdom of the divine text, just as God destroys the corrupt fruit in order to preserve the cosmic order.

E- Unity in diversity: a universal and linguistic principle:
  - In nature, fruits, despite their different shapes, colors and tastes, share a common origin (pollination, water, soil).
  - In language: Qur'anic letters, despite their multiple connotations, belong to a single linguistic root that unites and combines them.
    - For example, the word "science" produces multiple cognitive fruits such as "scientist", "sign," and "known," just as a single tree produces various fruits.

F- Conclusion:
  - The Almighty says: {Does he not know who created him, who is the gentle expert} "King: 14". This verse sums up the central idea of the research: The Creator of the universe is himself the house of the Qur'an, and therefore this amazing harmony between the system of creation and the system of language had to exist.
  - The parallelism between the "linguistic and natural" systems is one of the unending miracles of the Qur'an, and it is proof that the Qur'an is not just a book of legislation, but a universal book that reveals the secrets of existence.
  - We invite the reader to reflect on this consensus, and to read the Qur'an with an eye that sees in it the manifestations of the greatness of the Creator in every letter and word.

G- Practical Applications: Exploring the Relationship between the Universe and Language in the Qur'an

Let's take some detailed examples that illustrate how reflection on the Arabic tongue can reveal the deep connections between the verses of the Qur'an and cosmic phenomena:

- Example 1: Sun and Moon:
  - Cosmic phenomenon: The sun and the moon are two signs of God, which follow a precise system in their movement, and perform vital functions in the universe.
  - Quranic verse: {The sun and the moon according to} "Ar-Rahman: 5".
  - Linguistic analysis:
    - "Sun": The root of the word "SHC" denotes heat, light and emergence.
    - "Moon": The root of the word "S.M.R." denotes dim light, appreciation and measurement.
    - "Calculation": Calculation is the precise system that governs the movement of the sun and moon.
  - Cosmological link: The verse not only describes the movement of the sun and moon astronomically, but also indicates that this movement is subject to a precise and calculated system, and that this system is linked to the meanings inherent in the roots of the words themselves.
- Example 2: Stars:
  - Cosmic phenomenon: The stars are luminous celestial bodies, guiding those walking in the dark, and adorning the sky.
  - Quranic verse: {And signs and by the star they are guided} "Al-Nahl: 16".
  - Linguistic analysis:
    - "Star": The root of the word "nc m" denotes appearance, prominence and height.
    - "They are guided": Guidance is guided by the right path.

    - Cosmic Linguistic Link: The verse links the function of the stars in guidance in the dark with the meaning inherent in the root of the word "appearance and emergence", the stars appear in the dark to guide the walkers, just as the truth appears to guide the lost.
- Example 3: Mountains:
    - Cosmic phenomenon: Mountains are the stakes of the earth, stabilizing the earth's crust, and preventing it from disturbing.
    - Quranic verse: {And the mountains are stakes} "Al-Nabaa: 7".
    - Linguistic analysis:
        - "Mountains": The root of the word "jbl" denotes greatness, height and fortitude.
        - "Pegs": A peg is what a thing is fixed with.
    - Cosmic linguistic link: The verse likens mountains to stakes that fix the tent, and this analogy is not only metaphorical, but a scientific fact, as mountains have deep roots in the earth that stabilize the earth's crust, just as stakes prove the tent.

H- Beyond the Apparent Meaning: Layers of Significance in the Qur'an

The Holy Qur'an is not limited to the apparent meaning of words, but carries multiple layers of connotations, which are revealed to those who contemplate its verses. These layers are not contradictory, but complementary, and each layer opens the door to a deeper understanding of universal and faith truths.

- Phenomenological meaning: It is the direct meaning that the general public understands.
- Esoteric meaning: It is the deep meaning that scientists and contemplators deduce.
- Indicative meaning: It is the meaning that refers to cosmic or scientific facts that were not known at the time of the revelation of the Qur'an.
- Symbolic meaning: It is the meaning that uses symbols and signs to express abstract facts.

I- The importance of this cosmic understanding of the Qur'an

Understanding the Holy Qur'an as a universal book is of great importance in our lives, as it is:

- Enhances faith: When we see the amazing compatibility between the verses of the Holy Qur'an and cosmic phenomena, our belief in the greatness, power and wisdom of the Creator increases.
- It expands the horizons of knowledge: it invites us to reflect on the universe and explore its secrets, and opens new doors for us to know and understand.
- Directs behavior: inspires us to treat the universe with respect and appreciation, and invites us to preserve the environment and preserve its resources.
- It connects us to the Creator: it makes us feel that we are part of this great universe, that we are connected to the Creator who created and revealed it.
- Provides an integrated understanding: This connection not only promotes faith, but also provides an integrated understanding of Islam as a religion that deals with all aspects of life, from spirituality to scientific and material issues.

J- Conclusion:

The Holy Qur'an is the eternal book of God, whose wonders do not expire, and are not limited by time or place. It is a book open to the universe, which invites us to reflect and reflect on its verses, to discover its secrets and to be inspired by its guidance. Understanding the Qur'an as a universal book is the key to a deeper understanding of Islam, life and the entire universe. It is an invitation to a new reading of the

Qur'an, with an eye that sees in it the manifestations of the greatness of the Creator in every letter and word, and in every cosmic phenomenon.

This understanding is not limited to scholars and specialists, but is available to every Muslim who seeks to understand his dear book and reflect on its verses. It is a call to be "universal Qur'anists", combining deep faith with broad knowledge, between firm religiosity and enlightened reflection. Let us begin this blessed journey, the journey of discovery and contemplation, in the Book of God, to which falsehood does not come from his hands or from behind him, downloaded from Hakim Hamid.

Certainly, let's continue to explore the cosmic dimensions of the Qur'an, focusing on how to apply this understanding in our lives:

K- From Theory to Practice: How do we live the Qur'an as a universal book?

Understanding the Qur'an as a universal book is not just an intellectual luxury, but a call for a real change in the way we think and behave. How can we translate this understanding into practical reality in our lives?

- First: Careful and renewed reading:
    - Contemplation: We should read the Qur'an thoughtfully, not superficially.
    - Repetition: Reciting verses helps to grasp their deep meanings.
    - Questioning: Asking questions about verses helps to understand them better.
    - Research: The search for explanations by scientists and researchers broadens the horizons of our understanding.
- Second: Linking the Qur'an to Reality:
    - Contemplation of the universe: looking at the sky, earth, mountains and seas, and contemplating the greatness of the Creator.
    - Self-reflection: contemplation of man's creation, mental and physical abilities.
    - Linking verses and phenomena: Trying to link Quranic verses with cosmic and scientific phenomena.
- Third: Drawing inspiration from the Qur'an:
    - Balance: The Qur'an calls for balance in everything, in personal, social and environmental life.
    - Justice: The Qur'an emphasizes justice in dealing with others, and in the distribution of wealth and resources.
    - Mercy: The Qur'an urges mercy to creatures, humans, animals and plants.
    - Charity: The Qur'an calls for charity in everything, in words, deeds and deeds.
- Fourth: Building an integrated knowledge system:
    - The Qur'an as a foundation: The Qur'an should be the foundation on which we build our knowledge system.
    - Benefit from science: We must benefit from other sciences and knowledge, but in the light of the Qur'an.
    - Integration of revelation and reason: We must combine revelation and reason, faith and science.
- Fifth: Calling to God with wisdom and good exhortation:
    - Dialogue: We must dialogue with others with wisdom and good advice, and show them our vision of the Qur'an as a universal book.
    - Persuasion: We must convince others of the importance of understanding the Qur'an as a universal book, and its positive impact on our lives.

- Example: We must set a good example for others in our application of the Qur'an as a universal book.

L- . Challenges and obstacles:

Understanding the Qur'an as a universal book is not easy, but it faces some challenges and obstacles, including:

- Intellectual rigidity: adherence to traditional interpretations of the Qur'an, and lack of openness to cosmic understanding.
- Superficiality in reading: sufficiency with the apparent meaning of verses, and not contemplating their deep meanings.
- Separation between religion and science: Considering religion and science as separate fields, and not linking them.
- Misinterpretations: Interpreting Quranic verses in contradiction with established scientific facts.
- Personal projections: Loading Quranic verses with unbearable meanings, based on personal whims.
- Weakness of the Arabic language: Lack of proficiency in Arabic makes it difficult to understand and contemplate the Qur'an, and to comprehend the Arabic tongue shown.

10. Towards a bright future:

Overcoming these challenges and obstacles requires a collective effort from scholars, thinkers and educators, and from every Muslim who seeks to understand his dear book and reflect on its verses. We must work to:

- Revival of Qur'anic sciences: Developing new approaches to the interpretation of the Qur'an, based on the Arabic tongue shown, and linking revelation and reason.
- Encouraging scientific research: in the field of Quranic studies, and in the field of cosmic and natural sciences.
- Spreading awareness: the importance of understanding the Qur'an as a universal book, and its positive impact on our lives.
- Building bridges of communication: between scientists and thinkers from different disciplines, to exchange experiences and knowledge.
- Establishing research centers: specialized in cosmic Quranic studies, and in linking religion and science.
- Teaching the subject "Quran and the Universe"

"Final" conclusion:

The Holy Qur'an is the eternal book of God, whose wonders never end, and it is a book of guidance and mercy for the worlds. It is a cosmic book, which carries with it the mysteries of the universe and life, and invites us to reflect and reflect on its signs, to discover the greatness, power and wisdom of the Creator. Understanding the Qur'an as a universal book is the key to a deeper understanding of Islam, life and the entire universe, and is a call to be "universal Qur'anists", combining deep faith and broad knowledge, with firm religiosity and enlightened reflection. Let us begin this blessed journey, the journey of discovery and reflection, In the Book of Allah, to whom falsehood does not come from his hands or from behind him, a revelation from Hakim Hamid, let us make the Qur'an a beacon that illuminates the paths of life for us and guides us to the right path.

8 CHAPTER EIGHT: ISSUES AND CHALLENGES IN UNDERSTANDING THE ARABIC QUR'ANIC TONGUE: VISIONS AND SOLUTIONS

Chapter Introduction:

After establishing in the previous chapters the foundations of the "jurisprudence of the Arabic Quranic tongue" and its integrated methodology that is based on the internal linguistic system of the Holy Qur'an, and revealing the secrets of "the names of letters" and the role of "Mathani" "literal pairs" in constructing meaning, we now move on to face some major issues and intellectual challenges that have long raised controversy and led to wide differences in the understanding of the Book of God Almighty.

Many of the problems that have arisen in the history of Islamic interpretation and thought, whether those related to the "hermetic and similar", the issue of "abrogation", the relationship between the Qur'an and Lisan al-Arab, or even the suspicions raised about the Qur'anic text, often find their roots in not dealing with the Holy Qur'an as an integrated unit or in neglecting the specificity of its "clear Arabic tongue" and its unique system.

This chapter aims to shed light on these thorny issues from the perspective of "The Jurisprudence of the Arabic Qur'anic Tongue". We will not present the problems merely for the sake of criticism, but will seek to provide systematic insights and solutions derived from the core of the curriculum we have established, through which we explain how a deeper understanding of the structure and language of the Qur'an can remove confusion, resolve apparent conflicts, respond to suspicions, and establish a more consistent and accurate understanding of God's eternal message.

In this chapter, we will cover:

- Verses based on the foundations of "the jurisprudence of the Quranic Arabic tongue
- Treasures Beyond the Letter: Contemplation Expands Horizons of Meaning in the Holy Qur'an
- The boundary between "the Arabic tongue shown" and "the tongue of the Arabs", and the impact of mixing them on interpretation.
- A re-reading of the concept of "hermetic and similar" emphasizes the tightness of the entire Qur'an and makes the similarity relatively related to the reader's understanding.
- Introducing a new concept of "abrogation" as a statement, elaboration and clarification of meanings, not removal and invalidation of verses.
- Reviewing the ability of the curriculum to respond to linguistic, scientific and historical doubts from within the Qur'anic system itself.
- Rooting the "intentional principle" of the language of the Qur'an as opposed to the arbitrary principle, and showing the importance of this in reflection.

It is an invitation to critical thinking, to transcend fragmented readings, and to rebuild our understanding on solid Qur'anic foundations, inspired by the Arabic tongue that has shown itself visions and solutions to yesterday's issues and today's challenges.

8.1 MEANINGS OF THE WORDS "TONGUE", "TONGUE", "ARABIC", "TONGUES", AND "TONGUES"

1.1.1. First: The word "tongue/tongue" and its derivatives:

1. "Do not move your tongue to hasten it, for we must collect it and read it" "Al-Qiyamah 16-17":

- The traditional meaning of "your tongue": the organ of pronunciation, that is, do not move your tongue in a hurry to recite the Qur'an before the revelation is completed.
- Possible meaning of "Sunak": Do not use the writing "tongue" to write down the Qur'an in a hurry, for it is Allah who will collect and write it down. This interpretation is consistent with the idea that the Qur'anic text may have been altered, and that God preserved its original compilation.

2. "Among His signs is the creation of the heavens and the earth, and the difference of your tongues and colors, for that is a sign for the worlds" (Romans 22):
   - The traditional meaning of "your tongues": your different languages.
   - The possible meaning of "your tongues": your different ways of expressing "whether in language, writing, or any other means," or even different ways of understanding and interpreting revelation.
3. "And my brother Aaron is the clearest tongue from me, and I will send him with me to believe me, because I am afraid that they will lie" "Al-Qasas 34":
   - The traditional meaning of "tongue": eloquence in pronunciation and speech.
   - Possible meaning of "we are not": a greater ability to communicate the correct meaning "whether by speech or writing," or a greater ability to reveal inner meanings.
4. "When you cast it with your tongues, and say with your mouths what you have no knowledge of, and you think it easy, and it is great with God" "An-Nur 15":
   - The traditional meaning of "with your tongues": with your words and your words.
   - The possible meaning of "in your tongues": in your different ways of expression (whether by speaking, writing, or reporting the news), or even by your misunderstanding and interpretation.
5. "Of those who have been guided to distort the words from their places, and say, We have heard and disobeyed, and we have heard unheard, and we have shepherded Leah with their tongues, and we have challenged religion..." "Women 46":
   - The traditional meaning of "with their tongues": by distorting speech and changing its meanings.
   - The possible meaning of "their tongues": not only by twisting speech, but also by writing down distorted meanings "using the tongue in the sense of writing", or by spreading misinterpretations.
6. "And some of them have a team that twists their tongues with the Book to calculate it from the Book and what is from the Book..." "Al-Imran 78":
   - The traditional meaning of "twisting their tongues": they distort speech and change the way it is pronounced to delude people that it is from the book.
   - The possible meaning of "twisting their tongues": not only twisting pronunciation, but also distorting the written meaning "using the tongue in the sense of writing", or providing distorted interpretations.
7. "And they shall make to Allah what they hate, and their tongues shall describe the lie that they have the most beautiful..." "Bees 62":
   - The traditional meaning of "their tongues": their words and their words.
   - The possible meaning of their "tongues": their ways of expressing "whether by speech or writing," or even their wrong ways of understanding and interpretation that describe lying.
8. "If they educate you, they will be enemies to you, and they will spread their hands and tongues to you with evil..." "Examiner 2":
   - The traditional meaning of "and their tongues": and their words that carry insults, insults and harm.

- The possible meaning of "and their tongues": not only by speech, but also by writing that distorts facts, or by spreading misinterpretations.

9. "The Bedouins will say to you, 'Our money and our families have occupied us, so ask forgiveness for us, saying with their tongues what is not in their hearts...'" "Conquest 11":
    - The traditional meaning of "with their tongues": with their words and words.
    - The possible meaning of "their tongues": by the ways they express themselves "whether by speech or writing", or even by their wrong ways of understanding and interpretation that do not reflect the truth in their hearts.

1.1.2. Second: The word "Arab/Arab":

1. "We know that they say that it is taught by human beings to the tongue to which they refer to Ajami, and this is a clear Arabic tongue" "An-Nahl 103":
    - Traditional meaning of "Arabic tongue": classical Arabic.
    - Possible meaning of "Arabic tongue/tongue":
        - Tongue: Clear language "not necessarily Arabic".
        - Tongue: Clear and clear writing of the true meaning of "not necessarily Arabic writing".
        - Arabic: Complete, clear and clear "not just relative to Arabs".
2. "We have revealed it as an Arab Qur'an, so that you may be wise" "Yusuf 2":
    - The traditional meaning of "Arabic Quran": the Qur'an in Arabic.
    - Possible meaning of "Quranna/Quran":
        - Qurana: The apparent meaning associated with the inner meaning.
        - Qur'an: The sum of the verses "in the original sense "books".
        - Arab: Complete, clear and clear "not just relative to the Arabs".
3. "An Arabic Qur'an that is not crooked, so that they may be pious" "Az-Zumar 28":
    - The traditional meaning of "Arabic Quran": the Qur'an in Arabic.
    - Possible meaning of "Qurana/Qur'an": "as in the previous verse".
4. "A book whose verses are separated by an Arabic Qur'an for people who know" "Separated 3":
    - The traditional meaning of "Arabic Quran": the Qur'an in Arabic.
    - Possible meaning of "Qurana/Qur'an": "as in the previous verse".
5. "We have also revealed to you an Arabic Qur'an to warn the mother of villages and those around her..." "Shura 7":
    - The traditional meaning of "Arabic Quran": the Qur'an in Arabic.
    - Possible meaning of "Qurana/Qur'an": "as in the previous verse".
6. "We also revealed it as an Arabic Qur'an and spent it from menace..." Taha 113:
    - The traditional meaning of "Arabic Quran": the Qur'an in Arabic.
    - Possible meaning of "Qurana/Qur'an": "as in the previous verse".
7. "Ham" and the book shown "We have made it an Arabic Qur'an, so that you may be wise" "Al-Zukhruf 1-3":
    - The traditional meaning of "Arabic Quran": the Qur'an in Arabic.
    - Possible meaning of "Qurana/Qur'an": "as in the previous verse".
8. "We also gave him an Arab rule..." "Thunder 37":
    - Traditional meaning of "Arab rule": rulings in Arabic.
    - Possible meaning of "Arabic ruling": complete, clear, and clarified provisions "not just provisions in Arabic."
9. "And before him was the book of Moses as an imam and a mercy, and this is a book that is authenticated by our tongue/we are not an Arab to warn those who have been wronged..." "Al-Ahqaf 12":
    - The traditional meaning of "Arabic tongue": Arabic.

- Possible meaning of "tongue/not Arab":
  - Tongue: Clear language.
  - We are not: a clear and clear writing of the true meaning in the original manuscript of the Qur'an written for a tooth and not a tongue.
  - Arabic: Complete, clear and clear.

1.1.3. Third: The word "foreign":

- The traditional meaning of "Ajami": non-Arabic, or non-eloquent.
- Possible meaning of "foreign":
  - Unclear.
  - Fuzzy.
  - Ambiguous.
  - It needs explanation and clarification.

Conclusion:

According to our concept, the words "tongue", "tongue", "Arabic", "Arabic", "tongues", and "their tongues" in Qur'anic verses may have deeper meanings than traditional ones:

- Tongue/tongue: It may refer to writing in addition to pronunciation, and may also mean the way it is expressed or understood.
- Arabic/Arabic: It may refer to perfection, clarity and statement, not just Arabic.
- Their tongues: They may refer to different ways of expression "by speaking or writing", or even to ways of understanding and interpreting.
- Ajami: It may mean ambiguity, ambiguity, and the need for interpretation.

These possible meanings are consistent with the idea that the Qur'anic text may have undergone modifications, and that it has deeper inner meanings that need to be pondered and revealed.

8.2 VERSES THAT CONTAIN THE WORD ARABIC OR ARABIC OR THEIR TONGUES OR WE ARE NOT

In the original digital manuscript of the Holy Quran:

Do not move it to your age to hasten it, we have to collect it and Quran 17 resurrection

And from what he created the smoot and the earth, and your tongues and your colors differed, that there is light in that for the two flags 22 Romans

And my brother Aaron is more eloquent than me, so I will send him a reply with me to believe me that I am afraid that they will lie 34

When you receive it with your tongues, and say with your mouths what you have no knowledge of, and you think it easy, and it is great with God, 15 Light

Of those who have been guided distort the words from their position and say we heard and disobeyed and heard unheard and devout to me with their tongues and challenged religion and if they said we heard and obeyed and listened and looked at us it would have been good for them and I will rise but God cursed them with their disbelief so they do not sleep but a little 46 women

And that some of them are a team that colors their tongues with books to calculate it from the books and what is from the books and they say it is from God and what is from God and they say about God lies and they know 78 al Imran

And they make for God what they hate and their tongues describe lying that they have the most beautiful no offense that they have fire and they are excessive 62 bees

"And if we had made it a strange Quran, they would have said, 'If it were not for the separation of any foreigner and Arab, say it is for those who believe in guidance and healing, and those who do not believe in their ears and reverence, and it is on them blindness, those who call from a distant place.'" Verse 44 Surah Fuslatat

And we know that they say that it is taught by human beings tongue to whom they refer to a foreigner, and this is an Arabic tongue shown 103

I sent him down to our Arab villages, so that you may be wise 2 Yusuf

Arab villages that are not crooked, so that they may fear the groups28

Books separated any Arab villages for people who know 3 separated

As well as we inspired you Arab villages to warn the mother of villages and those around her and warn on Friday there is no doubt a team in Paradise and a team in Blaze 7 Shura

And also we sent him down to the Arab villages and spent in them from the threat so that they might fear or happen to them a remembrance 113 Taha

In the name of Allah, the Most Gracious, the Most Merciful, "Ham and the books shown 2 I made it an Arab Qur'an, so that you may be wise 3 separated

And those to whom the Scriptures have come rejoice in what has been revealed to you, and from the parties who deny each other, say, I have commanded me to worship God, and not to associate him with him. I call upon him to be the governor of Mab. 36

To educate you, they will be your enemies, and they will spread their hands and tongues to you with evil, and they would like to disbelieve 2 the examiner

The Arabs will tell you that our money and our families occupied us, so ask forgiveness for us. They say in their tongues what is not in their hearts. Say, who owns something for you from God, if he wants harm to you or wants you to benefit? But God was an expert in what you do. 11

And also we sent him down as an Arab ruler and when you followed their whims after you got from knowledge what you have from God who is gone or protected 37 thunder

And before him Moses wrote a nation and mercy, and this was written by Mosaddeq, we are not Arabs, to warn those who have been wronged, and good news for the benefactors, 12 followers.

The Qur'an is "clear": unambiguous and clear or "shown": self-interpretation through reflection

The Qur'an is "Mubeen": apparent clarity and linguistic statement

- Linguistic meaning: The word "shown" is derived from "ban" meaning appeared and clarified. The Qur'an is "clear", that is, clear, clear, unambiguous in terms of language and basic statement.
- Its significance in the Qur'an: When the Qur'an is described as "clear", this indicates that its words are clear in the Arabic language, its sentences are understandable in their structure, its

stories are clear in its passage, and its rulings are clear in their basic purposes. It is not a book that is vague or vague in its linguistic origin.

- Examples from the Qur'an:
    - {These are the verses of the Scripture} "Joseph: 1" - that is, these are the verses of the clear and clear Book.
    - {And the book shown} "Smoke: 2" - a section of the clear book.
    - {Perhaps you are reasonable" as well as we revealed it as an Arabic Qur'an and we spent it from the threat so that they may fear or happen to them in remembrance} "Taha: 113" - God revealed an Arabic Qur'an to be clear and understandable to the Arabs.
- Conclusion: "Mubin" means that the Qur'an, in its basic linguistic and graphic origin, is clear, and easy to understand for those who have the Arabic language and the basics of understanding.

The Qur'an is "clear" and "difficult to understand": multiple levels

- Zahir and Batin: It is true that the Qur'an is "shown" on the surface, but it also carries multiple levels of understanding. There is the apparent that the general public perceives, and there is the inner that needs deeper reflection and broader knowledge.
- Levels of comprehension: These levels include:
    - Initial linguistic comprehension: Understand the meanings of words and sentences directly.
    - Contextual understanding: Understanding verses in their different contexts "reasons for revelation, themes, relationships between verses".
    - Intentional understanding: Understanding the purposes of Sharia and the objectives of rulings.
    - Indicative/esoteric understanding "among the people of this type of interpretation": deriving deeper meanings and hidden signals, a level that requires special knowledge and precise methodological controls.
- The reason for the relative "difficulty of understanding": "difficulty in understanding" is not due to ambiguity in language or lack of statement, but because of the depth and breadth of meanings, the multiplicity of levels, and the fact that it is the word of God that transcends the words of men. The more human knowledge and contemplation, the deeper levels of understanding will be revealed to him.

The Qur'an is "Mubayyin": Self-Interpretation through Contemplation

- The Qur'an is "Mubayyin", i.e. Mubayyin: the word "Mubayyin" "in the form of the subject noun of the one who does - Abban" can carry the meaning of the clarified, that is, the one who explains, clarifies and interprets.
- Self-interpretation: The Qur'an is "clear" in the sense that it interprets each other. His verses illustrate some of them, his stories explain some of them, and his rulings complement each other.
- The role of reflection: Contemplation is the primary tool for discovering this "self-clarification" of the Qur'an. Through deep reflection, reflection on verses, linking them, and searching for relationships and meanings, it is revealed how the Qur'an interprets itself.
- For example, a verse may be vague on the face of it, but by referring to other verses on the same subject, a similar story, or a related ruling, the meaning can become clear.
- "The Qur'an interprets each other": This is a golden rule in the interpretation of the Qur'an. When it is difficult to understand a verse, look for other verses that talk about the same topic or

use the same words or concepts. You often find in the Qur'an itself something that clarifies what is meant.

Catch:

The Holy Qur'an is "Mubeen" in its basic language and statement, and it is "Mubayyin" in the sense that it explains itself by itself through reflection, but at the same time it is deep and multi-layered, making it a sea whose wonders and meanings do not end.

How do we deal with this dual nature?

1. We begin with apparent comprehension: we proceed from initial linguistic comprehension and clear apparent meanings.
2. We rely on reflection: we deepen understanding by contemplation and continuous reflection on the verses of the Qur'an.
3. We seek self-interpretation: we seek to discover how the Qur'an interprets itself by itself, by linking different verses.
4. We use tafsir to develop our contemplation skills: we refer to the interpretations of scholars who rely on the Book of God for a deeper and more comprehensive understanding.
5. We do not stop at one level: we realize that understanding is a continuous and renewed process, and that the Qur'an reveals new meanings to us as our knowledge and contemplation increase.

With this approach, we can approach the Holy Qur'an with a deeper and more comprehensive understanding, benefit from its clarity and statement, and delve into its multiple levels and rich meanings.

8.3 VERSES BASED ON THE FOUNDATIONS OF THE "JURISPRUDENCE OF THE ARABIC QURANIC TONGUE" "ARRANGED AND BRIEF":

First: The nature of the Qur'anic tongue and the Qur'an itself:

1. ﴿In a clear Arabic tongue﴾ "poets: 195" - establishes the specificity of the tongue of the Qur'an and its ability to self-statement.
2. ﴿We revealed it as an Arabic Qur'an, so that you may be reasonable﴾ "Yusuf: 2" - links the Arabic Qur'an with reason and deep understanding.
3. ﴿Allah ۜ A book whose verses were wiser and then separated from the hands of an expert sage﴾ "Hud: 1" - confirms the tightness, detail and internal order of the Qur'an.
4. ﴿And we sent you the book to explain everything ...﴾ "Al-Nahl: 89" - establishes the comprehensiveness of the Qur'an and its ability to demonstrate.
5. ﴿A book whose verses detailed an Arabic Qur'an for people who know﴾ "Separated: 3" - links the detail of the verses and their Arabic to science.
6. ﴿...An Arabic Qur'an that does not have a crooked, so that they may be pious﴾ "Al-Zumar: 28" - denies warp and confirms the integrity of its system and links it to piety.
7. ﴿If it were from someone other than Allah, they would find a lot of difference in it﴾ "An-Nisa: 82" - confirms its internal consistency and negates the contradiction from it.
8. "Al-An'am: 38" - The book's completeness and comprehensiveness "may be understood as the absence of the need for basic external sources."

Second: Methodology of understanding "reflection, reason, science, remembering":

1. ﴿Read in the name of your Lord who created﴾ "Leeches: 1" - the command to read as the beginning of knowledge associated with God.
2. ﴿He who taught with the pen taught man what he did not know﴾ "Leeches: 4-5" - emphasizes the acquired knowledge and divine teaching.
3. ﴿Do they not contemplate the Qur'an? ﴾ "Muhammad: 24 / An-Nisa: 82" - The direct command to reflect as a basic mechanism of understanding.
4. ﴿A book that we sent down to you, blessed to reflect on its verses and to remember the first of the minds﴾ "p: 29" - Linking contemplation with remembering "true understanding" and belongs to people of mind.
5. ﴿Say whether those who know and those who do not know are equal, but the first of the minds remember﴾ "Al-Zumar: 9" - elevates science and reason and links them to remembering.
6. ﴿ As well as Allah shows you His signs so that you may be wise ﴾ "Al-Baqarah: 242" - makes prudence an end to the statement of the verses.
7. ﴿...We also separate the verses for people who think (Jonah: 24) - makes reflection a way to understand the details of the verses.
8. ﴿ It is only touched by the purified ﴾ "Incident: 79" - "By your interpretation" Deep understanding "touch" requires intellectual purification.
9. ﴿We have facilitated the Qur'an for remembrance, so is there anyone who thinks﴾ "The Moon: 17" - confirms the facilitation of the Qur'an to remember "for those who want to contemplate" and urges it.

Third: The internal structure of the Qur'anic tongue "Mathani, Hermetic and similar":

1. ﴿And I have brought you seven of the Mathani and the Great Qur'an﴾ "Al-Hajar: 87" - a foundational verse for the concept of "Mathani" "literal pairs as a structural system".
2. ﴿ God revealed the best hadith, a book similar to Mathani... ﴾ "Groups: 23" - Links the Mathani system to the "structural/phenomenological similarity that calls for reflection".
3. ﴿He is the one from whom the Book was revealed to you, verses that are refereed, they are the mother of the Book and the last similar... ﴾ "Al-Imran: 7" - "With your own interpretation" you define the components of the system: the arbitrators "letters/origins" and the similarities "compound words".

Fourth: Universal laws reflected in the "marital" language:

1. ﴿And out of everything we created a couple, as you may remember﴾ "Dhariyat: 49" - the universal principle of marriage with which the linguistic system of the mathani is in harmony.

Fifth: Consequences of reluctance to reflect and understand:

1. ﴿Deaf to you my uncle, they will not return﴾ "Al-Baqarah: 18" - vilify the disruption of the tools of understanding.
2. ﴿...These are like cattle, but they are astray... ﴾ "Al-A'raf: 179" - likening those who do not understand cattle.
3. ﴿And whoever turns away from my remembrance, he will have a living in distress, and we will cram him on the Day of Resurrection blindly﴾ "Taha: 124" - Symptoms are linked to distress and blindness "deprivation of light and understanding".
4. ﴿...Allah does not guide the unjust people﴾ "Al-An'am: 144" and "and the like" - indicate that guidance and "understanding" are prevented from the unjust and immoral because of their deeds.

This list represents a strong set of verses from which to establish, build and strengthen the methodology of "the jurisprudence of the Arabic Qur'anic tongue".

8.4 Treasures Beyond the Letter: Contemplation Expands Horizons of Meaning in the Holy Qur'an

Introduction: An invitation to dive into the sea of Quranic words

The Holy Qur'an, the miraculous word of God, is not just a book whose letters are read and whose verses are recited, but it is a sea full of meanings and layers of significance that unfold to those who contemplate and sink into its depths. We often stop at the direct physical meaning of the word, which is a necessary initial understanding, but sufficiency with it may withhold from us treasures of wisdom and spiritual and moral meanings that God Almighty intended. The repeated call in the Qur'an for reflection, reflection and reasoning "Do they not contemplate the Qur'an... ﴾, "You may be reasonable", "For people who think" is not an entertaining invitation, but an essential key to "touching" the truth of the divine text and understanding its deeper purpose. Calling for a contemplative journey to expand the understanding of some of the central Qur'anic terms, moving from physical crusts to moral pulp.

A- The "heart": not just a pump, but the center of awareness and faith

When the "heart" is mentioned in our daily lives, the physical organ that pumps blood comes to mind. But in the Qur'anic tongue, the heart transcends this material dimension to become the center of perception, understanding, reason, faith and disbelief. The Qur'an attributes sanity and jurisprudence to the heart: ﴿... They have hearts that they do not understand... ﴾ "Norms: 179". It is the object of faith and tranquility (not by the remembrance of God, the hearts are reassured) "Thunder: 28", and it is also the object of moral sickness (in their hearts is a disease... ﴾ "Cow: 10". Reflection reveals that the goodness and moral integrity of the heart are the basis of correct understanding and firm faith.

B- "Healing": not only the medicine of the body, but the balm of the soul and the mind

The Qur'an describes itself as ﴿... Healing for what is in the chests... ﴾ "Yunus: 57". Is this healing limited to physical illnesses that may be cured by reading the Qur'an "ruqyah"? Contemplation expands the concept to reveal that the greatest healing is the healing of hearts and chests from the diseases of doubt, hypocrisy, ignorance, envy, arrogance and delusion. It is a moral healing that purifies the soul, corrects the mind and refines behavior. More profoundly, this moral and psychological healing has a prolonged impact on physical health, as a healthy heart reassured by the light of God is better able to resist physical diseases.

C- "Food" and "sustenance": not limited to matter, but includes food for the soul and mind

We usually understand "food" as what we eat and drink to satisfy the hunger of the flesh. But contemplating verses such as "Let man look at his food" ("Abs: 24" or "And feed the food on his love... ﴾ "Human: 8" opens the door to a wider gloss. "Food" and "livelihood" in the Qur'an may include everything that nourishes a person, benefits him, and provides him with the means of life and survival, materially and morally. Guidance is a livelihood, knowledge is a livelihood and food for the mind, piety is the best and wisdom is much good. "Feeding food on his love" may include sharing knowledge, guidance, and goodness with others, not just feeding bellies.

D- "Disease": not always the bug of the body, but may be the corruption of the mind and heart

When the Qur'an mentions the permission to break the fast for the sick (who among you is sick... ﴾ "Al-Baqarah: 184", the direct meaning may be physical illness. But contemplating other verses such as "In their hearts is sickness... ﴾ It reveals that the Qur'an uses the term "disease" more broadly to include diseases of the heart, mind and soul, such as doubt, hypocrisy, and following toxic desires and thoughts. Understanding this moral dimension of disease is necessary to diagnose and treat society's intellectual and spiritual diseases with Qur'anic guidance.

E- The poor" and the "poor": not only the poverty of money, but the need for knowledge and guidance

When the Qur'an commands us to be kind to the "poor" and "poor" and to feed them "as in the verses of ransom, expiation, zakat and almsgiving", the mind goes directly to those who lack money, food, clothing and shelter. This material meaning is essential and essential, and meeting these needs is an undisputed religious and humanitarian duty.

But does the meaning of palliative and poverty stop there? Contemplation opens our eyes to other dimensions of human need. Man is not only a body that eats and drinks, but a thinking mind and a spirit that yearns for knowledge and guidance. A person may be "poor" or "poor" with money, if he lacks useful knowledge, guiding insight, tranquility of heart, or purpose and meaning in his life.

- Poor: The word "poor" "from stillness" may refer to the person who has been "inhabited" by poverty, ignorance, or inability to move and seek knowledge or to improve their condition. It may be physical or moral stillness. "Feeding the poor" in this broader sense may involve moving his consciousness, teaching him, bringing him out of the stillness of ignorance and heedlessness, as well as satisfying his material needs.
- The poor: The word "poor" may refer to those who are exhausted and destitute, or may also refer to those whose moral back is broken due to ignorance, delusion or despair, as they lack the "paragraphs" of guidance and knowledge that establish their spiritual and intellectual crucifixion. Benevolence to the poor here involves reparation for this moral fracture by offering light, knowledge and hope.

Extending our understanding of the poor and poor to cognitive and spiritual needs does not diminish the importance of satisfying material needs, but rather complements and deepens them. The true contemplator of the Qur'an understands that giving must be universal: we feed the hungry, clothe the naked, shelter the homeless, and at the same time, seek to teach the ignorant, guide the lost, educate the unwary, and provide "cognitive nourishment" and "spiritual clothing" to those who lack it.

Conclusion: Contemplation is the key to life in the Qur'an

Limiting oneself to a physical understanding of Qur'anic terminology may make our relationship with the Qur'an superficial and limited. As for contemplation, which seeks to reveal the moral, spiritual and intellectual dimensions, it revives hearts, heals breasts, nourishes minds and makes the Qur'an indeed a "light" with which we walk in the paths of life. It is a continuous call for every Muslim man and woman to transcend the phenomenon of the letter and dive into the sea of meanings, to realize that the words of God carry layers of light, guidance and healing that unfold to those who heard while they were martyrs and to those who had a heart to reason with. Let's make Contemplating the Qur'an is a key to a deeper understanding of ourselves, the universe and our relationship with our great Creator.

8.5 "The Arabic tongue shown" or "the tongue of the Arabs"? Redefining the linguistic framework of the Qur'an

Introduction: Do we really understand the language of the Qur'an?

When interpreting the Holy Qur'an, it is often assumed that its language is the same as the "Arabic" we speak today or that spoken by the Arabs of the pre-Islamic era and early Islam, which was written down in dictionaries and laid down in traditional grammar and morphology books. This assumption, while logical at first glance, ignores a unique peculiarity that the Qur'an itself has repeatedly emphasized: that it was revealed (in a clear Arabic tongue). "Poets: 195". What is this "clear Arabic tongue"? Is it exactly the same as Lisan Al Arab? What effect does confusing them have on our understanding of God's book?

1. Lisan Al Arab: The Changing Human Language

"Lisan al-Arab" is a term we use here to refer to the Arabic language as used by humans throughout their history:

- Human language: It has undergone evolution and change over time and space, and has been influenced by different customs, customs and dialects.
- Areas of use: the language of pre-Islamic poetry, rhetoric, proverbs, historical notation, and daily transactions.
- Characteristics: Rich in vocabulary, varied styles, but may contain ambiguity, confusion, metaphor, synonymy, influence by other cultures, and sometimes rhetoric and random speech.
- Sources of its grammar: The rules of grammar, morphology and traditional rhetoric were derived mainly from the extrapolation of this human use of language "especially pre-Islamic poetry", although the Qur'an is also an important source, but it has not always been the only or dominant source in setting the rule.

2. "The Clear Quranic Arabic Tongue": The Fixed Language of Revelation

In contrast, the Qur'an describes his tongue as "a clear Arabic tongue." This description is not merely an affirmation of the Arabism of language, but rather an identification of the intrinsic characteristics of this divine tongue:

- Arabic tongue: It is derived from the finest, clearest, most complete and purest forms of the Arabic language, but it is not just a reflection of it, but it is the origin and the supreme model on which language must be measured and not vice versa.
- Shown: This is the distinguishing feature. "Shown" means that it is a tongue characterized by:
    - Clarity and clarity: its words are clear, its structures are understandable, unambiguous and there is no real ambiguity for those who manage it.
    - Detail and precision: His verses are detailed and precise, each word and each letter in its exact position to perform a specific meaning.
    - Integrity "without crookedness": a straight linguistic system, in which there is no contradiction or deviation from truth and logic.) An Arabic Qur'an that does not have crooked(.
    - Stability: A fixed language whose basic rules and the semantics of its letters and its connotations do not change with the change of time or place, because it is the language of eternal revelation.
    - Intentionality: Every word and every structure in it is intended for itself, carrying an essential connotation associated with its structure "as we will detail in a later paper".

3. The danger of confusing the two tongues:

The common methodological error in many interpretations and studies is to deal with the "Qur'anic tongue shown" with the same rules, tools and logic of the "tongue of the Arabs", which leads to many problems:

- Projection of human rules: The imposition of the rules of grammar, morphology and human rhetoric "derived mainly from the tongue of the Arabs" on the Qur'anic text, which may lead to interpretations that contradict its internal system "such as the problems of expression, estimation of omissions, and the utterance of the absolute metaphor."
- Reliance on customary meaning: Interpreting Quranic words in their common or changing meaning in Lisan al-Arab without reference to their fixed and specific significance in the Qur'anic tongue itself "by tracking their occurrence and analyzing their bladders".
- Loss of privacy: Ignoring the unique characteristics of the Qur'anic tongue "such as the unity of significance, the role of the Mathani, the importance of painting" leads to a superficial understanding that loses much of the depth and miracle of the text.
- Alleged contradictions: Many of the contradictions claimed to exist in the Qur'an arise from an attempt to understand it with the rules and logic of a changing human language rather than its hermetic internal system.

4. The Right Approach: Starting from the Qur'an

To avoid these problems, we must start from the following principle: the Qur'anic Arabic tongue is the origin and reference, and the Arabic tongue is a branch that may be used with caution. This requires:

- Deriving the rules of the Qur'anic tongue from within: by contemplating the text itself, tracing linguistic patterns, analyzing the relationships between words and verses, and understanding the role of the Mathani and the cut letters.
- Dealing critically with Lisan al-Arab: Making use of dictionaries and traditional rules to understand the origin of vocabulary, but with caution against projecting customary meanings or human rules absolutely on the Qur'anic text, and presenting the Qur'anic tongue to them when there is apparent conflict.
- Focus on the Qur'anic context: Understanding the significance of a word or structure within its particular Qur'anic context "direct, objective and general" is the primary key.

Conclusion:
The distinction between the "clear Arabic tongue" revealed by the Qur'an and the circulating "tongue of the Arabs" is not a linguistic luxury, but a methodological necessity to understand the Book of God correctly and accurately. We must treat the Qur'an as an integrated linguistic system with its own unique rules and characteristics, deduce these rules from the text itself, and not subject it to the rules of human language that may fall short of realizing its perfection and miracles. Returning to the Qur'anic tongue is the first step towards deeper reflection and wider revelation of the secrets of speech. God.

8.6 Hermetic and similar to the perspective of the Qur'anic tongue: All the Qur'an is hermetic

Introduction: The problem of ambiguity in the text shown

The issue of "the hermetic and the similar" is one of the most controversial and controversial interpretive issues in the history of Islamic thought. The controversy is mainly based on the understanding of the seventh verse of Surat Al-Imran: ﴿ He is the one from whom the Book was revealed to you verses of the courts who are the mother of the book and the last similar, but those

who have in their hearts deviation follow the similarities of it for the sake of sedition and in order to interpret it, and only God knows its interpretation and those who are firmly established in Knowledge they say, believe in it everyone from our Lord, and only the first of the minds is mentioned.

The prevailing traditional understanding of this verse divides the verses of the Qur'an into two parts: verses of "courtesy" with clear significance that bear only one meaning, and verses of ambiguous "similarities" that may have more than one meaning or whose true meaning is known for certain only to God "or those who are firmly established in science at odds." This traditional understanding, while common, raises fundamental problems:

1. Contradiction with the description of the Qur'an as "clear": How can the Qur'an be "clear" and "clear and detailed" and at the same time contain verses that are inherently ambiguous?
2. Opening the door for false interpretations: Claiming that there are similar verses with ambiguous meaning may open the door for the people of deviation to interpret them according to their whims and mislead people.
3. Suggesting a lack of statement: This division may suggest that the statement of the Qur'an is not complete or that some of its parts are not amenable to certain understanding.

The jurisprudence of the Qur'anic tongue: a new vision of the hermetic and similar

The jurisprudence of the Qur'anic Arabic tongue, with its approach based on the unity of the text and its internal system, offers a different vision of this issue, based on the following principles:

1. The whole Qur'an is hermetic: based on the Qur'an's description of itself as a book whose verses were wiser and then separated..." Hood: 1", we see that all the verses of the Qur'an are governed in their origin, linguistic structure and essential significance within the framework of the "clear Arabic tongue". There are no verses that are inherently vague or intended for themselves to confuse people. Precision here means precision, coherence and clarity for those who have the right tools of understanding.
2. The similarity is relative and not subjective: The similarity mentioned in the verse of Al-Imran is not a subjective characteristic of some verses that makes them ambiguous in nature, but rather a relative similarity related to one of two things:
    - Similarity with other texts: The Qur'anic verse may be suspicious of its appearance or subject matter with other verses in the Qur'an itself, or "which is closest to the context of the verse in response to the People of the Book" with texts in the previous heavenly books "The Torah and the Injil". It is the people of deviation who follow this apparent similarity to strike texts together or to question the Qur'an, rather than returning the similarities to the arbitrator.
    - Similarity due to lack of understanding: A verse may seem "similar" to the reader because it is not deeply considered, not connected to its context, not understanding the semantics of its words, letters, and recitations through the Qur'anic tongue, or because of reliance on deficient human interpretations. The similarity here concerns the recipient and not the text itself.
3. Courts "Mother of the Book" = The origins of the Qur'anic tongue: "Mother of the Book" are the origins and courts to which it is referred to to understand everything that may seem similar. In our methodology, we see that the "names of letters" and their basic connotations derived from the "mathani" "literal pairs" are these courts or assets that constitute the "mother" of the Qur'anic tongue. Words "similar in structure because they contain common bladders" are understood by these hermetic and even ascendants.

4. Interpretation: Revealing the original meaning: The interpretation mentioned in the verse (and in order to interpret it) is not in the sense of diverting the word from its appearance to a likely meaning, but in the sense of knowing the fate, truth and purpose to which the verse or word leads, and revealing its deep original meaning associated with its structure, context and origins "Mathani and the names of letters". The people of deviation seek this interpretation to divert it from its proper course to meet their whims.
5. "And only Allah knows its interpretation": Divine Teaching by Contemplation:
    - Suggested reading: We prefer to read "know" "by joining the yaa and breaking the aggravated lam" instead of the famous reading "knows". The meaning becomes: God Almighty is the true teacher of the interpretation of "understanding fate and truth" that may be similar to people, and not that He alone knows about it and monopolizes it for Himself.
    - How does God know interpretation? Through the guidance of contemplators who follow the correct approach: refer to the refereed verses "The Origins of the Qur'anic Tongue: Letters and Mathani", study contexts, interpret the Qur'an with the Qur'an, and seek understanding honestly and sincerely.
    - Those who are firmly established in science: They are not those who teach interpretation independently, but they are those who seek to learn it from God, so they say "We believed in it everyone from our Lord" believing in the unity of the source and the tightness of the text, then they strive to reflect and understand, and realize that the real memory does not happen except for the first minds of the thinkers.

Proposed practical methodology for dealing with "similar":

When confronted with a seemingly unclear or "similar" verse or word, the Qur'anic jurisprudence approach invites us to:

1. Do not rush to judgment: We do not judge them with absolute ambiguity or resort to distant interpretations.
2. Structural analysis: returning words to their roots and bladders and analyzing their original semantics.
3. Comprehensive context study: linking the verse to its direct, objective and general context in the Qur'an.
4. Linking to the courts: comparing them with other clear verses that deal with the same subject or use the same roots and bladders.
5. Deep reflection and seeking guidance: the realization of the mind and heart, and the use of God to open the shutters of understanding.

Conclusion:
The perspective of the jurisprudence of the Qur'anic Arabic tongue frees us from the traditional problem of the hermetic and similar. The whole Qur'an is tight in its tongue and system, and similarity is relative to our understanding or apparent similarity with other texts. God Almighty is the teacher to interpret what we may suspect, and the way to learn is deep reflection based on the origins of the Qur'anic tongue "letters and Mathani" and its internal methodology, with belief in the unity of the text and surrendering the heart to the All-Knowing Guide.

8.7 Abrogation in the Qur'an: A statement and detail - not removal and invalidation

Introduction: The problem of "nullifying" God's words with God's words!

The issue of "abrogation" in the Qur'an is one of the most complex and controversial issues in Qur'anic science and exegesis. The traditional common understanding of abrogation means removing the rule of a Qur'anic verse or pronouncing it and replacing it with the ruling or pronunciation of another verse revealed after it. This understanding is mainly based on the interpretation of the Almighty' s saying: "We do not copy a verse or forget it, we are good from it or like it, did you not know that Allah is Almighty over everything?" "Al-Baqarah: 106".

This traditional understanding of copying in the sense of removal and revocation poses significant challenges and problems:

1. Conflict with the memorization and perfection of the Qur'an: How can it be said that some verses of the Qur'an have been invalidated or removed with the Qur'an itself asserting that it is a preserved and hermetic book? "We have revealed the dhikr and we are his keepers", "A book whose verses are wiser...{.
2. Opening the door to doubt and confusion: The claim that there are abrogated "invalid" verses may open the door to questioning the validity of some provisions of the Qur'an or the completeness of the text.
3. Lack of consensus and clear criteria: Scholars differed greatly in identifying abrogated and abrogated verses, and in setting precise criteria for saying abrogation, which led to confusion and confusion.
4. Contradiction with the universality of the message: How can you invalidate Qur'anic rulings that were valid for a time and are no longer so, and the Qur'an is a universal and eternal message?

6.1 The jurisprudence of the Qur'anic tongue: abrogation in the sense of statement - composition AND CONFIRMATION

Returning to the original semantics of the words in the Qur'an and to understanding the text as an integrated whole, the jurisprudence of the Qur'anic Arabic tongue presents a different vision of the concept of abrogation that goes beyond the meaning of removal and invalidation, and is in harmony with other Qur'anic concepts that emphasize memorization and accuracy:

1. Linguistic and radical meaning of "copy":
    - The word "copy" in the language has multiple meanings, including: transfer and writing "copy the book", remove and alter, and track.
    - In the Qur'anic tongue, when analyzing its root through the bladder "n x + x x", we find semantics associated with "taking out and showing "nx" of something and making it a stable constant "x x"". This structural meaning, which includes accuracy in output and stability after it, is the key to understanding its uses in the Qur'an.
    - This meaning is clearly manifested in the Almighty's saying about recording the deeds of the servants: "We used to reproduce what you were doing" "Al-Jathiya: 29", where "reproduction" here is the process of accurately producing images of works and fixing them in solid records. In essence, copying and reproduction imply the meaning of fixation and careful preservation, not removal.
    - As it appears in the Almighty's saying about throwing Satan and erasing it: "So God copies what Satan throws and then God judges his signs" "Hajj: 52", where "God abrogates" here means removing and proving the invalidity of what Satan throws, to judge and prove his correct signs. Abrogation here is an act of proof and clarification of the right after the removal of falsehood, not the removal of the right itself.

2. Re-understanding the verse of al-Baqarah "106" in light of the integration of "abrogation" and "reproduction":
    - ﴿What we copy from a verse... ﴾: In light of the above, "copy" can be understood here in the sense of "what we prove, record and acknowledge from a universal sign, judgment or law", which is close to the meaning of reproduction as a recording and acknowledgment.
    - ﴿...Or forget it...﴾: It is not in the sense of complete erasure, but the closest is "we delay its statement, elaboration and practical download" or we make its application next "from the root n x a: delay".
    - ﴿...Got away from her or like her...﴾: It is not a better judgment that necessarily invalidates the former, but:
        - "Better than her": A clearer and more appropriate statement, detail, application or manifestation of the context and situation, which is "good" than a mere verse outlined or not indicated in that context.
        - "Like her": confirmation and repetition of the same truth or judgment in a new context or in another form to increase the statement, consistency and firmness.
    - The overall meaning of the verse: what we write down and prove from the sign or ruling "we copy", or what we delay its statement and detail "we forget it", except that we follow it with what is clearer and more appropriate for it "better than her" or what is confirmed and repeated by ""like her". The verse, then, emphasizes God's wisdom and ability to clarify, elaborate, confirm and discharge His verses in a way that suits the guidance of creation through time and space, and thus it is synonymous with the concept of reproduction as accurate preservation and codification, and cannot be evidence of the invalidation of parts of God's preserved and hermetic words.
3. "Transcription" as a graphic and Qur'anic method of "confirmation and detail":
   Abrogation with this systematic understanding is part of the Qur'an's methods of clarification and fixation, not removal:
    - Graduated statement: where the provision or concept comes first in a total form and then is detailed, restricted and clarified in other places, and this is a detail and statement and not an invalidation.
    - Allocation and restriction: It is the allocation of the general or the restriction of the absolute with other verses, which is a well-known method of clarification and accuracy.
    - Clarification and detail: It is the statement of what may seem in total and the clarification of what may seem ambiguous.
    - Conjugation: It is the presentation of the same meaning in different methods and formats to stabilize, clarify and expand the circle of understanding.
4. Response to alleged transcription examples:
   "This part remains the same, as the new understanding of copying as a statement and specification is applied to well-known examples"
    - The verse of the sword: a statement of the ruling on the state of war, not the invalidation of the verses of peace.
    - Several verses of the deceased: a breakdown of various aspects "the waiting period and the commandment", do not oppose.
    - The verse of charity before the Munajat: facilitation and mitigation while remaining the origin of the ruling, not total annulment.

Conclusion:

The correct understanding of abrogation in the Holy Qur'an, derived from its clear Arabic tongue and internal methodology, and in integration with the concept of cloning, which means codification and accurate fixation, confirms that abrogation is a statement, clarification, detail, allocation and confirmation of meanings and rulings, not the removal and invalidation of God's words. This understanding preserves the perfection, tightness and unity of the Qur'an, and closes the door to suspicions and interpretations that contradict its sanctity and immortality. It invites us to contemplate the Qur'an as a whole and complementary, its verses believing each other, showing each other and proving its solid truths.

8.8 Responding to suspicions of the Qur'anic tongue approach

Introduction: Immunizing Understanding Against Skepticism

The Holy Qur'an, the miraculous words of God, has not been spared from attempts to question and raise suspicions about it throughout the ages. These suspicions target various aspects, some related to its language and statement, some related to its scientific or historical content, and others that claim internal contradictions in it. These suspicions often stem from a superficial understanding of the text, from the application of external rules and logic to it, or from a lack of familiarity with the specificity of its "clear Arabic tongue".

Traditional interpretations, despite their appreciated efforts, may not always provide adequate systematic responses to emerging suspicions, especially those based on the development of science and human knowledge. Here, the "jurisprudence of the Qur'anic Arabic tongue" stands out with its verbal approach and tools derived from within the text, to present a strong and objective methodology to fortify Qur'anic understanding and respond to these suspicions in a scientific and logical manner.

How does the jurisprudence of the Qur'anic tongue respond to suspicions?

1. Show the tight linguistic system "Response to linguistic suspicions":
    - Problem: Claiming linguistic, grammatical, or rhetorical errors in the Qur'an based on comparison with Lisan al-Arab grammar or human linguistic theories.
    - Systematic response:
        - Affirming that the Qur'an has its own "clear Arabic tongue", which is the original and the reference, and is not dependent on inductive human rules that may be deficient or non-comprehensive.
        - Reveal the elaborate rules of procedure of the Qur'an "through the analysis of the Mathani, semantics, syntax, context" that justifies any linguistic use that appears "contrary" to traditional rules, and appears to be intended for itself to achieve higher accuracy in meaning or eloquence.
        - Rejection of the idea of synonymy, absolute metaphor and random estimation, which is often an entry point for saying error or linguistic weakness.
2. Understanding scientific and historical references from the context "responding to scientific and historical suspicions":
    - Problem: Allegation of contradiction between Qur'anic verses and proven scientific facts, or historical errors in storytelling and events.
    - Systematic response:

        - Affirming that the Qur'an is a book of guidance and not a book of empirical sciences or pure history. Scientific or historical references in it come to serve the main goal of "guidance and consideration".
        - Understand these references within their Qur'anic context and deep linguistic connotations (in Mathani and kinetic sense), rather than projecting changing scientific theories on them or interpreting them in isolation from the text.
        - The Qur'an guides science and reveals fixed cosmic norms, and may agree with or precede true science, but it cannot contradict a certain and proven scientific fact. Any apparent contradiction is the result of a wrong understanding of the verse, the scientific theory, or both.
        - Understanding the Qur'anic stories as a presentation of the lesson and exhortation and not a detailed historical narrative with all its parts that do not affect the goal.
3. Solve the alleged contradictions "show the unity of the text":
    - Problem: Claiming that there are contradictions between some Qur'anic verses in the rulings, news or divine attributes.
    - Systematic response:
        - Apply the principle of "the Qur'an interprets each other" and "the unity of the Qur'anic text".
        - Return to the "fixed connotation" of words "through the analysis of the bladder and the tracking of roses".
        - Understand the verses within their different contexts (general, specific, objective).
        - Distinguish between levels: differentiate between the apparent and the inner, or between general judgment and special application.
        - Understand transcription as a statement and detail: "as passed in previous research" to resolve what appears to be a conflict of judgments.
        - To show that these alleged contradictions are the result of a superficial or fragmented understanding of the text, and that a thorough reflection on the approach of the Qur'anic tongue reveals the complete complementarity and harmony of all its verses.

"Concise" practical examples:

- Suspicion of grammatical error "such as erecting the subject or raising the object in some readings or drawings": It is replied that the Qur'anic tongue has its own system that may differ from the grammatical rules extrapolated later, and that this "difference" is intended to serve the precise meaning.
- Suspicion opposing the creation of the heavens and the earth "disputes and separated": It is answered by understanding that creation is a continuous process and that the days mentioned are multiplied and not literal time periods, which eliminates the conflict.
- Suspicion that the verses of predestination contradict the responsibility of man: he responds to it by understanding the complementarity between God's knowledge and will and between man's will and choice through a deep reflection of the verses on the subject as a single unit.

Conclusion: The
jurisprudence of the Qur'anic Arabic tongue, with its verbal approach and structural analysis, provides a powerful methodological shield to respond to suspicions raised about the Qur'an. Returning to the

text itself, revealing its elaborate internal order, understanding its deep and fixed connotations, and refusing to subject it to external rules or fragmented interpretations, we can show the perfection and miraculousness of the Qur'an, and refute suspicions with a strong argument and shining proof derived from God's own words. It is an approach that restores the prestige of the Qur'an and fortifies Muslims' understanding of the Book of their Lord.

8.9 Renewing religious discourse and linking it to reality

How does the verbal approach contribute to the renewal of religious discourse?

1. Introducing a new understanding of the Qur'an:
    - It transcends rigid traditional interpretations and reveals new dimensions of meaning that were not visible before.
    - This new understanding makes the Qur'an more vital, more responsive to the challenges of the times.
2. Focus on overall values and principles:
    - The verbal approach helps to derive universal values and principles from the Qur'an, such as justice, equality, freedom, human dignity, and others.
    - These values and principles are the basis on which religious discourse should be based, and they are what concern people in their daily lives.
3. Confronting extremism and extremism:
    - Extremism and militancy often arise from a wrong or fragmented understanding of the Qur'anic text.
    - The verbal approach provides a balanced and comprehensive understanding of the Qur'an and nullifies extremist interpretations on which extremists are based.
4. Promoting dialogue and tolerance:
    - The verbal approach emphasizes that the Holy Qur'an calls for dialogue, tolerance, and peaceful coexistence among people of different religions and cultures.
    - This understanding promotes the values of dialogue and tolerance in religious discourse, and contributes to building more peaceful and harmonious societies.
5. Linking religion to life:
    - The verbal approach helps to understand how the teachings of the Qur'an can be applied in various aspects of life: social, economic, political, and cultural.
    - This connection makes religion more important to people, and increases its positive impact on society.
    - Examples:
        - In the social field: The verbal approach can be used to understand Quranic concepts about the family, marriage, divorce, raising children, women's rights, etc., and apply them in contemporary reality.
        - In the economic field: The verbal approach can be used to understand Quranic concepts about money, labor, production, distribution, zakat, charity, etc., and to build a more just and equitable economic system.
        - In the political field: The verbal approach can be used to understand Quranic concepts about Shura, justice, freedom, human rights, good governance, etc., and to build a more democratic and participatory political system.

6. Addressing the mind and heart:

- The verbal approach addresses not only the mind, but also the heart.

- Letter semantics and compositions: reveal the aesthetics of the Qur'anic language, and its emotional impact.
  Kinetic meaning: It makes the Qur'anic text more vivid, and closer to the soul.

In short:

The verbal approach and the jurisprudence of the Qur'anic tongue offer the tools to renew religious discourse and make it more relevant to contemporary reality. They help to understand the Qur'an in a new and balanced way, to derive its universal values and principles, to confront extremism and extremism, to promote dialogue and tolerance, and to link religion to life. They enable religious discourse to be more influential and positive in people's lives and in society.

8.10 THE INTENTIONAL PRINCIPLE IN LANGUAGE: OVERCOMING ARBITRARINESS IN THE QUR'ANIC TONGUE

Introduction: Are words just arbitrary symbols?

In modern linguistic studies, especially influenced by the ideas of Ferdinand de Saussure, a principle known as "Arbitrariness of the Linguistic Sign" prevailed. This principle holds that the relationship between the word "signifier" and its meaning "signifier/concept" is completely arbitrary, that is, it is just a convention and an implicit agreement between the people of the same language, and there is no natural, essential or logical link between the sound of the word or its letters and the meaning it carries. The word "tree" in Arabic, "tree" in English, or "baum" in German, all denote the same thing, but there is nothing in the sounds or letters of these words that is necessarily related to the reality of the tree itself.

This principle, although it may be true to some extent in the evolution, diversity and changing terminology of human languages, poses a profound problem when applied absolutely to the "Arabic Qur'anic tongue". Can the language of divine revelation, the hermetic book that "falsehood does not come from his hands or from behind him", can be based on mere arbitrary relationships between its words and meanings?

The jurisprudence of the Qur'anic tongue and the intentional principle:

The Qur'anic Arabic jurisprudence, with its structuralist contemplative approach, offers a very different vision based on the "Principle of Intentionality/Motivation" in the Qur'anic language. This principle means:

1. The existence of an intrinsic link: There is an authentic, intrinsic and intentional relationship between the structure of the Qur'anic word "sounds, letters, muthaniyeh/literal pairs" and the exact meaning it carries. The divine choice of words and structures is not arbitrary, but rather a tight and precise choice based on this link.
2. Structure carries connotation: The word is not just an empty vessel of meaning, but its internal structure (especially through the semantics of letters and bladders) contributes mainly to the formation and determination of meaning.
3. "Kinetic meaning": This intrinsic link is manifested in the "kinetic meaning" of the word, which is the original dynamic meaning that reflects the reality of the name and its connection to the laws of the universe and life, which can be deduced from the analysis of the structure of the word.

Evidence from the jurisprudence of the Qur'anic tongue on the intentional principle:

The foundations we have detailed in this book provide strong evidence for this principle:

- Semantics of letter names: The discovery that each letter "with its name, shape and sound" has a constant cosmic and Qur'anic energy and significance "Alif for unity and initiation, Alba for connection and blessing, Qaf for strength..." It indicates that the letters are not just empty phonetic symbols.
- Connotations of the bladder "literal pairs": the possibility of deriving basic connotations for literal pairs "such as s/t for plural, p/l for height..." Through the interaction of the semantics of their letters and tracing their occurrence in the Qur'an, he confirms that the structure of the letters is not random but a generator of meaning.
- Rank and heart effect: How changing the order of letters in the pair "lm/ml, mr/rum" may lead to an opposite or different meaning, indicating that the order itself is intentional and connotative.
- The phonetic and structural system: The phonetic and structural miracles of the Qur'an, and the exact proportion between words, meanings and contexts, indicate a tight intentional design and not just an arbitrary terminology.
- Rejection of total synonymy: The absence of two completely synonymous words in the Qur'an confirms that each word has its own structure and connotation that no other word replaces it.

The importance of the intentional principle in reflection:

Belief in the intentional principle in the language of the Qur'an opens up new horizons for reflection:

- Diving into structure: encourages not being satisfied with the apparent lexical meaning, and contemplating the structure of the word "its letters and its bladder" as a key to deep meaning.
- Revealing the Miracles: Highlights a finer and deeper aspect of the linguistic and structural miracles of the Qur'an.
- More accurate understanding of meanings: helps to understand the nuances between seemingly close words, and derive authentic kinetic meaning.
- Increasing certainty: Reinforces the certainty that the Qur'an is God's miraculous word, and that every letter, every word and every structure is a precise and intentional divine choice.

Conclusion:
Contrary to the arbitrary principle that may prevail in the study of human languages, the "Quranic Arabic tongue shown" is based on the principle of intentionality, where there is an intrinsic and intentional relationship between the structure and meaning of the word. The semantics of letters and bladders, the elaborate phonetic and structural system, and the rejection of total synonymy are all evidence of this principle. Understanding this intentionality is essential to deep reflection on God's words, unraveling layers of authentic meaning, and recognizing an important aspect of His unique miracle. It is a call to deal with every letter and every A Qur'anic word as carrying an intentional message waiting for someone to contemplate it and reveal its secret.

8.11 The Noble Qur'an between the sacred text and the challenges of understanding: the methodology of dealing and the philosophy of following the violation

Introduction: The
Holy Qur'an is the central text of Islam, and it is not just a book to be recited, but a source of guidance, legislation and a comprehensive way of life. However, understanding this profound text and applying its gifts is a major challenge, which throughout history has led to the emergence of divergent, and

sometimes conflicting, exegetical approaches. This research aims to explore the nature of the Qur'an, highlight the most prominent methodological differences in dealing with it, and provide foundations for a sound methodology, while stopping at the philosophy of "following by violation" as a model that presents a specific vision of the relationship. Between the text and the spirit of the legislation, finally, alert to the dangers of deviation in the difference that may amount to prostitution.

First: The nature of the Qur'an: guidance, integration, and an invitation to reflection

Before delving into how to deal with the Qur'an, it is necessary to determine what it is as highlighted by the sources. The Qur'an is first and foremost "guidance and mercy for people who believe", revealed to show people what they disagree about and to answer their great existential questions about the purpose of creation and existence. It is a divine text that calls for reflection and reflection, and emphasizes the values of justice, equity and charity. It is important to realize that it is not just an experimental scientific book in the modern sense, but an integrated system that must be understood as a single fabric, where it is interpreted The verses are mutually exclusive. It is also seen as "an end in itself," in the sense that achieving its higher purposes such as thanksgiving, gratitude and good deeds is the ultimate goal. This multifaceted nature – being divine guidance and an interpretable text and mental reflection – makes the way it is dealt with pivotal.

Second: Understanding Challenges: Curriculum Variation and Impact

Reality reveals a wide variation in methodologies for dealing with the Qur'anic text, leading to different conclusions. The most prominent of these discrepancies include:

1. Literal understanding versus understanding purposes: Are we satisfied with the appearance of the word or do we seek the spirit of the text and its overall goals "Maqasid al-Shari'a"?
2. Fragmentation vs. Holistic Outlook: Do we treat verses as separate units or as part of an integrated system that illustrates each other?
3. Tradition vs. Enlightened Ijtihad: Do we rely exclusively on the hermeneutic tradition or do we act reason and conscience in the light of the text itself?
4. Neglecting context versus considering it: do we extract verses from their linguistic and historical contexts or do we consider them as a basis for correct understanding?

These methodological differences are the root cause of many conflicting interpretations, and underscore the urgent need for a solid methodology.

Third: The Philosophy of "Following by Transgression": Towards Understanding the Spirit and Purpose

In the search for a deeper understanding, the philosophy of "following by disagreement" offers a specific vision, especially when dealing with a text such as the Qur'an, which, according to this philosophy, calls for liberation in essence. The idea is to distinguish between the "da'i" "the source" and the nature of his call "restriction or liberation":

- Following those who call for compliance is by adhering to it.
- Following those who call for liberation (such as the Qur'an in this proposition) may sometimes entail breaking with a literal understanding or common interpretation that may lead to a restriction that contradicts the original spirit of liberation.

This philosophy is applied by focusing on the "inputs" of legislation (context, circumstances, purposes) rather than simply literally adhering to its "outputs" (apparent commands and prohibitions). Understanding a verse such as "prepare for them as much strength as you can" does not mean clinging to the old means of force, but rather understanding the purpose of "preparing the possible force" and

applying it in a way that suits the times. Similarly, in the case of the hijab, he argues that the end is "not to do harm", and if the application of a certain form of it leads to harm in a particular circumstance, then modifying the application to achieve the end may be considered as True following the spirit of the text. This philosophy emphasizes wisdom, understanding of ends, and change based on data, considering that the text interacts with the contemplative looking for solutions.

Fourth: Towards a sound methodology: the foundations of rational dealing

Far from adopting a single philosophy absolutely, it is possible to draw general foundations for a sound methodology in dealing with the Qur'an that goes beyond the aforementioned problems:

1. Integrative view: Dealing with the Qur'an as an objective unit.
2. Contextualization: Understanding verses within their linguistic, objective, and historical contexts.
3. Contemplation and the realization of reason: Transcending transfer to understanding, analysis and deduction.
4. Linguistic tools: Understand the semantics of words in the origin of their status and context.
5. Understanding the purposes: linking partial rulings to the overall goals of Sharia "preserving religion, soul, mind, offspring and money, achieving justice and mercy and removing embarrassment."
6. Objectivity: Abstract as much as possible from preconceived whims and prejudices.

Fifth: Risks of Difference: Levels of Prostitution

Differences in understanding are natural, and may even be a source of enrichment, but the danger lies in how to manage that difference. When difference transcends its epistemological boundaries to turn into enmity, the "prostitute" appears at different levels as the sources allude to him:

1. Ignorance: Denying the eligibility of the other or the correctness of his opinion and considering the soul as the only source of correctness.
2. Discord: division, conflict and hostility that tears relations between different people.
3. Fighting: It is the height of prostitution, where intellectual or interpretive disagreement leads to armed clash and violence.

These levels represent a serious deviation from the purposes of religion, which calls for dialogue in the best way and cooperation in righteousness and piety, and emphasizes that a sound methodology of understanding must be accompanied by high ethics in dealing with the violator.

Conclusion:
Dealing with the Holy Quran is an ongoing journey of learning and reflection. This journey requires an awareness of the nature of the text as divine guidance, a rich and interpretable text, and an awareness of the challenges of understanding arising from different approaches. While a philosophy such as "following by disagreement" offers a perspective that focuses on the spirit and purposes of the text in the face of literal inertia, sound methodology still needs broader foundations that include complementarity, context, reason, and purposes. Most importantly, the goal remains to reach God's will as much as possible, and that Any difference in understanding shall be managed in a spirit of respect and tolerance, in order to avoid slipping into the levels of prostitution that destroy the basic purposes of religion in achieving mercy, justice and peace.

8.12 When Quranic interpretations seem problematic: a warning sign or a call for systematic revision?

Dealing with the Qur'anic text sometimes raises profound questions, especially when some of the circulating interpretations of certain words or verses lead to meanings that seem incomprehensible, contradict general moral principles such as justice and mercy, encourage violence and superstition, or contradict God's established laws in the universe and society. How should such interpretative problems be dealt with?

Some put forward the idea that the existence of such problematic explanations is a "warning sign" indicating that something is wrong. This argument argues that the defect may lie in the written text circulating itself, suggesting that some words may have been subjected to what he calls "beautification", which is a slight change in the structure of the original word, such as increasing or decreasing a letter, or adding subsequent control marks such as a xiphoid alif or hamzat, or changing the formation "movements", which led to a change in meaning from the original intention. This perspective suggests that the solution lies in referencing the oldest Qur'anic manuscripts available to verify the original "word drawing" before these alleged additions.

There is no doubt that the call for critical reflection, the non-acceptance of uncritically inherited interpretations, and the interest in the study of ancient manuscripts are positive aspects of this proposition. Acknowledging that human understanding is deficient and that interpretation is a work of jurisprudence that develops is necessary.

However, it is also important to consider several essential points when evaluating the hypothesis of "beautification" or change in text:

1. Manuscript Science "Search in the earliest copies": Academic studies on the oldest Qur'anic manuscripts "such as Sana'a and others" confirm the existence of a development in spelling and the addition of dots and diacritics later to facilitate reading, but in their entirety they confirm to a very high degree the stability of the main text "Ottoman drawing" circulating. There is no widely accepted scientific evidence to support the idea of systematic and fundamental changes in the structure of the words themselves "such as the conversion of plurals to singular or vice versa in an orderly manner" between the oldest manuscripts and the current text.
2. Oral frequency: Muslims believe that memorizing the Qur'an did not depend on writing alone, but mainly on frequent oral reception over large numbers in each generation, and that the subsequent signs of control "dots and diacritics" came as tools to document and control this frequent pronunciation in writing.
3. Other causes of interpretive problems: The source of the problem in interpretation is often not the text itself, but factors related to the interpreter and its methodology, such as:
    - Lack of understanding of the depth of the Arabic language and its rhetorical methods "such as metaphor, metaphor and metonymy".
    - Neglecting the internal context of the verse "before and after" and the external "circumstances of revelation if its narration is correct".
    - Being influenced by personal, cultural, sectarian, or political ideas.
    - Relying on unreliable sources in the interpretation "such as some Israelites or weak and fabricated hadiths."
    - Inertia on outdated interpretations and not re-reading them in light of the development of linguistic knowledge and tools.

Conclusion: Being skeptical about certain interpretations is a healthy motivation for review and research. However, instead of jumping directly to the assumption of a change in the written text – a significant claim that requires very strong archaeological and linguistic evidence – it is necessary first and foremost to review the methodology of interpretation itself, the interpreter's tools, and the extent to which he adheres to the rules of linguistic comprehension and context. The defect may be more in the reading lens than in the read text.

- Narrations and hadiths: their impact on the management of the Qur'an and their correct place

Introduction:

There is no doubt that the Sunnah of the Prophet, with the words, deeds and reports of the Prophet Muhammad (peace be upon him), occupies a high place in Islam as a second source of legislation and a practical statement of the Qur'an. However, the text we review raises a sensitive and important issue related to the influence of the narrative tradition (hadiths) on the process of understanding and contemplating the first and highest source: the Holy Qur'an. How have some aspects of this heritage, especially weak, misplaced or presented narratives, influenced Muslims' relationship with the Qur'an? What is the right place that narrations should occupy in the system of Islamic understanding?

First: The Qur'an is the supreme, ruler and dominant source:

Before delving into the influence of narratives, it is necessary to emphasize the basic principle from which the text starts: the Holy Qur'an is the word of God, it is the supreme source that is not surpassed by another source, and it is the dominant and the ruler over everything else.

- The Qur'an is dominant: God described his book as "dominant" (al-Ma'id: 48), meaning that he is the witness, preserver, and ruler of previous books and laws, and a fortiori, of any subsequent texts or narrations.
- The correct Sunnah is a statement and application of the Qur'an: The main role of the authentic Sunnah of the Prophet is to clarify what may need to be clarified in the Qur'an and applied practically in real life, as the Almighty said: "And we revealed to you the dhikr to show people what was revealed to them" (Al-Nahl: 44). Thus, the authentic Sunnah cannot contradict the overall origins and purposes of the Qur'an, but is derived from it and revolves around it.

Second: The Possible Negative Effects of Narrations (especially Untrue) on the Contemplation of the Qur'an:

The text points to several negative repercussions that may arise from the uncontrolled or unsystematic treatment of the narrative heritage, which may distract from the true contemplation of the Qur'an:

1. Diversion of attention from the Qur'an (indirect abandonment): When narrations, sometimes regardless of their degree of authenticity, acquire excessive holiness and become the focus of attention, study and memorization, the focus may gradually shift from contemplating the Qur'an itself to preoccupation with these narratives. This may lead to the indirect "abandonment of the Qur'an", even if it continues to be recited, because it is no longer the primary focus of understanding and receiving. The Apostle's complaint echoes: "The Prophet said, O Lord, my people have taken this Qur'an abandoned" (Al-Furqan: 30), and abandonment here includes abandonment of contemplation and work.
2. Confusion and distortion of the understanding of the Qur'an: Weak or fabricated (false) narratives may provide erroneous interpretations of Qur'anic verses, add details that have no basis, allocate general or restrict at all without valid evidence, or even prohibit what the Qur'an

has permitted or analyzed what it has forbidden. This inevitably leads to a distortion of the correct understanding of the Qur'anic text and a departure from God's will.

3. Making narrations an independent or higher legislative source: In some cases, some narrations (even if they are monothetic) are treated as an independent legislative source that adds new provisions that are not contained in the Qur'an, or may be introduced to the Qur'anic text when there is apparent contradiction. This contradicts the fact that the Qur'an is a "clarification of everything" and that it is the supreme source.
4. Weakening the critical mentality and free reflection: When narratives are sanctified and immune from criticism or scrutiny, people may develop a mentality that accepts everything told without critical thought or presentation of the Qur'an. This contradicts the Qur'an's constant call for reflection, reflection and the use of reason: "Will they not contemplate the Qur'an...", "Will you not be reasonable".
5. Presenting a negative or distorted image of Islam: Some narratives, especially those that have been fabricated or misunderstood, may portray Islam as rigid, unfair, illogical, or superstitious, causing people to alienate religion or presenting a distorted image of it to the world.
6. Undermining trust in religious sources: When people discover, through scientific research and investigation, that some of the narratives they believed to be true and sacred are in fact fabricated or weak, it may lead in reaction to a loss of confidence in the religious heritage as a whole, including the correct sources, and perhaps even in the Qur'an itself for some.
7. Focus on sub-details and marginal issues: Many narratives delve into minute details and sub-issues or historical controversies. Excessive preoccupation with these matters may distract from the overall purposes of the Qur'an and the core values it advocates, such as justice, mercy, charity, and reflection on the universe.

Third: The correct approach proposed to deal with novels:

In contrast to these potential negative effects, the text calls for a more balanced and disciplined approach to the narrative heritage, based on the following foundations:

1. Return to the centrality of the Qur'an: Making the Holy Qur'an the origin, axis and standard to which all narrations are presented and by which religion is understood in the first place.
2. Adhering to the authentic and fixed narrations only: limiting oneself to reasoning and relying on hadiths and narrations that have been proven to be true in accordance with the strict rules of hadith science, while being very careful of weak and fabricated narrations.
3. Presenting narrations to the Qur'an: Not accepting any narration, even if it is true, if its text explicitly and categorically contradicts a tight Qur'anic text, or with one of its fixed overall purposes, or with certain scientific facts.
4. Distinguishing between what is general legislation and what is specific to a particular circumstance: Understand that some of the Prophet's words or actions may be related to certain historical, social, political, or individual circumstances, and do not necessarily represent general and binding legislation for all Muslims at all times and places.

Conclusion:

The aim is not to deny or belittle the authentic Sunnah of the Prophet, which is an integral part of the understanding and application of Islam. But the call here is to restore things to their proper status, so that the Qur'an remains the supreme origin and the dominant ruler, and the correct Sunnah is the statement and application that does not contradict this principle. Purifying the narrative heritage from what it has been attached, adopting a strict critical approach in accepting it, and always presenting it to

the Book of God, is necessary to free the Muslim mind from confusion, and empower it. From direct reflection in the Holy Qur'an, and reaching a purer and purer understanding of the eternal religion of God.

6.2 The style of the Prophet's hadith and the style of the Holy Qur'an

1. Nature of style:

- Hadith: It follows the usual style of communication of Arabs, and is similar to the language of conversation, education and rhetoric. It deals with issues partially, and uses the method of dialogue and discussion. It is characterized by the chosen language and the precision in expression and brevity "Jami' al-Kalam".
- The Holy Qur'an: An innovative and unique style, unlike any familiar style in the speech of Arabs.

2. Subjectivity manifested in style:

- Prophetic Hadith: The text does not explicitly refer to a particular subjectivity in the hadith, but emphasizes that the style is familiar and habitual, suggesting that it reflects a human personality that communicates with others in a familiar way.
- The Holy Qur'an: It manifests a supreme subjectivity characterized by strength, ability, wisdom, mercy, and power. This subjectivity is not weakened even in the places of mercy, and it maintains its strength in all the surahs and verses of the Qur'an. It is characterized by the qualities of power, power, vengeance, justice, wisdom and mercy, and uses the method of carrot and intimidation.

3. Inference on the difference of the source:

- The great difference in style between the hadith and the Qur'an indicates that they emanate from two different sources. The unique Qur'anic style reflects divine subjectivity, while the usual prophetic style reflects human nature.

4. Illustrative examples:

- Al-Zarqa provides examples of Qur'anic verses that highlight the divine attributes manifested in the Qur'anic style, such as strength, power, knowledge, wisdom, and mercy.
- He points out that he will provide examples of hadiths later "and this is not found in the quoted text."

Conclusion:

The innovative Qur'anic style reflects a unique divine subjectivity, while the usual prophetic style reflects human nature. This fundamental difference in style is evidence of the different source of each.

8.13 Explanation and interpretation of the noble verse: "If it was from someone other than Allah, they would find a lot of difference in it" "An-Nisa: 82"

Introduction:

This verse represents a challenge and conclusive proof that the Holy Qur'an is a revelation from God Almighty, and not written by human beings. It invites contemplators to consider the construction of the Qur'an, its internal coherence, and its freedom from fundamental contradictions, so that this fact may be proof of its divine source.

A. What is the negated "difference" in the verse?

Difference here is not merely a diversity in styles or partial details that serve rhetorical or legislative purposes, nor subtle differences in readings that enrich meaning. Rather, what is meant is "difference" in the sense of "fundamental contradiction" or "fundamental conflict" that destroys the text and loses its credibility and coherence, and appears in:

1. Contradiction in doctrines: such as describing God with conflicting attributes, or presenting conflicting concepts about the occult, such as the Last Day or angels.
2. Contradiction in legislation and provisions: such as analyzing and prohibiting something at the same time without the presence of a copyist and abrogated with clear wisdom, or conflicting rulings in similar cases without justification.
3. Contradiction in news and stories: such as telling a historical story in a contradictory way in different places so that one denies the other, or the information contained in it contradicts established facts.
4. Contradiction with cosmic facts: such as mentioning scientific facts that have been conclusively proven invalid.
5. Contradiction in style and rhetoric: so that there is a large and abnormal disparity in the level of rhetoric between its parts can only be explained by the multiplicity of human sources.

The Holy Qur'an, despite its revelation over 23 years in various circumstances and changing events, is completely devoid of this kind of difference and contradiction. Its verses are complementary, its stories are compatible, its rulings are consistent, and its doctrines are fixed, which testifies to the unity of its source, which is God the All-Knowing and the Wise. For example, the story of Moses, peace be upon him, which is mentioned in many surahs, each time with a different angle and additional details that complete the overall picture without any contradiction. Another example: Gradual prohibition of alcohol, which came in line with the wisdom of legislation and taking into account the conditions of society.

B. Why did the word "so much" come up?

The word "a lot" has important connotations:

1. Emphasizing the impossibility of safety from differences in human speech: The nature of human work, no matter how knowledgeable and careful its author, is not without imperfection, error and contradiction, especially if it is a large and complex work produced over a long period. If the Qur'an were from someone other than God, many of these fundamental contradictions would certainly appear in it.
2. Reference to the magnitude of the miracle: to deny the existence of "many" differences is an affirmation of the degree of absolute perfection and precision in the Qur'an, which exceeds human capacity. The absence of even a few contradictions is miraculous, so how did God deny the existence of the many contradictions expected?!
3. Differentiating between blameworthy difference and commendable diversity: There may be multiple readings or interpretations in the Qur'an resulting from the richness of language, the depth of meanings, and the different perceptions of people in reflection. This is a "difference of diversity and enrichment" and not a "difference of contradiction and contradiction". The word "a lot" denies the second type "essential contradiction" that corrupts the text, and does not negate the first type "enrichment diversity" that increases its depth and beauty, such as the readings (Malik) and (King) in Surat Al-Fatihah, both of which are true and enrich the meaning.

c. How is this considered evidence of the oneness of God and the source of the divine Qur'an?

The complete absence of the fundamental differences expected in any human work of this magnitude and duration is conclusive evidence that it is not man-made, for the following reasons:

1. The limitations and vicissitudes of human science: Man has limited knowledge, and is affected by his circumstances, environment and time, and his ideas and convictions change. Any book produced by human beings over a period of 23 years will inevitably reflect this change and development, and will show the retreat or modification of previous ideas in a way that may seem contradictory. As for the Qur'an, it is consistent from beginning to end.
2. The influence of human passions and interests: The human soul tends to be passionate, and personal, tribal, or self-interested prejudices may appear in human writings. The Qur'an is inseparable, as it addresses all humanity with an approach of justice and absolute truth.
3. The Challenge: The verse represents an ongoing challenge for humanity to find this "much difference" in the Qur'an, or to come up with a book that is equally coherent and perfect. Throughout history, no one has been able to rise to this challenge despite constant attempts to look for loopholes.
4. Universal consistency: This consistency is not only in doctrines and judgments, but includes rhetorical, scientific, historical, psychological and social aspects. The cosmic truths referred to in the Qur'an correspond to modern scientific discoveries "such as the stages of embryo creation".

This perfection and consistency can only come from absolute knowledge, great wisdom, and a superior ability that only Allah Almighty possesses, who has taken note of everything: "Does he not know who created him, who is the gentle and expert?" "The King: 14", "Say that He who knows the secret in the heavens and the earth revealed that He was forgiving and merciful" "Al-Furqan: 6".

d. How do we respond to those who claim that there is a difference in the Qur'an?

The claim of contradictions in the Qur'an often arises from misunderstandings, superficial readings, or decontextualization of texts. The response to these claims is with a well-established scientific methodology:

1. Understanding the context: Knowing the reasons for the revelation, the historical and social context of the verses, and the context of the surah itself, solves many of the alleged problems.
2. Harmonization: Some verses may seem contradictory at first glance, but by contemplating and looking at the totality of the texts on the subject, it becomes clear that they are complementary rather than conflicting. Example: The verses of intercession are understood in the light of the verses that deny intercession except with the permission of God and for those who are satisfied.
3. Distinguish between general vs. Specific: Some verses come with general rulings, and others come to allocate or restrict them. Understanding this relationship eliminates the apparent conflict. Example: The general verses of jihad are understood in the light of other verses that explain that it is for defense and for the response of aggression and not for coercion.
4. Linguistic Analysis: Arabic is a rich language, and the word may have multiple meanings. Referring to the origins of language, its dictionaries and the rules of rhetoric reveals the accuracy of Qur'anic expression and removes confusion.
5. Contemplation and tracking of contemplators who built their understanding on solid scientific foundations "the Arabic Qur'anic tongue, the interpretation of the Qur'an with the Qur'an, the Qur'an and multiplying verses with verses and context, the purposes of Sharia,... ".
6. Differentiation between the text and its interpretation: It must be differentiated between the infallible Qur'anic text and the human understanding of it "interpretation or interpretation", as

the difference may be in the understandings and interpretations of ijtihad, and this is natural, and does not mean that there is a contradiction in the text itself.

Summary:
An-Nisa' verse 82 is a basic and methodological rule for dealing with the Holy Quran. It emphasizes its miracle and internal cohesion as evidence of its divine source, and denies it the fundamental contradictions that are not devoid of any human action. It calls for deep reflection to understand the integrity of its verses and the consistency of its rulings, and to respond to suspicions with a scientific methodology based on understanding the context, language and purposes of the Sharia.

8.14 THE DIFFERENCE BETWEEN THE BOOK AND THE QUR'AN: A DETAILED STUDY

Introduction

The difference between the "book" and the "Qur'an" is an essential concept in understanding and contemplating the Qur'anic text. While "book" refers to the fixed text recorded in the Qur'an, the "Qur'an" expresses personal understanding and vital interaction with that text. This study aims to deconstruct these concepts and clarify the differences between them, based on Qur'anic texts and linguistic and terminological analyses.

Part I: Definition of the Book and the Qur'an

1. The book "Mushaf"

- Linguistic definition:

- "book" in the language means combination and codification, from the verb "wrote" which denotes the combination of things.

- Idiomatic definition:

- It is the text revealed by God Almighty, recorded in the Qur'an, which is considered the absolute reference for everything related to the universe and man.

- The Almighty says: "We have not overdone anything in the Book" "Al-An'am: 38", which confirms its comprehensiveness and perfection.

2. Quran

- Linguistic definition:

- "Qur'an" is derived from the verb "read", which means plural and recitation.

- Idiomatic definition:

- It is personal understanding or self-reading of the book, which is a human experience that can evolve and vary according to culture and science.

- The Almighty says: "Read what you can from the Qur'an" "Al-Muzzammil: 20", which indicates its flexibility and diversity of levels of understanding.

Part II: Characteristics of the Book and the Qur'an

1. Book Characteristics

- Stability and unchange:

- The book is preserved from distortion, as in the Almighty's saying: "We have revealed the dhikr and we are his keepers" "Al-Hajar: 9".

- It is characterized by the stability of the text and the clarity of meanings, which makes it the ultimate reference in legislation and doctrine.

- Cosmic universality:

- It contains all the cosmic norms and answers to existential questions, such as saying: "And the book was revealed to you to explain everything" "Al-Nahl: 89".

- Source Languages:

- Semitic languages such as Hebrew and Syriac are derived from it, which shows its linguistic uniqueness, as in his saying: "We were not sent by a messenger except through the tongue of his people" "Abraham: 4".

2. Characteristics of the Qur'an

- Flexibility and pluralism:

- His understanding is influenced by the reader's experience and culture, such as reading a manual about the car; the beginner understands the general description, while the engineer understands the technical details.

- The Almighty says: "We have facilitated the Qur'an for remembrance" "Al-Qamar: 17", which confirms the possibility of interacting with it at different levels.

- Susceptibility to error:

- Misreading may lead to intellectual deviations, as has happened in some historical extremist interpretations.

- Creative interaction:

- It is like playing a fixed musical note; the note is the book, and the playing is the Qur'an.

The fundamental differences between the book and the Qur'an

Qur’an	Book
Personal understanding of the text. Relative human experience, evolving with the development of knowledge	The fixed text of the house "Mushaf". An absolute divine source, which does not change across time or space.
It reflects the relative interaction with facts and may not reach every detail.	It contains all the absolute truths like the cosmic norms.
It may be distorted with misinterpretations such as some exaggerated interpretations.	Preserved from misrepresentation.
Practical application changing according to time - variable practical applications, such as the jurisprudence of contemporary calamities.	The source of languages and canons. A final legislative reference, such as the provisions of prayer and zakat

Part IV: Illustrative examples from Qur'anic texts

1. The book as the "catalogue of the universe"

- Example: The Almighty says: "And out of everything we created a couple" "Al-Dhariyat: 49".

- Here the book shows the marital law of creation, which modern science has discovered in atoms and living beings.

2. The Qur'an as a "moving reading"

- Example: The Almighty says: "If My servants ask you about me, I am near" "Al-Baqarah: 186".

- Divine closeness may be understood differently: some see it as metaphorical closeness, others as an existential presence, according to the depth of contemplation.

Part V: Philosophical and Practical Implications

1. Existential philosophy

- The book: provides answers to the big questions of "creation, destiny, justice".

- The Qur'an: encourages questioning and research, as in saying: "Say, walk in the earth, and see how creation began" "Spider: 20".

2. Social Apps

- The book: defines the moral constants "justice, honesty, mercy".

- The Qur'an: interprets these constants according to the conditions of society, such as the jurisprudence of minorities in the West.

The bottom line

The Bible and the Qur'an are two sides of the same coin: the first represents the absolute and immutable truth, and the second represents the human effort to understand this truth. The relationship between them is like the relationship between a fixed map and a personal journey; the former defines the parameters, and the latter expresses the subjective experience of walking on them.

Rule of thumb:

> "The book is light in heaven, and the Qur'an is light in the breasts."

Conclusion:

This study shows that a deep understanding of the Qur'an is inseparable from the perception of the difference between the "book" as a fixed revelation and the "Qur'an" as a vital interaction. As the Almighty said: ﴿A book that we sent down to you, blessed to reflect on its verses﴾ "p: 29".

8.15 Three-dimensional map "equations, categories, beautiful names"

Introduction:

- The Qur'an is a book of guidance, but it may seem complicated or difficult to understand to some readers.
- This section offers a way to simplify the understanding of the Qur'an, by dividing it into three main interrelated elements.
- These three elements represent a "three-dimensional map" for understanding the Qur'an and applying it in life.

Topics:

1. The first element: Quranic equations "laws of life":
    - What are Quranic equations?
        - They are the constant relationships between actions and consequences, between introductions and conclusions, between causes and causes.
        - They are "divine laws" that govern the universe, life and man.
        - They are not just mathematical equations, but existential, value, ethical, and social equations.
    - Examples of Quranic equations:
        - "Whoever does good deeds, male or female, and is a believer, let us give him a good life" (An-Nahl: 97).
        - "Let me answer you" "Forgiving: 60".
        - "If you give thanks for your praise" "Abraham: 7".
        - "God does not change what is in a people until they change what is in themselves" (Thunder: 11).
        - "And whoever fears Allah will make a way out for him" "Talaq: 2".
    - The importance of understanding Quranic equations:
        - Understand God's laws in the universe and life.
        - Make the right decisions.
        - Avoid mistakes and pitfalls.
        - Achieving happiness and success in this world and the hereafter.
2. The second element: Quranic categories "types of people":
    - What are the Quranic categories?
        - These are the classifications that the Qur'an mentions of people, based on their faith, actions, and behaviors.
        - They are not just social categories, but values, moral, and spiritual categories.
    - Examples of Quranic categories:
        - Believers, disbelievers, hypocrites.
        - The pious, the immoral, the oppressors.
        - Philanthropists, spoilers, wasteful.
        - Patient, thankful, rememberers.
        - The close, the righteous, the righteous.
    - The importance of understanding Quranic categories:
        - Knowing our place in this life "Where are we?".
        - Defining our goals "Where do we want to go?".
        - Strive to rise from a category to a better category.
        - Avoid negative category traits.
3. The third element: the functional names "attributes of God in action":
    - What are functional names?
        - They are the names of Allah that appear at the end of the Qur'anic verses, and seal the meaning.

        - They are not just names, but attributes of God Almighty manifested in His actions in the universe and life.
        - They are "divine functions" that influence equations and categories.
    - Examples of functional names:
        - "Aziz Hakim": strength and wisdom.
        - "Sami Basir": Science and Briefing.
        - "Over all things is mighty": universal power.
        - "Forgiving and Merciful": forgiveness and mercy.
    - The importance of understanding functional names:
        - Understand the attributes and actions of God Almighty.
        - Understand the wisdom behind events and predestinations.
        - Attachment to God Almighty and trust in Him.
        - Imitating the attributes of God "as much as possible".
4. The relationship between the three elements:
    - The Most Beautiful Names are the foundation: It is God Almighty, with His attributes and names, who has set the equations "Sunan" that govern the universe and life.
    - Equations govern categories: Different categories of people are determined by their response to these equations "Sunan".
    - Groups seek God: Each category of people seeks God Almighty in its own way, and tries to be characterized by His attributes "as much as possible".
    - Quranic Stories: Quranic stories illustrate this relationship in a practical way, by presenting examples of equations, categories and names in the lives of previous prophets and nations.
5. Examples from the Holy Quran
    - Surah Al-Fatihah.
    - Ayat al-Kursi.
6. Conclusion:
    - Understanding the Holy Quran can be simplified by focusing on three main elements: equations, categories, and beautiful names.
    - These elements are interconnected, forming a "three-dimensional map" for understanding the Qur'an and applying it to life.
    - Contemplating these elements leads to a deeper and more comprehensive understanding of the message of the Qur'an, and to a happier and more successful life in this world and the hereafter.

8.16 Keywords in the Qur'an: Thematic Maps for a Deeper Understanding

Introduction:

- Having reviewed the basic rules of the Qur'anic Arabic tongue, we turn to a practical tool that helps organize ideas and facilitate reflection: "keywords".
- These words represent "headlines" or "central themes" in the Qur'an, and understanding them leads to a deeper and more comprehensive understanding of the message of the Qur'an.

Topics:

1. What are keywords?
    - They are the most frequently spoken words in the Holy Quran.
    - They are not just common words, they are words with central connotations, linked to key concepts in the Qur'an.

- It represents "axes" around which the various themes of the Qur'an revolve.

2. Why are keywords important?
   - Keys to understanding: It helps to understand the overall meanings of the Qur'an.
   - Objective linkage: reveals the objective interdependence between the different verses of the Qur'an.
   - Organizing thoughts: Helps organize ideas and information extracted from the Qur'an.
   - Effective reflection: Orientation towards core issues in the Qur'an.
   - Deduction: Helps to derive meanings.
3. How do we identify keywords?
   - Statistics: By counting the most frequent words in the Qur'an "using computer programs or specialized dictionaries".
   - Contemplation: through personal reflection of the Qur'an, and observing words that are remarkably repeated, and that carry strong meanings.
   - Seeking the help of scholars: by referring to the sayings of scholars and commentators who were interested in this aspect.
4. Examples of keywords:
   - Allah: The most frequent word in the Qur'an, it denotes the divine self, and everything related to God Almighty, including names, attributes and deeds.
   - He said: A central word in the Qur'an, indicating dialogue and communication, and the importance of saying in the Qur'an.
   - Rab: It indicates lordship, and the relationship of God Almighty with His creation.
   - Day: denotes the time, and the importance of the Last Day in the Qur'an.
   - Amen: It indicates faith, which is the essence of the Qur'anic message.
   - Kufr: denotes disbelief, which is the opposite of faith.
   - Earth: signifies life, affliction.
5. How do we deal with keywords?

   1. Determining the significance: We define the fixed connotation of a word in the Qur'an "by referring to its linguistic origin, tracing where it occurs, and understanding the context."
   2. Tracking positions: We trace where the word occurs in the Qur'an, and observe how it is repeated in different contexts.
   3. Classification of verses: We classify the verses in which the word is mentioned according to the topics they address.
   4. Linking topics: We try to connect different topics that are related to the keyword.
   5. Deriving meanings: We extract the overall meanings and deep connotations that are associated with the keyword.
   6. Use as a map: Use keywords as a map
   7. . Focusing on a repetitive word and studying its different places in the Qur'an forces the reader to reflect deeply on the meanings of this word, its different dimensions, and the relationships between the verses in which it appears.
   8. Overcoming preconceived interpretations: This method encourages the reader to go beyond the traditional horizontal interpretation "verse by verse", and to form his own understanding of the word by tracing it in the Qur'an as a whole, and this reduces reliance on preconceived interpretations that may be limited or biased.
   9. Integration with horizontal reflection: This method does not eliminate traditional horizontal reflection, but rather complements and enriches it. After understanding the central words, the reader can return to horizontal reflection, but this time with a deeper and more comprehensive understanding.

6. Keywords and objective reflection:

- Keywords are the basis of objective reflection of the Qur'an.
- Objective reflection: It is the study of a specific topic in the Qur'an by tracing the verses that speak of that subject.
- Keywords help to identify these verses and to understand the relationships between them.

7. Example: The word "earth":
   " Defining the significance of the Qur'an: life, testing, and affliction.
   "Examples:"
   "He created you from the earth and colonized you in it" "Hud: 61
   "" "Who made the earth a bed for you and the sky a building" "Al-Baqarah:22
   "" "He made you the successors of the earth" "Al-An'am: 165"

Conclusion:

Keywords serve as "objective maps" of the Holy Qur'an, helping us to understand the overall meanings, to link verses, and to reflect effectively. This practical tool, along with the other rules we have mentioned, enables us to dive into the depths of the Book of God Almighty, and extract its inexhaustible treasures.

6.3 Types of statement in the Holy Quran:

1. "Bayan al-Majmoo'": where Allaah mentions something in one place, and then shows it in another place, such as His Almighty saying: {And establish prayer} [Al-Baqarah: 43], and then shows how to pray and its pillars in other places.

2. "Statement of Privatization": Where Allah mentions a general ruling, and then allocates it in another place, such as the Almighty saying: {Allah commands you in your children} [An-Nisa: 11], and then allocates the male and female in the division of inheritance.

3. "Explanation of what is meant by the command or prohibition": where Allah mentions a command or prohibition, and then shows what is meant by it in another place, as the Almighty says: {And Allah permitted selling and forbade usury} [Al-Baqarah: 275], and then between the types of forbidden sales in other places.

4. "Statement of Divine Attributes": Where Allah Almighty describes Himself with attributes worthy of His Majesty, such as the Almighty's saying: {There is nothing like Him, and He is the All-Hearing and Insightful} [Shura: 11], denying the similarity while proving the attributes on the truth.

5. "Statement of jurisprudential rulings": where Allah mentions the legal rulings, and shows their evidence from the Sunnah and the sayings of the scholars, such as the Almighty saying: {O you who believe, fasting is written upon you} [Al-Baqarah: 183], and then he explained the details of fasting in other verses.

6. "Statement of stories and proverbs": where God Almighty mentions the stories of the prophets and previous nations, and multiplies proverbs to consider people, as the Almighty says: {God struck an example of a man in whom partners are intertwined} [Az-Zumar: 29].

7. ""Statement of Threat and Promise": Where Allah mentions a promise to those who are exposed to his guidance, and a promise to the pious, as the Almighty says: {And whoever turns away from my remembrance, he has a living in Dhankah} [Taha: 124], and his saying: {And whoever fears Allah makes a way out for him} [Talaq: 2].

In conclusion, the Holy Qur'an is the light that guides to the truth, healing for what is in the breasts, and mercy for the believers, and it is the ultimate argument against those who turn away from it, so blessed are those who adhere to it and do what is in it, and woe to those who turn away from it and follow its whims.

8.17 The Quranic Arabic Tongue: A New Vision for Major Issues

Introduction: The Qur'anic Arabic tongue opens new horizons

The influence of the Qur'anic Arabic tongue is not limited to the analysis of verses and individual structures, but extends to major issues in Islamic thought, and provides a new and different vision of these issues, based on its understanding of the hermetic Qur'anic system. This vision transcends traditional interpretations, opens up wider horizons for understanding, and helps address contemporary intellectual challenges.

Major issues addressed:

1. Reconciling the Qur'an and Science:

- Problem: Attempts to forcibly reconcile the Qur'an with changing scientific theories, leading to distant interpretations of the Qur'anic text.
- Vision of the Quranic Arabic tongue:
    - Rejection of forced conciliation: The Qur'an is a comprehensive and certain science, preceding and correcting modern science.
    - Qur'anic science is not subordinate to empirical science: it is he who must guide and guide empirical science.
    - Understanding scientific signals through the Qur'anic system: not by trying to subject them to scientific theories.
- Examples:
    - Al-Rawasi: Understanding "Al-Rawasi" as forces that move the earth is consistent with scientific facts, and explains its relationship to earthquakes.
    - Verses of creation: understanding that creation is continuous, and that the days are amad, removes the alleged contradiction.

2. Sufi, esoteric and mystical approaches:

- Problem: The interpretation of the Qur'anic text is esoteric interpretations that are not based on evidence from the text, which distorts the meaning.
- Vision of the Quranic Arabic tongue:

- Criticism of these curricula: considers them a distortion of the meanings of the Qur'an.
- Return to the understanding of the Qur'an from within: by tracing its hermetic linguistic system from the original manuscripts of the Qur'an that have not been touched by human additions such as diacritics and dagger rolls.... The Qur'an has an apparent and an inner: the inner is only realized through contemplation, relying on the zahir with a superficial reading that leads astray either contemplating the batin "through the linguistic system, the original manuscripts, the context...".Reveals to you the light and secrets of the verses
- He rejected any esoteric interpretations without evidence from the text that are in harmony with the system of the Qur'an and all its verses.

3. Quranic Miracles:

- Problem: Different opinions about the nature of miracles "eloquence, eloquence, telling the unseen, systems, pure".
- Vision of the Quranic Arabic tongue:
  - The real miracle: lies in the tight linguistic system, in its ability to reveal the facts of things, and in its comprehensiveness and complementarity.
  - The unique system is what makes the Qur'an miraculous, superior to any human speech.
  - Understand miracles by studying the linguistic system: and by tracing the relationships between words and structures.
- Examples:
  - Semantics and harmony: reveal a subtle connection between words and structures, impossible to be a coincidence.
  - Kinetic meaning: reveals dimensions of meaning that transcend human capabilities.
  - Proportionality between pronunciation and meaning: Choosing words and arranging them accurately to express the intended meaning in the best way.

4. The question of creating another god / the ability to come up with the ideals of the Qur'an:

- Problem: Philosophical/theological questions about God's power and its relationship to miracles.
- Vision of the verbal approach:
  - These questions are wrong in their original structure: they assume the possibility of something that does not exist.
  - "The creation of another god" is self-contradictory: the creature is not a god.
  - "Coming up with the parable of the Qur'an" is referred: requires another god with the same scientific ability and knowledge.
  - These questions are not meaningful in the context of the Qur'an: they are based on false assumptions.

5. Other issues "examples":

- The Rawasi question: Understanding "Rawasi" as magnetic forces is useful in understanding the relationship between them and the movement of the earth and life on it "as mentioned earlier".

- The question of the difference between the readings: He refers to attempts to reconcile the Qur'anic text with the rules of the Arabic language, and emphasizes that the readings are not multiple interpretations.
- The question of the alleged contradiction between the verses of confession and denial on the Day of Judgment: It shows that the two groups are different, and that each group has its own context.
- The question of transcription:
    - Problem: The difference in the identification of abrogated and abrogated verses.
    - Vision of the verbal approach:
        - There is no copying in the traditional sense: "annulment of a previous judgment by a subsequent judgment".
        - The Qur'an is an integrated whole: each verse has a function in the overall context of the text.
        - "Copying" is an allocation or restriction: not a revocation.
- The question of the arbitrator and the similar:
- Problem: Difficulty in identifying court verses and similar verses.
- Vision of the verbal approach:
  All verses of the Qur'an are refereed: in the sense that they are clear in the context of the Qur'anic linguistic system.
  "The similar" is what needs deeper reflection: to understand the semantics and compositions of letters, and the kinetic meaning of words.

6. Response to orientalists:

- Problem: Orientalists challenge the Holy Qur'an and claim that linguistic, historical or scientific errors exist in it.
- Vision of the verbal approach:
    - The verbal approach is the most powerful weapon: to respond to these appeals, by revealing the tight linguistic system of the Qur'an, and demonstrating its extreme accuracy.
    - Examples:
        - Responding to the claim of grammatical errors: by clarifying that the Qur'an is not subject to human grammar.
        - Respond to the claim of historical contradictions: by understanding the Qur'anic context of the stories, and the function they perform in the text.
        - Responding to claims of scientific errors: by understanding the scientific references in the Qur'an through the linguistic system, not by trying to subject them to changing scientific theories.

Conclusion: Towards a New Future of Islamic Thought

The Qur'anic Arabic tongue not only offers a new interpretation of the Qur'an, but a new vision of Islamic thought as a whole. They call for:

- Rehabilitate the Qur'anic text: as a basic reference.
- Abandoning traditional approaches: which have led to the distortion of meanings.
- Building a new Islamic thought: based on a correct understanding of the Book of God.
- Drawing inspiration from the Qur'an: to meet the challenges of the age.
- Provide satisfactory answers: to the questions that haunt the Muslim mind.

The Qur'anic Arabic tongue not only offers a new interpretation of the Qur'an, but also a new vision of Islamic thought as a whole, calls for the renewal of religious discourse and linking it to reality, and seeks to build a comprehensive Qur'anic vision of the world. They carry with them the hope of a better future for the Islamic Ummah, a deeper and healthier understanding of its true religion, and the building of a new human civilization based on Quranic values and principles.. They are a call to every Muslim to participate in this great civilizational project and to contribute to building a bright future for all humanity.

8.18 CONJUGATION OF VERSES AND PROVERBS: THE KEY TO UNDERSTANDING AND REMEMBERING

Introduction:

- After reviewing the foundations of the Qur'anic Arabic tongue, the unity of significance, the Mathani, the hermetic and the similar, we move on to another important rule: "the conjugation of verses and proverbs".
- This rule reveals a unique Qur'anic style in presenting meanings and fixing them in the mind.

Topics:

1. What is the meaning of "conjugation of verses and proverbs"?
    - Conjugation in language: change, transformation, diversification.
    - Conjugation in the Qur'an: Presentation of the same meaning in multiple ways, methods and forms, and in different contexts.
    - Proverbs: They are not just stories, they are a way to approximate and clarify meanings.
2. Quranic Evidence:
    - "And we have spent in this Qur'an for people of every parable, and man was the most controversial thing" "Al-Kahf: 54":
        - Allah Almighty disbursed "type and non" in the Qur'an from every parable.
        - Goal: to remember and preach to people.
    - "Likewise, we will spend the verses, and let them say, "I have studied, and let us show it to people who know" "Al-An'am: 105":
        - Allah dismisses verses and "presents them in different ways".
        - Objective: Let the disbelievers say "I studied" "that is, I learned from others", and let us show it "clarify" to people who know.
    - "See how we spend the verses and then they coincide" "Al-An'am: 46"
    - ""See how we spend the verses, so that they may understand" "Al-An'am: 65""

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    - "And also we separate the verses and show the way of the criminals" "Al-An'am: 55""
    - .
3. Examples of conjugation of verses and proverbs:
    - Adam' s story: It is mentioned in multiple surahs "Al-Baqarah, Al-A'raf, Taha, ...", and each time the focus is on a specific aspect of the story.
    - The command to be pious: It is stated in many verses, in different forms, "Fear God, O you who believe, fear God, ...".
    - Description of the Day of Resurrection: It is mentioned in multiple surahs, and with different descriptions "Al-Qari'a, Al-Zalzalah, Al-Waqi'ah, ...".

    - He gave proverbs: "Like the one who spends his money on the heads of men, like a good word like a good tree, ...".
4. The wisdom of conjugating verses and proverbs:
    - Fixation of meanings: repeating the same meaning in different forms helps to stabilize it in the mind.
    - Clarifying meanings: Presenting the same meaning from different angles helps to understand it more deeply and more comprehensively.
    - Meet different needs: People differ in their ways of understanding and assimilation, and the conjugation of verses meets these different needs.
    - Showing Miracles: The conjugation of verses and proverbs indicates the greatness and miracle of the Qur'an.
    - Encouraging reflection: The conjugation of verses and proverbs encourages reflection.
5. Conjugation of proverbs and "similar verses":
    - "Conjugation of proverbs" may be understood as part of the interpretation of "similar verses" "in the sense we have specified."
    - When Allah dismisses a verse or example, He reveals the similarities between it and other verses "in the Qur'an or in previous books."
    - This conjugation helps to understand the deeper meaning of the verse or parable.
6. How do we benefit from the rule of "conjugation of verses and proverbs"?
    - We are not satisfied with one verse: when we study a particular topic in the Qur'an, we do not settle for one verse, but we collect all the verses that talk about that subject.
    - We observe the different formulas: we pay attention to the different formulas in which the same meaning is given.
    - We connect verses: We try to connect different verses, and understand how they complement each other.
    - We reflect on proverbs: We do not go unnoticed, but we reflect on them deeply, and try to draw lessons from them.

Conclusion:

The conjugation of verses and proverbs is a unique Qur'anic style, which aims to stabilize and clarify meanings, and to meet the different needs of the readers. This rule invites us to look at the Qur'an in a holistic way, to link its various verses, and to reflect on its parables in depth. In this way, we reach a deeper and more comprehensive understanding of the Book of Allah.

8.19 Between Lisan Al Arab and the Qur'anic Arabic tongue: common errors in interpretation

Introduction:

- After reviewing the foundations of the Qur'anic Arabic tongue, the importance of direct reflection, the unity of significance, the bladder, the hermetic and the similar, and the conjugation of verses, and keywords, we now come to an important point:
- The difference between Lisan Al Arab and the Qur'anic Arabic tongue.
- This difference is the source of a lot of common errors in interpretation.

Topics:

1. What is Lisan Al Arab?

- The classical Arabic language that was prevalent before Islam and in the early days of Islam.
- The language of pre-Islamic poetry, the language of rhetoric, and the language of daily life.
- A language rich in vocabulary, varied in styles, but changing with time and place.
- They are influenced by prevailing customs, traditions and customs.

2. What is the Quranic Arabic tongue?
    - The Arabic language in which the Holy Quran was revealed.
    - Tight, detailed, illustrated, non-crooked language.
    - It has its own rules deduced from the Qur'an itself.
    - Fixed does not change with time and space.
    - They are not influenced by customs, traditions and customs, but rather influences them.
3. Why did errors occur in interpretation?
    - Reliance on the tongue of the Arabs: Some commentators interpreted the Holy Qur'an by relying on the tongue of the Arabs as the "common language", without paying attention to the specificity of the Qur'anic Arabic tongue.
    - Neglect of the unity of significance: Some commentators did not adhere to the principle of unity of significance, so they interpreted the same word with different meanings in different places.
    - Neglect of the Mathani: Some commentators did not pay attention to the importance of the Mathani "pairs of letters" in determining the origin and meanings of words.
    - Misconception of the hermetic and similar: Some commentators interpreted the similarities without knowledge, and followed their whims in doing so.
    - Neglect of the Qur'anic context: Some commentators have interpreted the verses in isolation from their general Qur'anic context.
    - The influence of the dominant culture: Some commentators were influenced by the prevailing culture of their time, and by the opinions of philosophers and theologians.
4. Examples of common errors in interpretation "due to neglect of the Qur'anic tongue":
    - "Cutting" the hand in the limit of theft: interpreted in the sense of organic amputation, while in the Qur'anic tongue: putting an end to theft.
    - "Beating" women: interpreted in the sense of physical beating, while in the Qur'anic tongue: making women the opposite of what "nachouz" was.
    - "Killing" the soul that God has forbidden: interpreted in the sense of taking the soul only, while in the Qur'anic language, it means: taking what God has given "life, freedom, dignity, ...".
    - "Mathani": It was misinterpreted as the seven long or Fatihah.
5. How to avoid these mistakes?
    - We rely on the Qur'anic Arabic tongue: we understand the Qur'an through the Qur'an itself, and through the rules derived from it.
    - We adhere to the unity of significance: we understand the same word in the same sense in all places it appears in the Qur'an.
    - We care about Mathani: we understand the origin of words through pairs of letters.
    - We study the hermetic and the similar: we understand the hermetic and the similar with the correct Qur'anic understanding.
    - We take into account the Qur'anic context: we understand the verses in their general Qur'anic context.

- We strip away passions: we interpret the Qur'an objectively, and we strip away from whims and prejudices.
- We use the interpretations "but with caution": we look at the interpretations of the scholars, but do not rely on them completely, but we make the Qur'an the arbiter.

Conclusion:

The Qur'anic Arabic tongue is the special language of the Qur'an, and it differs from the Arabic tongue "the common language". Many errors in interpretation occurred due to the neglect of this difference, and the reliance on the tongue of the Arabs in the interpretation of the Qur'an. We must return to the Qur'an itself, deduce from it the rules of its language, and reflect on it deeply and objectively, in order to understand it correctly.

8.20 . RECOMMENDATIONS FOR DEALING WITH THE QUR'ANIC TEXT USING THE ARABIC TONGUE

scientifically and accurately. These recommendations aim at a deeper understanding of the Qur'anic text, taking into account the linguistic and historical context, and avoiding common errors in interpretation. The following are the most prominent of these recommendations:

1. Understand the significance of letters and words in their linguistic context:

- Study the significance of letters: Each letter in the Arabic language carries a certain connotation, and when the letters are combined together, they give new meanings. Therefore, the significance of the letters must be studied in themselves, and then in their harmony with others.

Focus on context: Words should be understood in their Qur'anic and historical context, and not rely solely on the modern meanings of words. For example, the word "car" in the Quran means caravan and not a modern car.

2. Relying on the Qur'an to interpret the Qur'an:

- Objective interpretation: Qur'anic verses should be interpreted in light of the general context of the Qur'an, and not only interpret the verses separately. The Qur'an interprets each other, so verses that are similar in subject matter must be linked to understand them comprehensively.

- Stay away from fragmented interpretations: Avoid interpreting verses in a piecemeal manner without considering the general context of the surah or the topic it addresses.

3. Reconsider grammatical and morphological rules:

- Review of grammatical rules: Grammatical and morphological rules developed by ancient grammarians need to be revised in the light of the Holy Qur'an, as some rules may not apply to the Qur'anic text.

- The study of anomalies in language: Some forms considered by grammarians to be "anomalous" may be more prevalent in the speech of Arabs, so these concepts must be reconsidered.

4. Understand the semantic development of words:

- Study of semantic changes: Arabic words have undergone semantic changes over time, so the meanings of words must be understood in the historical context in which the Qur'an was revealed.

- Not imposing modern meanings: Avoid imposing modern meanings of words on the Qur'anic text, as this may lead to misinterpretations.

5. Benefit from other sciences in the interpretation of the Qur'an:

- Cosmic sciences: Modern sciences such as astronomy, physics and geology should be used to interpret cosmic verses in the Qur'an. For example, understanding verses that talk about the creation of the heavens and the earth requires astronomical knowledge.

- Social Sciences: The social sciences can be used to understand verses that address social and ethical issues.

6. Formation of specialized committees for the interpretation of the Qur'an:

Multidisciplinary committees: Committees comprising scholars of the Arabic language, scholars of exegesis, and scholars of the natural and social sciences should be formed to provide a comprehensive and accurate interpretation of the Qur'an.

- Move away from unilateral interpretation: Avoid relying on individual or unilateral interpretations, and relying on a collective scientific methodology.

7. Away from the collective mentality and sacred heritage:

- Criticism of the jurisprudential heritage: The ancient jurisprudential and exegetical heritage should be reconsidered, and not considered sacred or uncriticizable.

- Encouraging critical thinking: Encouraging researchers to think critically and re-study the Qur'anic text with a scientific methodology, away from patristic influences.

8. Understanding the Qur'an in a clear Arabic tongue:

- Focus on the Arabic tongue: The Qur'an was revealed in a clear Arabic tongue, and therefore must be understood within the framework of the eloquent Arabic language that prevailed at the time of revelation.

- Study of ancient Arabic dialects: Some words in the Qur'an may be related to ancient Arabic dialects, so these dialects must be studied to understand the text more accurately.

9. Attention to the historical and cultural context:

- Understanding the historical context: The historical and cultural context in which the Qur'an was revealed must be understood, as this helps in understanding the verses more accurately.

- Linking verses to historical events: Linking verses to historical events in which they were revealed, to understand the reasons for revelation and legislative purposes.

10. Encouraging scientific research in Quranic studies:

- Supporting scientific research: encouraging researchers to conduct scientific research in Quranic studies, while providing them with material and moral support.

- Publishing research: Publishing scientific research dealing with the interpretation of the Qur'an in a scientific way, and circulating it to the public.

11. Stay away from political and doctrinal interpretations:

- Neutralizing interpretation: You should move away from interpreting the Qur'an according to political or doctrinal agendas, and focus on an objective and scientific understanding of the text.

- Avoid bias: Avoid bias in interpretation, and rely on linguistic and scientific evidence.

12. Teaching the Qur'an with a scientific methodology:

- Developing educational curricula: Developing educational curricula based on understanding the Qur'an with a scientific methodology, with a focus on the study of the Arabic language and the Arabic tongue.

- Encouraging dialogue and discussion: Encouraging dialogue and discussion on the interpretation of the Qur'an, and opening the way for questions and constructive criticism.

The bottom line:

Dealing with the Qur'anic text in Arabic requires a scientific methodology based on a thorough understanding of the Arabic language, studying the historical and cultural context, and benefiting from other sciences. It also requires constructive criticism of the jurisprudential and exegetical heritage, and the encouragement of scientific research in Qur'anic studies. These recommendations aim to provide a deeper and more accurate understanding of the Qur'anic text, away from patristic influences and doctrinal prejudices.

8.21 THE SIGNIFICANCE OF THE QUR'ANIC WORD: BETWEEN THE MISLEADING PHENOMENON AND THE GUIDING INNER

Introduction:

- In this series, we seek to understand the Qur'anic Arabic tongue, that is, the rules that govern the understanding of the Book of God.
- One of the most important of these rules: the correct handling of the Qur'anic word, as it is not just a word, but a key to meaning.
- This section focuses on:
    - Unity of significance: Does the word have a fixed meaning throughout the Qur'an?
    - Similarity: how to understand words that sound similar or have multiple meanings?
    - Zahir and Batin: Does the word have an outward and an inner? And how do we get to the quiet interior?

Topics:

1. Semantic Unit: Basic Principle:
    - Rule: The Qur'anic word carries several meanings but carries its own meaning and a fixed and specific connotation in all places where it appears in the Qur'an.
    - Exception: This connotation is changed only by a clear presumption from the Qur'an itself "and this is very rare".
    - Evidence:
        - "An Arabic Qur'an that is not Awj" "Az-Zumar: 28"
        - "A book whose verses are separated by an Arabic Qur'an for people who know" "Separated: 3"
2. Synonymy: The special Qur'anic concept:
    - Negation of congruence: There are no two words in the Qur'an that are completely identical in meaning "no synonym absolutely".

- Relative synonymy: There are words that share a single description, but each word has its own connotation that distinguishes it "such as: fear/fear, vision/sight."

3. Similarity: Apparent may go astray and inwardly guide:
    - Apparent similarity: Some words or verses may sound similar in pronunciation or in theme.
    - Similarities with previous books: Similar verses "in the Qur'anic sense" are those that resemble other verses in the Torah and the Bible.
    - The danger of superficial understanding: A superficial understanding of a similar phenomenon may lead to delusion.
    - The importance of reflection: Deep reflection, in the light of the verses and within the framework of the Qur'anic Arabic tongue, is what reveals the guiding inner one.
4. Practical examples:
    - "Book": denotes the content.
    - "Hit": Make the thing the opposite of what it was "and not just hit with the hand".
    - "Kill": an intellectual fighter "not just murder in the literal sense".
    - "Cut": Put an end to the thing "not just organic amputation".
    - Saleh's camel: It is not just an animal, but a symbol of a miracle sign.
    - "Shivering" and "jasmine": symbols of psychological torment, not necessarily physical torment.
5. How do we get to the correct connotation "Al-Batin Al-Hadi"?
    1. Root identification: "often triple origin".
    2. Determination of the bladder: "root-forming letter pairs".
    3. Tracing the positions of roses: in the whole Qur'an.
    4. Study the Qur'anic context: "direct, objective, general".
    5. Linking meanings: and deriving the fixed connotation.
    6. Compared to interpretations: "But with caution, and not to rely on them completely."

Conclusion:

The Qur'anic word is not just a word, but a key to meaning. We must deal with it with caution and precision, and consider it in depth, and understand it in the light of the Qur'anic Arabic tongue, in the light of the refereed verses, and in the light of the general Qur'anic context. With this, we move from the apparent that may go astray, to the inner that guides.

8.22 Towards a Renewed Understanding of the Qur'an: Between the Divine Text and Human Ijtihad

Treating the Qur'anic text as an absolute divine speech and interpreting it as a relative human effort provokes renewed and profound debate. Is it enough to rely on the interpretations of the ancients? Or does every age have the right, even the duty, to reread and understand the text in line with its challenges and developments? Are there controls for this renewed understanding?

The divine text and the wisdom of the absence of the "explanatory note"

Allah Almighty did not reveal with the Qur'an an exegetical book explaining each verse. The wisdom in this may lie in leaving space for the human mind to work, reflect and reflect, which is worship in itself. The flexibility of the text and its non-freezing at a single interpretation ensures its validity for every time and place, and opens the way for multiple aspects of correct understanding within the frameworks and controls, which forms part of its miracle.

The role of the Prophet - may God bless him and grant him peace - in the statement: the Messenger and the envoy

The Prophet (peace and blessings of Allaah be upon him) did not leave the nation without guidance in understanding the Qur'an, as he was the first to show the text of the verse: "To show people what was revealed to them." This statement was made through his words, deeds and declarations that formed the Sunnah of the Prophet. Here emerges a subtle and important distinction that has been made recently, namely the distinction between the functions of the Prophet (peace and blessings of Allaah be upon him) as an "envoy" and as a "messenger":

- As an "envoy": he was addressed to his people in a specific historical and social context "Arabia in the seventh century AD". Some of his words and deeds may be related to this particular context, to address certain issues and circumstances, and therefore may not have the character of absolute binding for each time and place in the same way.
- As an "apostle": he was the bearer of a universal and final message, addressed to all humanity. His words and deeds in this capacity bear the character of generality, comprehensiveness and continuity, and establish principles, values and general provisions.

This distinction does not eliminate the authenticity of the Sunnah, but calls for a deeper understanding of it, distinguishing between what is relevant to the particular context and what is general legislation, with a focus on the overall purposes of the message. It opens the door to a more flexible understanding of the Sunnah that takes into account changing circumstances and conditions.

Human interpretation: between appreciation and renewal

The efforts of great commentators such as al-Tabari, Ibn Kathir, al-Qurtubi and others are invaluable scientific treasures. They have made tremendous efforts in the service of the Qur'anic text, and have preserved for us a lot of authentic understanding of the language, the contexts of revelation and the sayings of the predecessors. Appreciating their efforts is a duty, and benefiting from them is essential.

However, there is no holiness for anyone after the prophets. These scientists were children of their time, using the tools of knowledge available to them. Today, we have research and cognitive tools "in language, history, sociology, humanities and natural sciences" that were not available to them. Therefore, sufficiency with what they have presented and considering it the final word is a disruption of the mind honored by Islam, and a neglect of the Qur'an's constant call for reflection and reflection.

Towards a Contemporary Understanding Methodology: Values and Purposes

The call for a new interpretation or renewed understanding of the Qur'an is not a call for chaos or interpretation by fancy, but rather a call to use a disciplined mind with the principles and rules of science, and to build on the efforts of the former, taking into account:

1. The purposes of Sharia: Understanding the rulings and texts in the light of the overall purposes of Islam "preserving religion, soul, mind, offspring, money".
2. Higher Quranic Values: Focusing on the basic values advocated by the Qur'an, such as justice, mercy, charity, freedom and equality.
3. Overall context: Understanding the verse within the context of the surah, the context of the Qur'an as a whole, the context of revelation, and the contemporary cultural context.
4. Language accuracy and connotations: diving into the meanings and development of words, and not being satisfied with the direct literal meaning. For example:

- "The first of the Muslims/the first believers": As I point out, understanding it as a precedence of values and rank in achieving the perfection of Islam or faith, and not just a temporal precedent, deepens the significance of the phrase.
- "You did not know what the Bible nor the faith": Focusing on "knowing" in the sense of the specific methodological know-how brought by revelation, rather than merely denying knowledge or a general sense of God's existence, highlights the importance of revelation as a method.

5. Interaction with reality: The Qur'an revealed reality and interacted with it, and mentioned facts and people. Understanding this interaction helps us understand how to apply its general principles to our changing reality. The fundamental rule "the lesson is in general pronunciation, not in relation to the reason" ensures the continuity of the text, but understanding the reason helps to download well.

Conclusion: A Call for Responsible Creativity

The absence of a divine "explanatory note", and the failure of the Prophet (peace and blessings of Allaah be upon him) to provide a detailed interpretation of each verse, is an open invitation to the ummah across its generations to participate in understanding and contemplating God's words. It is an invitation to responsible creativity, combining tradition and modernity, inspired by the spirit and purposes of the text, and interacting with the challenges and issues of the times.

Every Muslim is called to read the Qur'an for the purpose of understanding and reflection, not just memorization and indoctrination. Whoever finds in himself the necessary competence and scientific tools has a duty to contribute to this collective effort to renew our understanding of our true religion, so that Islam remains as God intended it: a valuable religion and a way of life valid for all times and places, capable of keeping pace with human and societal issues. "Whoever strives hard and makes mistakes has reward, and whoever strives and makes mistakes has reward," provided that ijtihad is based on knowledge and insight, not on whim and ignorance.

9 UNIQUE PROPERTIES OF THE HOLY QUR'AN: MANIFESTATIONS OF MIRACLES AND THE CHALLENGE OF TIME"

Chapter Introduction:

1. Objective: To review the most prominent characteristics that distinguish the Holy Qur'an from all other heavenly books and human texts, and make it a unique book in its nature, message and impact.
2. Basis: The assertion that these characteristics stem primarily from the fact that He is God's revelation, preserved, and miraculous Word.
3. Curriculum: Relying on the Qur'anic text itself, enlightening linguistic and structural studies "with reference to the possibility of using numerical or scientific propositions as additional evidence with caution", and conscious comparison.

9.1 THE DIVINE SOURCE AND THE DEFIANT MIRACLE

1. Introduction: The Divine Rooting of the Qur'an

The Islamic faith is based on a fundamental and fundamental truth: the Holy Qur'an is the word of God revealed to his Prophet Muhammad, peace be upon him, and not the product of human thought or creativity. This truth is not merely a doctrinal postulate, but a basis on which the unique characteristics of the Qur'an are built, manifests itself in multiple aspects of its structure and content, and constitutes the starting point for understanding its unique nature. Recognizing His divine source is key to understanding His miracles and challenges that have existed through the ages.

2. Negation of Human Authorship: Construction Guides and Content

When considering the Qur'anic text with an objective methodology, there are multiple evidences that categorically deny the possibility that its author is human, most notably:

- Stylistic and rhetorical uniqueness: The Qur'an is characterized by a unique graphic style that is unparalleled in the speech of Arabs, both in poetry and prose. Its absolute eloquence, the accuracy of its systems, the strength of its spiritual and psychological influence, and the consistency of its surahs and verses all testify that it exceeds the rhetorical capabilities of human beings. His style is also radically different from that of the Prophet (peace and blessings of Allaah be upon him) himself in his hadith, which negates that he was authored.
- Transcendental Cognitive Content: The Qur'an contains references to cosmic and scientific facts "in the fields of astronomy, embryos, seas, etc." that were unknown or discoverable by the tools of the era of its descent, and whose accuracy was revealed only by modern scientific progress. It also includes information of metaphysical and future things that have been proven to have occurred later. This knowledge content, which transcends the science of humans at that time, clearly indicates an expert source of knowledge that transcends the boundaries of time and space.
- Internal consistency and denial of contradiction: Despite the revelation of the Qur'an mine over twenty-three years, in various circumstances and contexts "peace and war, strength and weakness, Mecca and Medina", it is characterized by objective unity and amazing internal consistency devoid of any real contradiction or fundamental difference, as the Almighty said: {Do they not contemplate the Qur'an, even if it is from someone other than Allah, they will find a lot of difference in it} "Women: 82". This characteristic is incompatible with the nature of human work, which is usually not free from variation, contradiction and change over time.

- Integrated structure "linguistic and digital as models": Deep reflection reveals an integrated and tight structure of the Qur'anic text, both at the linguistic level (as this book reviews through the role of letters and Mathani) and even at other levels proposed by some contemporary researchers, such as the digital structure "such as the theory of the number 19". These complex and intertwined structures, whose complementarity with meaning is claimed, are provided as further evidence of an intentional design that transcends human spontaneity and chance possibility, and supports the idea of the impossibility of distortion.

3. Defiant Miracles: A List Call and Shining Guide

The Qur'an did not only provide implicit evidence of its divine source, but also posed an explicit and direct challenge to the Arabs, who are the people of eloquence and statement, and to all mankind and jinn, to come up with its ideals, then ten surahs like it, and then one surah like it.

- The nature of the challenge: The challenge was not just a simulation of style, but a comprehensive challenge that includes eloquence and eloquence, accuracy of meaning, transcendence of legislation, strength of spiritual influence, and perfection of construction, which is impossible for human beings collectively to come up with such a thing.
- Historical and contemporary deficit: History proves that the Arab scholars and rhetoricians, despite their strong opposition to the call and their desire to abolish it, were completely unable to face this Qur'anic challenge. Instead of trying to come up with a surah like him, they resorted to other methods such as accusations of witchcraft, poetry or fortune-telling, or resorting to war and violence. This historical deficit, which continues to this day, is the greatest practical evidence of the miraculous nature of the Qur'an.
- Challenge as evidence: The fact that the Qur'an presents this challenge with absolute confidence, repeats it in different places, and continues this challenge without anyone being able to meet it, is in itself a unique evidence of its divine source and incomparable formulation.

4. Unique Wording: Manifestations of the "Language of Heaven"

The sum of this evidence—stylistic uniqueness, epistemological content, internal consistency, integrated structure, and miraculous challenge—indicates that the language of the Qur'an is not just an idiomatic human language, but a unique divine formulation, which can euphemistically be called the "language of heaven." This language is characterized as:

- Innate and expressive of facts: As deduced from the approach of the "jurisprudence of the Arabic Qur'anic tongue", the letters and vocabulary of the Qur'an may not be just arbitrary symbols, but units that carry innate and essential connotations related to the facts of things and what they are "the absolute name that Adam taught", which makes language itself a means of revealing facts and not just a container for conveying them.
- Integrated system: It is not just scattered words, but part of a tight and coherent divine system, in which the linguistic, phonetic, moral and possibly numerical structure interacts to achieve the goals and objectives of the text with extreme precision.

Abstract:

The concerted evidence from within and outside the Qur'anic text, from the uniqueness of its style and content, its internal consistency, its miraculous structure, to its open defiance and the inability of humanity to confront it, all conclusively confirm its divine source and negate any possibility of human authorship. The Holy Qur'an is the miraculous word of God, with its unique formulation that transcends the boundaries of human language, and in which the Creator's wisdom, knowledge and power are

manifested. This belief in its divine source and miracle is the essential starting point for any serious and fruitful engagement with this immortal book.

9.2 PRESERVATION, IMMORTALITY AND UNIVERSAL VALIDITY

A- Trailer: A Promise Beyond Time

The uniqueness of the Holy Qur'an is not limited to its divine source and defiant miracle, but extends to another unique feature that ensures the continuity and purity of its mission through the ages: divine preservation. This preservation is not just a wish, but a categorical divine promise, which manifested a tangible historical reality, and enabled the Qur'an to maintain its universal validity to be a guidance and mercy for the worlds at all times and places.

B- Divine preservation: the guarantee of survival and purity

.The categorical divine promise: Unlike the previous heavenly books that were distorted and altered over time and human intervention, God Almighty pledged to memorize the Holy Qur'an Himself, and he said: "We have revealed the dhikr and we are his keepers" "Al-Hajar: 9". This divine promise is the basic guarantee that the Qur'anic text will remain as pure and immortal as it was revealed.

- The historical manifestation of preservation: For more than fourteen centuries, historical reality testifies to the fulfillment of this divine promise. Muslims have passed on the Qur'an generation after generation, memorizing in the breasts and writing in the lines, in the same letters, words and arrangement, with great care to control its reading and drawing.
    - The importance of Ottoman painting: The Qur'ans written during the reign of Caliph Othman bin Affan, known as the Ottoman Qur'an, are an essential reference for preserving the Qur'anic text in its original drawing. Despite the development of calligraphy and the subsequent addition of control marks to facilitate reading, reliance on the original Ottoman drawing remains the most accurate criterion for documenting the text as it was written in the first edition, and it is the basis for serious studies in the structure of the text, whether linguistic or numerical.
    - Oral and written frequency: The integration of memorization in the breasts "oral frequency" with memorization in the lines "written frequency" to form an impregnable fence that preserved the Qur'anic text from any fundamental change.
- Continuous memorization mechanism: Memorization is not limited to the past, but is a continuous process that is reflected in the spread of memorizers of the Qur'an all over the world, in the tireless scientific efforts to serve the Qur'anic text in investigation, printing and study, and in God's providence that thwarts attempts to distort or undermine it.

C- Universal validity: a message that transcends borders

The immortality of the Qur'an and its validity for all times and places stems from the nature of its message and its unique approach:

- Emphasis on principles and macro lessons: In contrast to other books that may focus heavily on historical and geographical details and context-specific storytelling, the Qur'an is characterized by its primary focus on abstract lessons, sermons, rulings, and universal principles. It presents the stories of previous nations not merely for the sake of history, but to draw fixed divine lessons and laws. It establishes provisions and legislation based on the principles of justice, compassion and the public interest that transcend changing

circumstances. It is this emphasis on faculties and principles that gives it its universal validity and ability to address man in every age and place.

- Flexibility and applicability: The general principles and basic values of the Qur'an are flexible enough to adapt to the changes of time and place and to accommodate cultural developments. The Qur'an does not offer detailed rigid solutions for every small and large, but rather sets general frameworks and holistic rules that open the door to ijtihad and application commensurate with changing circumstances, while preserving the essence and purposes of the message.
- The discourse of human instinct: The Qur'an addresses common sense and deals with the core feelings and issues shared by all human beings regardless of their races, cultures, or times, "such as believing in God, seeking truth, establishing justice, and striving for good." This innate discourse makes him close to every human being and able to touch his conscience and mind.

4 The mechanism of moral preservation is reflected in the structure of the Qur'an as an integrated and tight system

The divine memorization of the Qur'an is not limited to preserving its letters and words from loss or material change, but extends to preserving its basic meanings and overall purposes from fundamental distortion. This mechanism of moral preservation is manifested in the structure of the Qur'anic text itself as an integrated and tight system:

- The Qur'anic system as a control network: The verses of the Qur'an constitute an integrated system that interprets each other. Any meaning that contradicts the clear rules of the Qur'an, the constants of faith, the purposes of the supreme Sharia, or the truths established elsewhere is automatically rejected because it does not conform to the rest of the network. This tight coherence makes it difficult to introduce an anomalous interpretation or distortion of meaning without showing its contradiction with the rest of the text.
- Context as a constraint of meaning: The requirement to understand a verse within its context significantly limits the possibility of extracting and interpreting it independently of its original intention.
- Multiple levels of understanding as immunity: The existence of multiple and complementary levels of meaning "apparent and inward" makes it difficult to reduce the text to superficial understanding or esoteric interpretation, and gives the text immunity against flattening or distortion. Deep meanings must correspond to the apparent and not contradict it.

With these mechanisms derived from the structure of the text itself, the basic meaning of the Qur'an and its major purposes remain preserved and immune to attempts at moral distortion and abnormal interpretations, in fulfillment of God's promise to preserve the dhikr."

Abstract:

The property of divine preservation ensures the purity and immortality of the Qur'anic text, while the nature of its message and methodology, by focusing on universal principles and the discourse of instinct, ensures its universal validity for all times and places. These two inseparable characteristics make the Holy Qur'an a unique book, not just a historical document, but a living and renewed source of guidance, and an eternal universal message capable of addressing and guiding man in every age and in all Egypt. Dealing with the Qur'an must proceed from this belief in its immortality and universality, which invites us to contemplate and understand it. And the application of its principles in line with our contemporary reality and its challenges.

9.3 Depth of knowledge and renewed proof

A- Introduction: A sea whose wonders never pass

The uniqueness of the Holy Qur'an is not limited to being a preserved divine revelation valid for all times and places, but its uniqueness deepens in the nature of its cognitive content and the way it presents the truth. The Qur'an is not a superficial book whose meanings are exhausted by a single reading, but rather a sea full of meanings and wisdom, whose layers are revealed to those who contemplate and sink into its depths generation after generation. This depth of knowledge, combined with its nature as a living and renewed proof, together constitute two basic characteristics that confirm its Lordship and the immortality of its message.

B- Layers of meaning: beyond the letter and the word

Dealing with the Qur'anic text reveals that there are multiple levels of understanding that go beyond the direct literal meaning, and can be referred to in general by the terms zahir and batin:

- Zahir and Batin:
    - Apparent meaning: It is the first and direct level of understanding, which the general public perceives through the semantics of explicit words and their immediate context. This level is essential and necessary, and it is on which apparent judgments and basic doctrines are built.
    - Inner meanings: They are the deeper layers of meaning, which require deeper reflection, the evocation of more accurate linguistic and cognitive tools, the connection to broader contexts, and inspiration for overall values and purposes. These meanings do not contradict the apparent meaning, but reveal its deeper dimensions, its farthest wisdom, its hidden connections, and its gentle secrets. It may manifest itself in a deeper understanding of the semantics of letters and Mathani (as this book seeks to highlight), or in deriving judgment and purposes from partial judgments, or in perceiving divine laws through stories and parables. Access to these Classes are the fruit of deep reflection, constant reflection, and seeking help from God.
- Complementarity, not contradiction:
  It is important to emphasize that these multiple levels of meaning are not contradictory or contradictory, but rather complementary and harmonious. The inner meaning does not cancel or contradict the apparent meaning, but rather enriches and deepens it and reveals aspects of its wisdom and dimensions. Just as we look at a painting from different distances, we realize each time new details and dimensions that do not cancel the previous perception but complement it. A correct understanding of the layers of meaning requires this complementarity, and warns against esoteric interpretations that ignore the appearance of the text, the rules of language, and the context.

C- The Qur'an as a renewed proof:

The vitality and immortality of the Qur'an is evident in the fact that it is not just a fixed historical text, but a living proof whose evidence is renewed and its miracles unfold through the ages, making it able to address each generation in its language and knowledge:

Evidence unfolded through the ages: The Qur'an carries with it miraculous proofs and evidence that unfold successively with the development of human knowledge and provide the tools of understanding and analysis.

- Linguistic and structural miracles: Graphic and linguistic miracles remain the original, but the tools for revealing it go deeper "such as the Masnavi analysis presented in this book, or modern stylistic studies."
- Numerical miracles as an example of contemporary discourses: Some contemporary studies provide evidence based on a so-called numerical system "such as 19", although still under research and debate, but represent an attempt to explore another aspect of structural tightness.
- Scientific references: The Qur'an contains accurate references to cosmic or natural facts that were not known at the time of revelation, and modern science comes to reveal their accuracy and miracles. "While emphasizing the need for caution in dealing with this aspect, avoiding loading verses with what they cannot bear, and focusing on general consensus and non-conflict, not on the literal conformity of each changing scientific theory."
- This constant unfolding of evidence makes the Qur'an a living proof that interacts with different eras and offers each generation something to convince and increase its faith.

Its superiority over material miracles: Unlike the sensory and material miracles that were associated with previous prophets and were confined to time and place and their witnesses, the miracle of the Qur'an is a mental, graphic, and scientific, lasting and immortal miracle. Every human being in every age can interact with it directly through reading, reflection, and reflection, and discover for himself the aspects of its miracles. This renewed and continuous nature makes the proof of the Qur'an stronger, more durable and more universal.

Chapter Conclusion:

"This conclusion that I presented is an excellent conclusion to the complete chapter that reviews the characteristics of the Qur'an, and can be placed at the end of the chapter after completing all the investigations"

- Compilation of characteristics: It is clear from the above that the Holy Qur'an has unique characteristics that make it the final and dominant book. He is divine in source, miraculous in his statement and construction, preserved by God, universal in his message, comprehensive in his guidance, profound in meaning with its multiple layers, and renewed proofs through the ages.
- The call for reflection: Recognizing these unique characteristics of the Qur'an cannot be achieved through abstract theoretical knowledge, but requires serious and continuous dealing with the Qur'an in contemplation, understanding and application. Contemplation is the key to entering its depths, exploring its treasures, and interacting vividly with its message.
- Linking to the methodology of the book: The methodology presented in this book, "The Jurisprudence of the Qur'anic Arabic Tongue", comes as a proposed and effective tool - God willing - to reveal an important aspect of these unique characteristics, especially those related to its deep linguistic structure and the secrets of its roof and bladder, which we hope will be of help to the reader in his contemplative journey towards a deeper understanding of the words of God Almighty.

9.4 Numbers in the fabric of the Qur'anic text - from the letter to the symbol - reflection

In our journey to explore the depth of the Qur'anic Arabic tongue through the original manuscripts, we find that numbers have a remarkable presence in the fabric of the Holy Text. The Qur'an, with its

miraculous statement, did not use numbers arbitrarily, but rather employed them precisely in a variety of contexts with connotations ranging from direct quantitative identification and possible symbolic reference, to raising questions about deeper numerical structures that authentic manuscripts might reveal. Understanding the role of numbers in the Qur'an is not just a mathematical exercise, but an integral part of the original reflection that We seek it, a reflection that delves into the structure of the text to reveal its consistency and tightness. To call for reflection on this important aspect, to distinguish textual facts from possible interpretations, and to look closely at contemporary theories, all in the light of a return to the original text and its first drawing.

9.5 Quantum Accuracy: The Literal Use of Numbers in the Qur'an and Witness Manuscripts

The first striking thing about the Qur'an's treatment of numbers is its extreme accuracy in determining quantities when the context so requires. Whether it is legislation, the stories of previous nations, or the description of creation and the afterlife, numbers are clearly stated to definitively determine magnitudes, times, and numbers.

- In legislation and worship: determining the number of days of fasting (three), the months of the waiting period (three recitations, four months and ten), the number of witnesses (four), the amount of punishment (one hundred lashes), and the number of expiations (ten poor people), are all examples of legislative accuracy that cannot be ambiguous.
- In the stories: the mention of the number of the tribes of the children of Israel and the bursting springs of water of Moses "twelve", the number of verses of Moses "nine", and the duration of Noah's broadcast in his people "one thousand but fifty", confirms the accuracy in conveying significant historical events.
- In Creation and the Hereafter: Determining the days of creation "six", the number of heavens and the gates of hell "seven", the bearers of the throne and the gates of Paradise "eight", and the treasury of fire "nineteen", paints a clear picture of the cosmic and eschatological structure as described by the Creator.

Role of Original Manuscripts:
Original Qur'anic manuscripts, including the Ottoman Qur'an, confirm the stability and accuracy of these numbers over the centuries. Examination of these digital manuscripts proves the correspondence of these basic numbers, reinforcing the certainty of preserving the text in its quantitative essence. The study of painting in some manuscripts may reveal the ways in which these numbers are written differently than is customary today, prompting reflection on the evolution of writing, but it does not change the intended literal numerical value in these clear contexts. Standing on these The numerical accuracy of the original text is in itself a door to reflection on the tightness of the book and its surrounding science.

9.6 Signs and symbols? Reflections on the possible connotations of repeating numbers

Is the role of numbers in the Qur'an limited to literal quantity? Some thinkers and researchers argue that the repetition of some numbers in multiple contexts may carry symbolic cues or deeper connotations beyond abstract counting. This approach to reflection requires systematic caution and

openness to meditation, without absolute certainty, while adhering to the controls of the context and the overall Qur'anic system on which the "jurisprudence of the Qur'anic Arabic tongue" is founded.

Numbers that call for reflection:

- The number seven "7": its striking repetition "heavens, gates of hell, circumambulation, spikes... " suggests the symbolism of perfection, comprehensiveness, completeness, or a completed cycle. Does this repetition indicate cosmic norms or the completion of certain stages? Reflecting on the multiple contexts of this number may open up prospects for deeper understanding.
- The number eight "8": Coming after the seven "holders of the throne, the gates of heaven" may symbolize beyond perfection, capacity, empowerment, or moving to a higher level. Studying the drawing of these words in the original manuscripts may give additional cues "although they need to be checked."
- The number nine "9": its association with the verses of Moses is clear, but does it have a deeper symbolism related to the breadth or completeness of the ones? It remains room for disciplined reflection.
- Other numbers "40, 70, A... ": The number forty is often associated with maturity or labyrinth and testing. And the number seventy may indicate many. Large numbers such as a thousand often refer to a long period or an unconfined multitude and glorification.

Disciplined contemplation of symbolism:
The search for symbolic connotations of numbers must be governed by a clear methodology:

1. Based on repetition and context: Find repetitive patterns and study the contexts in which the number is presented.
2. Harmony with the Qur'anic system: Ensure that the proposed symbolic significance does not conflict with the general purposes and overall rules of the Qur'an.
3. Beware of projection and exaggeration: Avoid twisting the neck of text or loading the number with a meaning that the context or language cannot bear.
4. Domestication of manuscripts: Considering how these numbers or associated words are drawn in the original manuscripts may provoke observations, but be very careful not to jump to unfounded conclusions.

Contemplating the potential numerical symbolism is an invitation to broaden the horizon of understanding, and to view the text as an integrated structure that may carry layers of meaning, but it is a call conditioned by methodological and scientific controls.

9.7 Issue 19 and the numerical miracle - between textual truth and dialectical theory

The issue of the number nineteen "19" occupies a special place in contemporary debates about the numerical structure of the Qur'an. The Qur'an explicitly mentions it as the number of the treasury of hell, and links it directly to the increased certainty and faith of the believers and the People of the Book and to the fact that it is a fitna for the disbelievers (al-Muddathir: 30-31). This clear textual fact was the starting point for the theory of "numerical miracles", which claims that there is a comprehensive mathematical system in the Qur'an based on this number and its multiples.

The essence and methodology of the theory "as put forward by the proponents":
This theory, especially in detailed treatises such as those presented by the engineer Adnan al-Rifai, is based on a precise counting methodology, claiming exclusive reliance on authentic Ottoman painting in ancient manuscripts. This methodology involves excluding subsequent additions (diacritics, dots, etc.) and counting only drawn letters, and giving numerical values to letters. The application of this methodology reveals amazing alignments with the number 19 in the structure of words, verses and surahs, which they consider conclusive evidence of the source and memorization of the divine Qur'an.

A balanced critical view:
Within the framework of the "jurisprudence of the Qur'anic Arabic tongue", which calls for original reflection and critical thinking, this theory must be dealt with objectively:

- Appreciation for effort: It is undeniable that researchers have made great effort in this field, and their quest to uncover new aspects of the miracle of the Qur'an.
- The importance of returning to the original: Emphasizing the importance of the original manuscripts and the first drawing is an orientation that is consistent with the spirit of our project, as returning to the original is the key to a deeper understanding.
- Methodological questions: On the other hand, scientists and specialists raise serious methodological questions about this theory: Are the rules of counting applied completely consistent and non-selective? Is relying on one copy or one drawing enough for generalization? Does the proposed letter rating system have a solid foundation? Does the focus on the number 19 reduce the text or distract from its most important intentions?
- Lack of consensus: This theory "in its comprehensive form" is still highly controversial and has not received scientific consensus, and is reserved by the public of scholars.

Conscious reflection:
The conscious contemplation can appreciate the Qur'an's mention of verse 19 and its revealed wisdom, and learn about the efforts of researchers in numerical miracles, but maintain a critical distance. These studies can be seen as a catalyst for reflection on the tightness of the text, but they should not be taken as an absolute truth or as a substitute for the clearer miraculous aspects and fundamental meanings of the Qur'an. Authentic reflection involves examining all claims in the light of the overall text and a solid scientific methodology.

9.8 Recurring numbers as personal messages? A reading in contemporary interpretations "the model of Dr. Hani Al-Waheeb"

In the modern era, with the increasing interest of people in spirituality and the search for messages and connotations in the details of daily life, contemporary interpretations have emerged that link the phenomenon of observing the repetition of certain numbers "in the clock, car plates, phones, etc." with divine or angelic messages addressed to the individual, based on interpretations of Qur'anic symbols and numbers. Dr. Hani Al-Waheeb's proposal is a model for this trend.

This perspective holds that repeating the vision of a particular number is not just a coincidence, but may serve as a "coded message" from the guardian angels or from the divine source, reflecting the psychological or spiritual state of the person and what occupies him at that moment. To understand the message, it is advisable to go back to the moment of seeing the number and reflect on the emotional and intellectual state at the time, and look for the significance of this number in the Holy Qur'an as the primary source of meaning.

Examples of proposed interpretations "according to the summary of Dr. Al-Waheeb's proposal":

- Repeating number 1: may indicate the need for unity, uniqueness, and deep connection with God "inspired by "Your God is one God."
- Repeating number 2: may reflect an internal conflict or hesitation "inspired by the duality of attitudes or the laurel story of "do not be sad, God is with us".
- Repeating the number 3: may alert to a defect in the doctrine or transgression of the limits "inspired by the prohibition "do not say three" ".
- Repeating the number 4: It may be related to thinking about livelihood and sustenance "inspired by "the destiny of her sustenance" ".
- The repetition of number 6: may be associated with a sense of chaos and the need to trust in divine order "inspired by the "creation of the heavens and the earth in six days".
- Repeating the number 8: may symbolize graces, blessings, and reaping the fruits "inspired by "and the throne of your Lord will be carried over them at that time eight".
- The repetition of the number 9: may relate to the use of mental and spiritual gifts "inspired by the "nine verses of evidence" ".
- Repeating the number 10: may indicate the completeness of something "inspired by "those are perfect tens".
- The repetition of the number 11: may be associated with the vision and vision of the future "inspired by the vision of Joseph "eleven planets" ".
- The repetition of the number 12: may refer to the diversity of divine resources and solutions "inspired by "twelve eyes" or "twelve tribes" ".
- The repetition of the number 19: may indicate entering into a test or "intellectual vortex" that requires a return to reason and certainty "inspired by "nineteen upon it" and linking it to the nine and ten verses."

Critical Perspective and Conscious Reflection:
The project "Light of Reason and Authentic Reflection" aims to encourage critical thinking and direct return to the Qur'anic text with methodological tools. When evaluating this type of contemporary interpretation, the conscious thinker should note the following:

1. Mixed methodology: This approach blends inspiration from Qur'anic verses "often with symbolic interpretation" with concepts derived from psychology, modern spirituality, numerology , cosmic energy concepts and guardian angels.
2. Emphasis on personalization: Strongly emphasizes that the message is "personal" and depends on the individual's condition and context, this may be positive in stimulating self-reflection, but it makes objective validation of interpretation difficult.
3. Moving away from direct interpretation: This approach differs from the direct linguistic and contextual interpretation of the Qur'anic text, and from the study of the science of drawing or readings, and moves on to the application of Qur'anic symbols to daily life events directly.
4. The need for controls: While some may find this argument helpful to reflection or optimism, the methodological question remains about the controls that prevent the random projection of meanings or falling into forbidden speculation.

Conclusion: This trend represents a contemporary attempt to link the Qur'an to everyday life in a spiritual and psychological way. The contemplative person, based on the "light of reason", must deal with it with understanding and scrutiny, distinguish between possible personal inspiration and systematic scientific interpretation of the Qur'anic text, and always return matters to the courts of the Qur'an and the authentic Sunnah, and the principles of linguistic and contextual understanding on which the "jurisprudence of the Qur'anic Arabic tongue" is based.

9.9 Forms and History of Numbers - Deconstructing Fallacies in the Journey of Authentic Contemplation

In our quest for authentic reflection based on the "light of reason," it is necessary to deconstruct some common fallacies that may hinder correct understanding, even in matters that seem as formal as the number forms we use daily. The exact history of these forms and their relationship to Arab-Islamic civilization is often shrouded in confusion or inaccurate perceptions.

1. "Universal" numerals "0, 1, 2..." and their relationship to the Arabs: the numeric forms universally recognized today "0, 1, 2, 3..." are historically known in the West as "Arabic numerals" Arabic numerals. This name, although popular, does not mean that the Arabs invented it out of nowhere. The historical fact is that these numbers, with their positional system and the concept of revolutionary zero, originated in India and moved and developed through Persia, and were then adopted, developed and transmitted by scholars of Arab-Islamic civilization to Europe, especially through Andalusia and other scientific centers. The role of Islamic civilization was the role of the carrier, developer and main contributor to the spread of this system that changed the face of mathematics and science, hence the Western name.

2. The "Eastern" numerals "0, 1, 2... " and its history: digital forms commonly used in the Levant "0, 1, 2, 3... They are known as "Levantine Arabic numerals" or sometimes "Indian numerals" due to their proximity to some ancient Indian origins. They also developed and spread within the Islamic world, and prominent scholars such as al-Khwarizmi used them in some of his works, confirming that they are an integral part of the Arab-Islamic scientific heritage, just like the "Western" numerals.

3. The myth of "number of angles": An attractive theory that explains the shapes of the numbers "0-9" is spread that each number is designed to contain a number of angles equal to its value "1 at one angle, 2 at two angles... down to 9 with nine angles, zero with no angles." Despite its elegance and apparent simplicity, this idea lacks strong historical evidence acceptable to historians of mathematics and calligraphy. The scientific consensus is that number forms have evolved gradually over centuries, driven by practical considerations such as ease of writing and distinguishing between numbers, rather than based on a pre-engineered design based on the number of angles. Adopting such interpretations as historical facts runs counter to an authentic contemplative approach based on verification.

4. The fallacy of linking the form to the "Arabic of the Qur'an": One of the fallacies that should be firmly refuted is the attempt to link the adjective of the Qur'an as "non-Awj" "Al-Zumar: 28" - which means that it is in a fluent, straight, unambiguous and unambiguous Arabic language - with the form of the numbers used, and considering one of the two systems "012 or 012" as "purer" or "more deserving" as "Arabic" than the other. This interpretation is far from correct linguistically, legally and historically. The verse describes the language, statement and guidance of the Qur'an, and has nothing to do with the form of digit symbols, which are biblical tools that later evolved to serve science and everyday life. There is no religious or scientific basis for favoring one formal digital system over another in terms of religious "authenticity" or "purity".

Conclusion: Towards a Conscious Historical Understanding An accurate understanding of the history of numbers shows that both the Western and Levantine systems have Indian roots, and that Arab-Islamic civilization played a pivotal role in their development and transmission to the world. The focus should be on the true scientific legacy of the positional numerical system and the concept of zero that revolutionized knowledge, not on the shapes of the

letters themselves. Authentic reflection requires us to appreciate this great scientific legacy, and to avoid historical fallacies and unfounded interpretations that may be based on common but inaccurate information. Knowing history correctly is an integral part of the journey of the "light of reason".

9.10 WARNING OF DEVIATION - TOWARDS RESPONSIBLE NUMERICAL REFLECTION

At the end of this journey on numbers in the Qur'an, and after reviewing their literal uses, their potential symbolism, dialectical numerical theories, and contemporary interpretations that link them to personal messages, it becomes necessary to reaffirm the importance of methodology and responsibility in reflection.

Risk of deviation:

1. Numerology: The greatest danger is to slip from legitimate meditation to the practices of "numerology" or explicit numerical astrology, which is based on the belief in the intrinsic powers of numbers or their ability to reveal the unseen and influence destinies. This is contrary to the Islamic doctrine of monotheism and falls within the speculation and flight that is forbidden.
2. Arbitrary interpretation: Loading or drawing numbers in manuscripts with meanings that are not tolerated by language, context, or the overall Qur'anic system, simply because of the approval of a whim or a prior opinion.
3. Neglect of basic purposes: Excessive emphasis on numerical secrets or personal digital messages may distract from the clear meanings, gifts, and legislation that are the essence of the Qur'anic message.
4. Systematic confusion: Failure to distinguish between interpretation based on the origins of language, context, and correct transmission, and between arguments that mix the Qur'an with concepts derived from other fields of knowledge "such as energy or modern spirituality" without clear controls.

Towards responsible numerical reflection: The
conscious reflection advocated by the series "The Light of Reason and Authentic Contemplation" requires when dealing with numbers in the Qur'an:

- Commitment to the text and context: Making the Qur'anic text, its context and its overall system the main reference.
- Use manuscripts with caution: Use the original manuscripts as a witness to the drawing and text, but with caution from deriving new meanings from the drawing alone without strong linguistic or contextual evidence.
- Critical thinking: Evaluate numerical theories and contemporary interpretations (such as the number 19 theory, or repeated number interpretations) with a scientific methodology, and distinguish what is acceptable ijtihad and what is rejected cost.
- Complementarity, not reduction: looking at numbers as part of the multifaceted miracle of the Qur'an, not as the only or most important miracle.
- The purpose is guidance: to make the goal of reflection, including contemplation, to increase faith, certainty, and understanding of God's will and action, not merely to decipher mysteries or search for excitement.

General conclusion: The
Qur'an is a book of guidance and light. Let us approach all its aspects, including numbers, responsibly,

knowingly and thoughtfully. Let us take from it what is clearly tight, let us contemplate the similarities with caution and knowledge, and beware of slipping into speculation, exaggeration or uninformed interpretation. Clear methodology and enlightened reason are our way to a deeper and more authentic understanding of God's miraculous book.

6.4 Beyond the numbers - a call for comprehensive reflection

Our review of the role of numbers in the Qur'an, both in their precise literal use, in their potential symbolism, and in their being the focus of dialectical theories, ultimately leads us to a deeper call: a call for a comprehensive reflection that goes beyond fascination with individual phenomena to an understanding of the overall system of the Qur'anic text.

- Numbers as part of the fabric: Numbers are not isolated entities, but part of an integrated linguistic, graphic, legislative and narrative fabric. Understanding the role of a number is not complete unless it is understood within its broader context and its relationship to the vocabulary, structures, and general purposes of the surah and the Qur'an as a whole.
- Integration with Philology: The "Quranic Arabic Philology" approach, focusing on the semantics of letters, mathani (literal pairs) and word structure derived from the authentic text, can provide additional tools for understanding why the Qur'an chose a particular number in a given context, and how that number interacts with the deeper linguistic structure.
- Avoid astrology and superficiality: The contemplation of numbers should lead us to increase the certainty and precision of God's knowledge, not to fall into the trap of numerical astrology or to interpret every number we encounter in our lives as a metaphysical message. Nor should we contemplate the numerical aspect and neglect the seas of meanings and other gifts in the Qur'an.
- Manuscripts as an integrative tool: Returning to the original manuscripts, as our project advocates, helps us see the text in its closest form, including how numbers are written, which can enrich reflection, but it remains a tool within a broader management system that depends on language, context, and the overall system.

Conclusion:
We invite the reader and researcher to look at the numbers in the Qur'an as part of the miracle of divine statement. Let us consider their accuracy, examine their potential symbolism with systematic caution, approach numerical theories with a critical mind, and make all of this a way to deepen our understanding of the Book of God, not an end in itself. Authentic contemplation is one that sees the number, the letter, the word, the verse, and the surah as harmonious units in a divine symphony whose wonders never end.

10 Chapter Ten: Prospects, Reflections and Invitations

10.1 Digital Structure as an Additional Dimension of Contemplation: Reflections on the Miracle of Numbers 19, Reliance on Original Manuscripts, and Contemporary Challenges"

"In our continuous quest to uncover the layers of meaning and depth of structure in the Qur'anic text, and based on the 'Jurisprudence of the Qur'anic Arabic Tongue' approach, which focuses on basic linguistic units such as letters and Mathani, we find it useful to stop at other approaches that also seek to explore the Qur'anic miracles from different, albeit highly controversial, angles. One of these approaches is what is known as the numerical miracle, which is gaining renewed momentum with contemporary arguments that link the structure of the text to a tight digital system, most notably with regard to the number 19."

Presentation of the theory of numerical miracles and its precise methodology:

"Engineer Adnan al-Rifai, and others to varying degrees, present a proposition based on the existence of an accurate numerical system in the Holy Qur'an based centrally on the number 19 and its multiples. This theory is based on a strict methodology of counting that relies exclusively on the original manuscripts of the Qur'an by fully preserving the original Ottoman drawing, "specifically the Qur'an of Medina with the narration of Hafs in many studies". This methodology involves counting only drawn letters excluding subsequent human additions such as periods, diacritics (movements), alif xiphosis, shadda, and most of the prod marks except those drawn on the chair of "alif, f, and j". Based on this accurate counting, a numerical value is given to each letter in the order in which it is repeated in the Qur'anic text. According to this proposition, the sum of the numerical values of Qur'anic units (words, verses, groups of verses) constitute "complete problems" in meaning and significance, or are related to pivotal Qur'anic structures, often multiples of the number 19."

Evidence and semantics deduced from the digital structure "according to proponents":

"Based on this numerical analysis, proponents of this proposition, including al-Muhandis al-Rifai, draw a set of important evidence and indications that they believe confirm the divine source of the Qur'an and the depth of its miracles:

1. Letter as a unit of meaning and value:

Each letter in the Qur'an has a fixed meaning and semantic value "e.g. sliced letters".

"Quranic alphabet": a system has been proposed in which a numerical value is given to each letter based on the order in which it is repeated in the Qur'an

Word value = sum of its letter values; text value = sum of its word values.

2. The Qur'an is not written by humans: repeated numerical precision and complex numerical harmonizations, especially those related to verse 19, are presented as conclusive mathematical and constructivist evidence that the Qur'an cannot be man-made, and is considered proof of the impossibility of distortion and preservation of the text through the centuries. This reinforces the divine challenge that exists until the Day of Judgment by bringing such a Qur'an.
3. The Qur'an is the "language of heaven": This integrated and balanced numerical system, meticulously woven within the text, is seen as reflecting a unique nature that transcends human language, and suggests that the vocabulary and structure of the Qur'an are part of a miraculous divine system, a house of God, or what can be euphemistically called the "language of heaven."
4. Integration between meaning and numerical construction: The alleged close correlation between the linguistic and moral significance of the texts and their numerical value (being a multiple of 19 when the matter is completed) is a strong evidence of the one divine source that has governed both meaning and construction.
5. The Qur'an as a renewed proof: Unlike sensory miracles that end with their time, numerical and structural miracles are considered a renewed proof whose aspects are revealed to each generation according to the development of the tools of understanding and analysis, making it a continuous miracle that surpasses the temporary material cosmic miracles.
6. Additional connotations "often mentioned in this context": This digital evidence is often presented alongside other miraculous aspects, such as accurate scientific references to previously unknown facts
7. The time of revelation "such as the expansion of the universe or the stages of embryo development", as well as comparing the unique approach of the Qur'an, which focuses on

Numerical value	crafts	Numerical value	crafts
15	Going to	1	A, I, A, A, E
16	D	2	for
17	L	3	nun
18	Going to	4	M
19	C	5	And,
20	X	6	J, E, Hamza in a chair, Sunnah without hamza, chair
21	U	7	e, e
22	AM	8	t
23	Z	9	in
24	G	10	as
25	W	11	t
26	I	12	on
27	G	13	P
28	Z	14	s

lessons and universal principles valid for each time and place, against the focus of other books such as the Bible on detailed historical narrative."

How this proposition can help reflect "from the point of view of supporters":

Proponents of this argument argue that numerical miracles can be an aid to reflection in several respects:

- Enhancing the certainty of the unity of the text and its divine design that is hermetic.
- Help uncover the networking between verses and themes.
- "Reservedly" provide an additional indication when searching for the completeness of meaning for a topic."
- Increasing faith in the truthfulness of the Qur'an and its divine source and its memorization.

Challenges and resistance "linked to the experience of Rifai":

Just as any new proposal that seeks to provide a deeper understanding of the Qur'anic text faces challenges, the theory of numerical miracles, especially in the detailed proposal presented by Engineer Al-Rifai with his evidence that he sees as irrefutable from the structure of the Qur'anic text itself after counting it according to his strict methodology based on the original drawing, has faced strong resistance. As Engineer Al-Rifai mentions in his presentation, he has been engaged in discussions and attempts to spread his idea and numerical reflections for years, presenting what he considers evidence from the structure of the Qur'anic text itself, but he is faced with rejection or ignorance. Some attribute it to the power of the inheritance and the fear of renewal, or to accusations of deviating from the approach of the predecessors or working in vain.

This resistance, no matter how correct or accurate the details of the theory of Numbers 19 are, highlights a deeper challenge facing anyone who tries to introduce new tools or methodologies of management, even if they are based on the structure and tongue of the Qur'anic text. Fear of the unknown, adherence to the ordinary, and sometimes reverence for men's opinions can be an obstacle to exploring new horizons in understanding God's unending words."

Just as contemplation of the numerical structure according to the accurate counting methodology based on the original drawing may open a window into the miraculous aspect of the Qur'an, we hope that reflection on the linguistic structure of the letters and Mathani, also deduced from the original text, will open wider horizons for understanding the secrets of the Qur'anic statement and the depth of its message.

In this book, as we introduce the methodology of the "Qur'anic Arabic Jurisprudence of the Tongue" that is based on the deep linguistic structure of letters and Mathani, we realize that we may face similar challenges. Our goal is not to impose a single reading, but rather to call for the activation of reason and direct consideration of the Qur'anic text with tools derived from within it. Just as contemplation of the numerical structure opens a window into the miraculous part of the Qur'an, we hope that contemplation of the linguistic structure of letters and Mathani will open wider horizons for understanding the secrets of the Qur'anic statement and the depth of its message. Remains The most important thing is sincerity in seeking understanding, adherence to scientific and methodological controls, and submission to the rule of the Qur'anic text itself in accepting or rejecting any deduction."

10.2 Future prospects for the jurisprudence of the Qur'anic Arabic tongue: challenges and opportunities

Introduction: Towards Consolidating the Curriculum and Expanding Impact

After reviewing in the previous chapters the foundations and methodology of the "jurisprudence of the Arabic Quranic tongue", and presented practical applications that showed its potential in revealing deeper layers of Quranic meaning and solving some interpretive problems, we now stand to reflect on the future of this promising approach. This jurisprudence has made important strides and provided new insights, but like any knowledge curriculum in the process of establishment and development, it still faces challenges and carries with it wide opportunities for development and expansion.

This chapter aims to explore the future prospects of the jurisprudence of the Qur'anic tongue, by diagnosing the most prominent challenges that hinder its spread and development, reviewing the opportunities available to overcome these challenges, consolidate the curriculum and expand its impact, in order to build an integrated Quranic science that interacts with various sciences and human knowledge.

1. Challenges to the curriculum:

Despite the strength of the foundations from which the jurisprudence of the Qur'anic tongue proceeds and the possibilities it opens, it faces a set of realistic and methodological challenges that require awareness and effort to overcome them:

- The novelty of the curriculum and the lack of studies: The number of specialized and in-depth studies and research in the jurisprudence of the Qur'anic tongue "especially in the analysis of Mathani and its wide applications" is still relatively small, which requires greater efforts to establish it and develop its literature.
- Resistance to imitation and difficulty of persuasion: The method may face resistance from some adherents to traditional exegetical and jurisprudential approaches, or difficulty convincing the wider scientific community of the usefulness of this new proposition and its unfamiliar tools, especially with regard to the analysis of the bladder as binary roots.
- The need for advanced analytical tools: The comprehensive structural analysis of the Qur'anic text "identifying pairs, tracking them, detecting relationships, analyzing patterns" requires advanced linguistic, computational and statistical tools that may not currently be available to everyone.
- The danger of subjective or superficial interpretation: Like any contemplative approach, there is a risk of slipping into uncontrolled self-interpretations or arbitrary superficial applications unless strict methodological controls are adhered to "such as the context and the overall Qur'anic system".
- Lack of qualified staff: The need for qualified researchers who combine deep knowledge of the Qur'an and its sciences, knowledge of modern linguistics, and the ability to systematically analyze and reflect deeply.

2. Promising opportunities to develop and expand the curriculum:

Against these challenges, there are great and promising opportunities that can be invested in the development of the jurisprudence of the Qur'anic tongue and the expansion of its sphere of influence:

- Development of computer and linguistic tools: Collaboration between linguists and computer and artificial intelligence experts to develop programs and tools capable of:

    - Analysis of Qur'anic texts and identification of literal pairs "Mathani" and patterns of repetition and distribution.
    - Building Quranic linguistic databases linking the Mathani and its connotations and the words derived from it.
    - Reveal the hidden relationships between words, verses, and surahs based on the dualistic structure.
    - Comparison of the "architecture" of the surah based on the bladder and the dominant syllabic letters in it.
- Conducting in-depth comparative studies: Conducting scientific studies comparing the results of Quranic philology with traditional interpretations and other linguistic approaches, to identify points of convergence and difference and objectively highlight the added value of the new curriculum.
- Broadening the scope of research: Applying the curriculum to broader issues and fields in Qur'anic and Islamic studies, such as:
    - Numerical and structural miracles and its relationship to the bladder.
    - A deeper understanding of doctrinal and philosophical concepts.
    - Deducing the purposes of Sharia and the principles of jurisprudence from the structure of language.
    - Analysis of the Qur'anic style in stories and proverbs.
- Establishing research centers and teaching the curriculum: Establishing specialized research centers, and including courses on the jurisprudence of the Qur'anic tongue in universities and religious institutes to qualify a new generation of researchers capable of this curriculum.
- Spreading awareness and simplifying the curriculum: Working to spread awareness of the importance of the curriculum and simplifying its concepts and tools for the general public interested in contemplating the Qur'an through books, articles, lectures and means of communication.

3. Towards building an integrated science: linking the jurisprudence of the Qur'anic tongue with other sciences

The jurisprudence of the Qur'anic tongue is not isolated from the rest of the sciences, but is able to interact with them, enrich them and enrich them, in order to build a more integrated cognitive vision:

- Integration with linguistics: Enriching morphology, grammar, lexicography and rhetoric with new insights into binary roots, kinetic meaning and the deep structure of language.
- Dialogue with the humanities and social sciences: Provide a deeper understanding of Qur'anic concepts related to the psyche, society and history based on structural linguistic analysis.
- Interaction with the natural and cosmic sciences: Exploring the cosmic signs in the Qur'an by understanding the original semantics of words associated with the laws of creation and formation.
- Building a Quranic vision of the world: Contribute to building an integrated knowledge system that is inspired by the principles and values of the Holy Qur'an, and provides solutions to the challenges of the age based on a deep understanding of God's eternal message.

Conclusion:
The "jurisprudence of the Arabic Quranic tongue" represents a promising intellectual and methodological project that holds enormous potential to renew our understanding of the Holy Qur'an and deepen our connection with it. Despite the challenges that may lie ahead, the opportunities for its

development and expansion seem greater and more inspiring. Striving in this way, through the concerted efforts of researchers and contemplators, with the help of appropriate tools, and with adherence to methodological controls, will open new treasures of the Book of God and contribute to building a brighter cognitive and spiritual future for the nation and humanity.

10.3 PROPOSALS FOR HOW TO DISSEMINATE THIS METHODOLOGY AND RESTRICT IT TO CONTROLS:

First: Dissemination and facilitation of the methodology:

1. Scientific publications and simplified explanations:
    - The proposed series "The Six Books": Complete and issue this series clearly and systematically, emphasizing in each book the theoretical foundations, applications and controls.
    - Simplified books/manuals: Provide brief and simplified explanations of the methodology to non-specialists, focusing on the basic concepts and how to apply the initial with a warning against going deeper without qualification.
    - Articles and studies: Publishing articles in cultural journals or electronic platforms that explain aspects of the methodology and its applications.
2. Interactive digital platforms:
    - Project website: Create a comprehensive website that presents the foundations of the methodology, its applications, a library of digital manuscripts "if possible", and a forum for meaningful discussion.
    - Interactive Tadbeer application: Developing a smartphone application that allows the user to apply the methodology steps to Quranic words, with instructions and alerts about the controls, and the ability to save and share the measures "within a controlled framework".
3. Workshops and training courses:
    - Tiered levels: Organize workshops and training courses "online or in-person" starting with basic principles and progressing to advanced levels for specialists, with a strong focus on controls at each level.
4. Audio-visual communication channels:
    - Video/audio lectures: Presenting lectures explaining the methodology and its applications in clear and engaging language through platforms such as YouTube or podcasts.
    - Panel discussions: Organizing constructive dialogues and discussions on the methodology, its challenges and opportunities.

Second: Restriction of methodology and controls of good use:

This is the most important aspect to ensure that the methodology is not deviated or abused:

1. Constant emphasis on the nature of the methodology:
    - It is not a substitute for assets: It must be repeatedly emphasized in all published materials and courses that this methodology is a reflective and exploratory management tool, and that it is not a substitute for the sciences of the Arabic language considered "grammar, morphology, rhetoric", nor for the approved principles of interpretation, nor for the need to understand the context and the reasons for the revelation "what is true of them".

    - Hypothesis that needs proof: It must be clearly recognized that the linguistic foundations of the methodology (especially the semantics of independent literal pairs) are theoretical hypotheses and jurisprudence that need further scientific research to prove, and may not be presented as definitive and recognized linguistic facts.
2. Setting conditions for the administrator:
    - Basic Knowledge: Emphasize the importance of having a good basic knowledge of the Arabic language and its grammar, and the basics of Quranic sciences and interpretation before delving into this deep methodology.
    - The purpose is "contemplation, not controversy": to guide the contemplators to use the methodology to increase reverence, understanding, and relevance to God, not to controversial, destroy the efforts of the former, or create confusion.
3. Strict emphasis on final controls:
    - The Qur'anic context is the first ruler: any meaning derived from the analysis of the Mathani that contradicts the immediate context of the verse or the context of the surah is a rewarding meaning.
    - The Qur'anic system is the ultimate ruler: any meaning that contradicts the courts of the Qur'an, the constants of faith, the purposes of the supreme law, or the truths recognized elsewhere by the Qur'an is a false meaning that must be rejected immediately, no matter how convincing the structural analysis may seem. This is the most important officer of all.
4. Proposed application methodology "as in 6.2":
    - Emphasis on strictly following the steps, especially the presentation steps in context and presentation to the overall system.
    - Emphasis on the use of probability language "may indicate", "may allude" when formulating the structural meaning derived from the analysis of the bladder.
5. Integration, not cancellation:
    - Encourage practitioners to compare their findings with reputable commentaries and dictionaries, and to view their understanding as a potential addition, deepening or illumination of a particular aspect, and not necessarily as a cancellation of what exists and is established.
6. Extreme caution against subjectivity and costliness:
    - Constant alert to the risk of projection of whims or preconceived visions on the analysis of the bladder.
    - Emphasize the need to seek consistency and consistency in the semantics of couples "if they can be proven" rather than impressionistic interpretations of each case.
7. Documentation and Transparency:
    - Encourage the contemplators to document the steps of their analysis clearly, and to indicate the source of the derivation of the semantics of couples "is it extrapolation or literal analysis?" , and explain how consistency with the context and system was verified.
8. Methodological Research Development:
    - Calling for more sober and refereed scientific research to systematically establish the semantics of "Mathani" "if the hypothesis is proven correct", build the proposed semantic dictionary for it, and develop the necessary computer tools for this.

Conclusion:

The dissemination of this methodology requires full transparency about its jurisprudential nature and hypothesis, and absolute rigor in the application of controls (especially the Qur'anic context and

system), with continuous training and guidance for contemplators. The goal should be "to open the door to deep reflection with a new tool fraught with caveats" and not to "provide a definitive and complete scientific interpretation method." With this balance, the methodology can be a useful enrichment tool for some thinkers without leading to misunderstanding.

10.4 "From the semantics of phonetic letters to the Mathani system: a call for scientific consolidation of the marital structure in the Qur'anic tongue"

"Introduction"

In this book, we set out on a profound journey to explore the internal structure of the Qur'anic Arabic tongue, believing that the miraculous words of God carry in each letter and word a precise order that reflects the wisdom of the Creator and the greatness of His message. In the previous chapters, especially in the analysis of "letter names" (Chapter III), we have sought to establish an understanding of the semantics of single letters that is not based on mere impression or symbolic interpretation, but is based mainly on two solid pillars:

1. Manifestations of the letter in the Qur'an and the Beautiful Names of God: Extrapolation of the flowers of the letter and its role in keywords and divine names.
2. Phonetics & Phono semantics results: Linking the characteristics of the pronunciation of the letter "its output, qualities such as loudness and whispering, intensity and looseness, occlusion, etc.", and its physical phonetic nature with the connotations and suggestions it may carry, based on the principles and studies of phonetics.

We believe that this link between Qur'anic induction and phonetic data has allowed us to reach a more objective and systematic understanding of the intrinsic connotations that letters represent as basic units of the Qur'anic tongue.

However, our journey did not stop at the singular. Observing repetitive patterns in the structure of Qur'anic words, inspired by pivotal Qur'anic verses such as the Mathani and Even, has led us to put forward a deeper and more radical hypothesis: the existence of a hidden system based on the "Mathani" or "literal pairs" as the basic structural and semantic units that shape words and control their meanings. The practical applications of this hypothesis to dozens of words "Chapter Five" have shown remarkable internal success in providing a deeper and more coherent understanding, consistent with the context and the Qur'anic system when applying the necessary controls.

This internal success raises an urgent question and pushes us towards a new horizon: how do we move this promising hypothesis about the "bladder system" from the level of internal conviction and initial applied success to the level of external proof and systematic scientific consolidation?

We aim to provide a vision and roadmap for this necessary transition, and to invite researchers and contemplators to contribute to the scientific effort required to systematically and accurately prove or deny this hypothesis.

A- Establishing Letter Semantics: A Solid First Step"

We reiterate that the basis on which we have built our understanding of letter semantics is not arbitrary. The agreement of the results of our analysis of letter semantics with the principles of phonology gives this part of the methodology a scientific ground from which to proceed and discuss it objectively. This phonetic and semantic foundation of single letters is like the "arbitrators" or assets from which we will proceed to explore the structure of "similarities" "compound words".

B- The "Mathani" hypothesis: the next scientific challenge"

The qualitative and radical leap in our methodology lies in the assumption that the interaction of these letters is not random, but through intermediate units of "literal pairs" "bladder", and that these pairs carry relatively stable intrinsic connotations resulting from the interaction of the semantics of their letters "phonetically and Qur'anic established". We are fully aware that it is this hypothesis, despite its initial appeal and explanatory power in applications, that now needs greater research focus and rigorous scientific scrutiny.

C- Roadmap for Scientific Proofing of the Bladder System"

To subject the Mathani hypothesis to scientific testing and reach external proof, we propose to focus on the following research axes:

- First: Building a comprehensive semantic dictionary of Mathani "long-term project":
    - Comprehensive Computer Induction: Using natural language processing techniques and artificial intelligence to analyze the entire Qur'anic code, and identify all possible "mathani" literal pairs contained in the root of words.
    - Statistical analysis of distribution: The study of the statistical distribution of each "Muthanna" and the extent to which it is repeated in roots with specific semantic domains "compared to its expected random distribution".
    - Deduction of the dominant significance "if any": Based on statistical analysis and the broad context, attempt to derive a relatively substantial and stable "or set of signifiers" for each "Muthana" in a systematic and documented manner.
    - Verification of inverted binaries: Systematically studying the semantic relationship between inverted pairs (e.g. qal/laq) throughout the Qur'an.
- Second: Checking the mechanisms of word construction from the bladder:
    - Triple dissociation mechanism test: Apply the proposed "H1 H2 + H2 H3" mechanism to a very broad and representative sample of triple roots, and verify the consistency of the meaning resulting from the synthesis of the semantics of pairs "derived in the first step" with the overall meaning of the root and its contexts.
    - Explore other mechanisms: Openness to the possibility of other mechanisms for the integration or interaction of the bladder in the construction of quadrilateral and quintuple words.
- Third: Comparative Linguistic Studies:
    - Comparison with Semitic languages: Study the existence of similar phenomena related to binary roots or literal pairs in other Semitic languages and their relationship to Quranic Arabic.
    - Dialogue with modern linguistics: comparing the concept of "bladder" and its supposed role with modern linguistic theories about word structure and meaning formation "such as morphology and lexical semantics".
- Fourth: Refereed Scientific Publishing and Academic Dialogue:
    - Publishing the results of research related to the semantic dictionary of Mathani and the mechanisms of word construction in refereed linguistic and Quranic scientific journals.
    - Presenting the methodology and its results in specialized academic conferences and seminars, and inviting researchers to criticize, discuss and evaluate.

D- "Call for Joint Research"

The accomplishment of this huge research mission is beyond the capacity of a limited individual or team. It is an invitation to all researchers and those interested in Quranic and linguistic studies, and to

specialists in computer science and artificial intelligence: Let's cooperate in exploring this promising horizon, and let us subject this hypothesis to systematic scientific testing.

Whether scientific research proves the validity of the Mathani hypothesis as an essential system in the Qur'anic tongue, or shows its shortcomings or the need to modify it, the effort expended in this path will not be in vain. It is in itself a deep contemplation of the Book of God, a serious attempt to understand the secrets of its miraculous statement, and a relentless pursuit of all available tools to get closer to the will of God Almighty.

Conclusion

In this book, we have presented clues that we believe in its power and see its promising effects. We have established the semantics of letters on a phonetic and Qur'anic ground, put forward the Mathani hypothesis as a deeper structure of the word, and demonstrated its internal success in applications. Now, we call for putting this hypothesis to the test of external scientific research, moving it from the framework of personal reflection and initial exploration to the expanse of foundational methodological science. It is the next step to consolidate the "jurisprudence of the Qur'anic Arabic tongue" as a real knowledge addition that serves the understanding of the Book of God and renews our relationship with it.

11 SUMMARY OF THE BOOK "THE JURISPRUDENCE OF THE ARABIC QURANIC TONGUE"

This book presents the "Jurisprudence of the Arabic Qur'anic Tongue", a new and innovative methodology for the contemplation of the Holy Qur'an, aimed at transcending superficial understanding and diving into the deep linguistic and cognitive structure of the divine text. The book lays down the founding principles of this jurisprudence, proceeding from the fact that the Qur'an, in its clear Arabic tongue, carries a tight and intentional internal system ("intentional principle"), which does not rely on arbitrariness, but is an integrated self-explanatory structure ("the unity of the text, self-clarification"), and the rules of its understanding can be deduced from the text itself and from its manifestations in the original Qur'anic manuscripts as evidence, and that this system, fundamentally different from the words of the created ones, represents the key to a deeper and more accurate understanding of the will of God Almighty.

The most important principles of the jurisprudence of the Qur'anic Arabic tongue:

1. The specificity of the Qur'anic tongue and its absolute intentionality: Dealing with the Qur'an is not the word of the Arabic language in circulation, but as a "clear Arabic tongue" with its own internal system, its own laws, and its absolute intention in every letter, word, drawing and composition, denying any arbitrariness. Understanding this specificity requires a conscious distinction between the "Qur'anic tongue shown" and the circulating "tongue of the Arabs", giving priority to the internal system of the Qur'an when analyzing and using Lisan al-Arab as an auxiliary tool within specific controls.
2. The dynamics of meaning and the multiplicity of its manifestations within the unity of origin:
    - The Qur'anic word does not have a single static meaning, but rather has a unique semantic imprint (resulting from its letters and bladders) that gives it a range of potential meanings ranging from the tangible material to the abstract moral.
    - There is no perfect synonymy: each word retains its own specificity and "flavor" that distinguishes it from its ostensible synonyms.
    - Context and system as a determinant of meaning: The specific and intended meaning of the word in any place is determined and accurately manifested through the direct context (verse) and broader context (surah), the historical and cultural context of the revelation (the context of the first revelation with which the text interacted directly), and its interaction with the overall system of the Qur'an and its purposes, while being careful of the projections of late consciousness on the text and its interpretation in isolation from its first reality.
    - The ability of the core Qur'anic concepts, when understood with their linguistic originality and first context, to address the challenges of the times and provide renewed visions, which emphasizes the universality of the message and the vitality of the text.
3. The unity of the text and its comprehensive system and the dangers of fragmentation:
    - The Qur'an is an integrated and interconnected structure as a comprehensive system, interpreting each other. Belief in the "unity of the Qur'anic text" is the cornerstone of any correct approach.
    - The danger of "biting" the text: Treating the Qur'an as separate parts (those who made the Qur'an bitten) [al-Hajar: 91], by separating words from their context or verses from their system, inevitably leads to grave dangers: superficial and fragmented understanding, alleged contradictions, deviation in interpretation, and loss of miracles.

    - Towards a unitary understanding: Achieving a unitary understanding requires systematic effort and comprehensive reflection through continuous reading, objective interpretation, tracing the use of the word and concept in various Qur'anic contexts, analyzing Qur'anic stories by collecting and comparing their different narratives to explore the multiplicity of perspectives and depth of understanding that the text provides in an integrated manner, tracing words, roots and repetitions through the Qur'an, and understanding the "architecture" of the surahs.
4. Self-clarification and deriving rules from within: The Qur'an is the first and highest source for understanding itself and revealing its linguistic and structural secrets. The rules of understanding it are derived from within, and not by projecting on it absolutely external human linguistic or intellectual rules. This includes establishing precise methodological controls for the legitimate use of external knowledge (such as historical linguistics, cultural studies of the Coming Age) to serve the illumination of the text without dominating it or diverting it from its original intent.
5. The essentiality of "letter names" as a foundational semantic system : the consideration of "letter names" as not mere phonetic symbols, but as units that carry latent cosmic and Qur'anic energies and connotations, which constitute primary keys to understanding the word.
6. The centrality of the "Mathani" as a structural and semantic system: starting from the premise that the "Mathani" (literal pairs) are the basic structural and semantic units that govern the formation of words and reveal the deeper layers of meaning, including the "kinetic meaning" that links the word to the laws of creation and life, and negates the perfect synonymy.
7. Dynamic interaction with context: Emphasizing that the semantics of letters and Mathani do not work in a vacuum, but rather interact, manifest and determine more accurately within the verbal, objective and current context of the verse and surah, as well as within the historical and cultural context of the first descent that illuminates the original understanding of discourse, making these contexts an integral part of the process of deducting meaning.
8. Familiarization with manuscript evidence and original painting: Considering Ottoman painting in older manuscripts as an important witness that may reveal additional subtleties and messages that enrich understanding and challenge traditional readings based on later spelling.
9. Exploring the Zahir and Batin through the Qur'an: The curriculum reveals the meaning of "methodological interior" (kinetic meaning and deep connotations) derived from the "zahir" of linguistic structure and drawing. Their understanding requires a continuous process of "Qur'an" (comparison and linkage) between them and the manifestations of the Word throughout the Qur'an, to ensure consistency and complementarity.
10. Reason as an essential tool for reflection: emphasizing the role of the conscious and contemplative mind in applying methodology, analyzing structures, deriving and linking semantics, and rejecting contradiction, which goes beyond mere transmission or blind imitation.
11. Harmony with the overall purposes: The meaning deduced from structural linguistic analysis must be consistent with the purposes of the general law and the overall values of the Qur'an such as justice, mercy, monotheism and freedom.
12. Relevance to reality and credibility of application: Emphasizing that a deep understanding of the text, including the "kinetic meaning", must find its echo in the universal and human reality, and that the credibility of understanding is reflected in its ability to provide meaningful and influential visions and solutions in life, and to address the challenges of the age by understanding the essence of Qur'anic concepts and consciously applying them to developments.

First: Methodological foundations and foundations:

1. Letter names and their semantic energies: The book establishes a new understanding of the semantics of Arabic "letter names", not as arbitrary symbols, but as units that carry latent cosmic and Quranic energies and connotations, based on their manifestations in the Qur'anic text, and their association with the names of God, and in accordance with the results of phonetics, thus providing an initial key to deciphering the Qur'anic word.

2. "Mathani" (literal pairs) as a structural and semantic system: The book proposes the central hypothesis about the "Mathani" as a basic structural and semantic system that governs the formation of words and meanings in the Qur'anic tongue. These pairs are seen as intrinsic units An understanding of their interaction and relatively constant connotations (unity of significance) reveals deeper layers of meaning (multilayering), including "kinetic meaning" that reflects the dynamics of existence and the laws of creation, thus negating the complete synonymy between words.
3. Original manuscripts as a witness: The book emphasizes the importance of returning to the older Qur'anic manuscripts as the closest thing we have to the original text, and considering the diversity of the drawing in them not a mistake but a witness that may carry additional connotations, challenge traditional interpretations, and a source to enrich understanding and trace the history of the text.
4. The numerical system (as an additional model for research): The book refers to the importance of studying the numerical structure of the Qur'an, and adopts (with the necessary methodological reservation) the importance of research in numerical systems such as the system based on the number 19 (proposed and researched by Dr. Adnan Al-Rifai and others), as one of the possible manifestations of the structural miracle and internal consistency of the text, and calls for the integration of this research within the framework of the broader "jurisprudence of the Qur'anic tongue".
5. Methodology for analyzing the context of revelation and its impact on interpretation: Emphasizing the need for in-depth research into the historical, social and cultural conditions surrounding the revelation of verses to understand their initial connotations and their interaction with lived reality, as an essential step before generalizing the meaning or applying it to subsequent contexts.
6. Methodology for dealing with Quranic stories: Emphasizing that Quranic stories are not just a historical narrative but carry educational and symbolic dimensions, and that understanding it requires collecting its multiple narrations in the Qur'an and looking at them as an integrated unit that reveals different aspects of the event or lesson, and highlighting the "multi-perspective depiction" offered by the Qur'an.
7. Controls for the use of external sciences and knowledge: Develop a clear methodological framework for how to interact positively with historical linguistic sciences, cultural studies, and others, so that these sciences are tools that help understand the Qur'anic text and enhance the approach of "jurisprudence of the tongue", without leading to external projections that distort the meaning from its Qur'anic origin or impose strange templates on it.

Second: The effectiveness of the methodology and its controls in application:

The book is not limited to theorizing, but also strongly demonstrates the effectiveness and integration of the "jurisprudence of the Arabic Quranic tongue" and its strict methodological controls ("the verbal approach") through 130 successful applied research prepared and presented. These

practical applications, covering a wide range of Qur'anic words, concepts, stories, and semantics of pivotal events such as the context of revelation and applications of concepts to the challenges of the times, clearly demonstrate how systematic analysis (based on letters, mathani, and manuscript evidence) can be adhered to when adhering to the rules of the Qur'an itself. As a judgment and reference (submission to the hermetic Qur'anic system, the Qur'an interprets itself, elevation, comprehensiveness and governance) - including context, unity of the total system, rejection of apparent contradiction, distinction between arbitrator and similar, consideration of the text as complete in itself (nullification of deletion, appreciation and absolute metaphor), and while recognizing our shortcomings as recipients of all meanings - that:

- It opens up new horizons for deep understanding that transcends the apparent to the inner.
- It reveals an amazing structural and semantic coherence within the text.
- Provides logical and consistent insights to solve previous explanatory and linguistic problems.
- The Qur'anic text connects the Sunan of the universe and life more deeply.

The success of these multiple applications strongly underscores the validity of the methodology and its practical ability to enrich Qur'anic reflection and provide a more authentic understanding.

Third: A call for scientific research and methodological development:

Despite the remarkable success of the methodology in the applications presented, the book acknowledges that some aspects of it (especially the hypothesis of the "bladder" as a comprehensive system and the numerical system) still need more systematic and refereed scientific research to establish them academically. Therefore, the book invites researchers and contemplators to contribute to this effort, using modern linguistic, computational and statistical tools, to subject these promising hypotheses to scientific scrutiny, expand the circle of applications to include in-depth studies in the contexts of revelation and their impact, analyze the narrative structure of Qur'anic stories from a unitary perspective, and develop controls for interaction with the humanities and social sciences from an authentic Qur'anic perspective, with the aim of developing and confirming them as a real cognitive addition that serves the understanding of God's words.

In conclusion:

This book represents an invitation to rediscover the Qur'an from within with tools derived from its structure and system, to liberate the mind from being limited to inherited human rules, and to activate systematic reflection based on the "jurisprudence of the Qur'anic Arabic tongue". It is a serious attempt to provide powerful keys to understanding to uncover the treasures of the Qur'an, while emphasizing that the rules of the Qur'an are the ultimate arbiter. This jurisprudence, with its many foundations and successful applications, is not just a theory, but a call to action, a commitment to continuous reflection, and a relentless pursuit of a deeper and more authentic understanding of the message of God is immortal, which interacts with each reader according to his intention and vigor.

We invite you, dear readers, to embark with us on this continuous journey, the journey of discovering the secrets of the Qur'anic tongue, and understanding the words of God Almighty in a new and innovative way that has proven effective. Let us make those who contemplate the Qur'an a way of life, and those who understand their tongue the key to knowledge and guidance.

We ask Allah, may He be exalted, to make this book purely for His honorable face, to benefit from it, and to make it an argument for us and not against us. "Our Lord does not shake our hearts yet, for our gift is bestowed upon us by Your mercy, for You are the Wahhab." Praise be to Allah, Lord of the Worlds.

9 Conclusion: Reflection, thanks and recommendations for the future

At the end of our blessed journey in the pages of this book, in which we tried to explore "new rules of the Qur'anic tongue" derived from the text itself and the evidence of the original manuscripts, I can only extend my sincere thanks and appreciation, and great gratitude and gratitude, to all those who contributed – even with a word, idea or sign – to enriching this work, and lighting a candle in the paths of reflection in the dear book of God.

This book would not have come to light without the grace of God Almighty, first, then the accumulated efforts, and continuous intellectual interaction, with a group of contemplators, researchers, thinkers and scientists, ancient and contemporary, Muslims and non-Muslims, whose visions and questions formed the fuel for this research.

"Do they not contemplate the Qur'an" (an-Nisa: 82): a renewed call and a way of life

This verse was – and still is – the first motive, and the main driver, of every effort made in this book. It is not just a question of denunciation, but an explicit divine vocation and way of life, addressed to every mind and heart, at all times and places, to dive into the depths of God's Book, to strive to understand its renewed meanings, and to draw inspiration from its inexhaustible mysteries. The Qur'an, with its words, secrets and countless levels of understanding, remains an abundant source of knowledge and wisdom.

The importance of collective reflection and the need to keep track of the new

As this book tried to show, reflection is not just an isolated individual act, but a collective and cumulative process in nature. It transcends individual, doctrinal and temporal boundaries, and is not an intellectual luxury, but a vital necessity for understanding our religion and reality, and a path to renaissance and advancement. When we gather to reflect on the Qur'an, we:

1. We exchange knowledge and experiences: each contemplator, with his background and perspective, illuminates a corner that may be hidden from others.

2. We correct concepts and set the course: constructive, evidence-based dialogue exposes errors and corrects understanding.

3. We stimulate commitment and implementation: the ultimate goal is to transform understanding into action, knowledge into behavior that works for the individual and society..

4. We build bridges of communication: the Qur'an is God's strong rope that unites hearts and unites them on the values of truth, goodness and beauty.

Therefore, following the new efforts of the contemplative is not an option, but an epistemological and civilized duty. It is the way to renew our understanding of the Qur'an in line with the challenges of the times, to link the text to the changing reality, to enrich our Islamic sciences, and to confront suspicions of the tools of the age and the logic of the Qur'an itself.

""Challenges and Etiquette in the Journey of Collective Contemplation""

But this collective journey towards understanding faces psychological and methodological obstacles that we must be aware of and strive to overcome, and it is part of the "prohibition of the soul from passion" which is the condition of "paradise", a paradise of understanding and tranquility:

- ""The scourge of personalization and the danger of sanctification": Beware of judging ideas based on people. We do not reject a valuable idea simply because we do not like the form, voice or background of the person who said it, nor do we accept a weak idea simply because we like the person who said it. ** It goes beyond mere personalization to the danger of slipping towards the sanctification of persons, whether they are prominent predecessors such as the four imams, al-Bukhari and others, or contemporary and new contemplators and researchers."" All of them are fallible human beings, right and wrong, and as it was said: "Everyone is taken from his words and returned except the owner of this grave" (peace be upon him). Religion, even if it is based on correct transmission, is understood and manifested by reason, which is the subject of assignment and the basis of understanding and discernment. "Therefore, we must sift and scrutinize the words of all human beings, present them to the balance of the Qur'an, reason and instinct, and follow the best and closest to the truth, not blind imitation or sanctification of men."
- Resisting passion and arrogance: We must strive ourselves not to reject an opinion simply because it contradicts what we are used to or what our souls tend to, even if the difference is easy. We must be prepared to accept the "updated male" that comes with proof, without "playing and twisting and turning" or arrogance.
- Focusing on proof: True contemplation is a constructive "intellectual fighter", armed by argument and evidence from the Qur'an itself (according to the Qur'anic tongue that we have detailed), and from sound reason, instinct and God's universal laws that do not change. The basis is the strength of proof, not the affiliation or identity of the believer, even if it is outside the circle of faith, for wisdom leads the believer astray. This requires us to apply the Qur'anic approach: "Those who listen to the saying will follow the best of it, those who are guided by Allah and those who are the first of the minds" (Az-Zumar: 18).
- Commitment to the rules of understanding: Any reflection or conclusion must be consistent with the overall Qur'anic system, not contradictory to its verses and based on sound logic and pure instinct, and not lead to endorsing superstition or incitement to what contradicts the supreme values of the Qur'an such as mercy and justice.

We realize that the interaction of followers with these new ideas is different; some of them are open to evidence-based dialogue, and some of them may be excited and rejected to go against passion or the norm without offering a scientific alternative. This emphasizes the importance of patience and wisdom in proposing, and focusing on addressing minds seeking the truth seriously and objectively, always remembering that understanding is a continuous process and that the Qur'an is a sea without a coast.

Acknowledgments:

I reiterate my deep thanks to all those who enriched this work, whether they were ancient scholars of exegesis whose heritage we enlighten, contemporary thinkers who strive to link the Qur'an to our reality, or researchers and thinkers whose questions and discussions illuminated important aspects of this research. Interaction with the Book of God, with any intention to seek the truth, is in itself a testament to the vitality of this text and its ability to arouse and challenge minds.

A list of sources, references and personalities whose ideas and efforts have been used will be appended to this book, in recognition of the credit of its people, and to facilitate the reader wishing to expand.

""In conclusion":

I ask God Almighty to make this effort purely for His honorable face, and to open new horizons for reflection, and to benefit every seeker of the truth, and to make it a building block in the edifice of renewed understanding of His dear book, and to make it an argument for us and not against us. May God grant us contemplation of your book, understanding its secrets, working with it, and calling to it with insight. He is the hearer of a relative who answers the supplication.

Praise be to Allah, Lord of the Worlds.

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11 Introduction to the initiation of digitizing the original manuscripts of the Noble Qur'an and the Six Book Series: The Light of Reason and Authentic Contemplation

"The Qur'an is guidance, healing, sustenance and light for the believers", with these great words God describes his dear book, stressing that it is the great blessing that guides hearts, heals chests, and illuminates paths. The scholars of the Ummah have made strenuous efforts over the centuries to memorize this great book and facilitate its understanding, setting the formation and points and establishing the rules of recitation. However, these blessed efforts, to the extent that they facilitated the outward reading, inadvertently obscured some of the beauty and contemplative depth of the authentic Qur'anic text.

In this context, the project of digitizing the original manuscripts of the Holy Qur'an is a unique initiative, which aims to make the Qur'anic text available in its form closer to the moment of revelation, before adding touches of human diligence to it. The digitization of these manuscripts, especially the Ottoman Qur'an, is not merely a work of art, but a call to revive authentic reflection and to encourage critical thinking that transcends blind imitation.

Why are digital manuscripts key to authentic reflection?

- Going beyond "unconscious delivery": digital manuscripts, with their different drawings and composition, reveal to us that the original Qur'anic text was too broad to be reduced to a single reading or stereotyped understanding. It is an invitation to examine legacies with a close eye and not with a surrender eye.
- Freeing the mind from constraints: The Qur'ans in circulation today, with their unified composition, may make the reader feel "complete understanding" and "finality of interpretation". Digital manuscripts, with their different drawings, free the mind from these constraints and open up horizons for questioning and reflection.
- Rediscovering hidden meanings: Going back to the original manuscripts can reveal subtle differences in painting, but these differences may carry with them deeper and finer meanings, beyond superficial and direct meanings.
- Encouraging personal reflection: digitizing manuscripts and transforming them into an interactive book that puts in the hands of each contemplative his own manuscript, shapes words according to his understanding, records his reflections, and shares them with others. Each contemplative person has his own manuscript, which enriches the field of Qur'anic reflection with multiple visions and understandings.

The Six Book Series: From Symbol to Reality

This six-book series is not just a theoretical study, but a practical application of the digitization project. Each book in the series presents a different aspect of reflection through digital manuscripts, moving us from symbol to reality, from theory to application.

- The first book: " Anwar al-Bayan: Unveiling the Secrets of Language through the Uthmanic Qur'anic Script " focuses on the linguistic and rhetorical aspects inherent in drawing the Ottoman Qur'an, and opens up prospects for a deeper and more accurate understanding of the Holy Qur'an.
- Book Two: " The Jurisprudence of the Qur'anic Tongue: A New Approach to Understanding the Text and Manuscript " New Rules for the Qur'anic Arabic Tongue: We are not satisfied with traditional grammatical and morphological rules, but we seek to derive new rules, derived from the Qur'anic text itself, using the original Qur'anic manuscripts as a witness to the manifestations of this tongue.

- The third book, " CONTEMPLATION IN THE MIRROR OF SCRIPTS: PRACTICAL APPLICATIONS OF DIGITAL MANUSCRIPTS IN THE CONTEMPLATION OF THE QUR'AN " provides practical and concrete applications of how to use digital manuscripts to understand the Holy Qur'an more deeply and comprehensively.
- Book Four: " NEW CONCEPTS IN QUR'ANIC TERMINOLOGY AND INTERACTIVE CONTEMPLATION: THE QUR'AN IN THE AGE OF DIGITIZATION AND DIGITAL MANUSCRIPTS" This book aims to reconstruct the correct understanding of religion and life by introducing a series of new concepts that span different areas of life: Here is the cover of the book I requested, "Anwar al-Bayan fi Drawing the Ottoman Qur'an: Revealing the Secrets of the Tongue", is on its way to you! I hope it reflects the spirit and content in a way that suits your expectations. Religious, intellectual, social, and economic. It also encourages the use of modern technology, group interaction and digital knowledge collaboration.
- Book Five: The project of digitizing the original manuscripts of the Holy Quran The book presents an ambitious project to digitize the original Qur'anic manuscripts (especially the Ottoman Qur'an) and make them available to the public interactively. The project aims to revive the authentic reflection of the Holy Quran.
- Book Six Towards Conscious Contemplation: A Practical Guide to Understanding and Applying the Noble Qur'an in the Modern Era:

Call to action:

These six books are a call to action, a call to optimism, and a call to participate in building a better future for Qur'anic reflection and for serving the dear book of God. Let us make
these digital manuscripts the starting point for a rich contemplative journey, in which we draw from the help of the pure Qur'an, draw inspiration from its clear gifts, and discover for ourselves the miracle of the Arabic tongue that was manifested in this eternal book.

Nasser Ibn Dawood is an Islamic engineer and researcher

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